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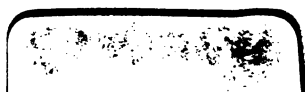
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No. 1.—Sixth Year.

THE

PROPHETIC NEWS

AND

ISRAEL'S WATCHMAN

HATH GOD
CAST AWAY
HIS PEOPLE?
GOD FORBID

THOU SHALT
ARISE AND
HAVE MERCY
UPON ZION

JANUARY, 1882.

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THE PROPHETIC NEWS

And Israel's Watchman.

EDITED BY REV. M. BAXTER.

JANUARY, 1882.

ANTIOCHUS EPIPHANES:

A TYPE OF THE COMING ANTICHRIST.

BY REV. J. A. SEISS, D.D., Pastor of the First Lutheran Church, Philadelphia, U.S.

Three Separate Visions Defined—Human Dominion in its Broadest View—The Solitary Ram with Two Horns—The Goat—The Ram Destroyed by It—The Springing Up of a "Little Horn"—The Infamous Career of Antiochus Epiphanes—Sets the Image of His own Idol on God's Altar—His Miserable End—The Fulness of the Prophecy still Awaits Fulfilment—The "Man of Sin," and the "Great Beast"—Who is the Final Antichrist?—The Spirit of the Times—A solemn Warning to the Church—The Study of Unfulfilled Prophecy.

At the time of Daniel's second vision, as recorded in chapter viii., and which occurred two years subsequent to the one he previously described, the armies of Cyrus were investing Babylon, and as Daniel was in Babylon when the city was captured, the probabilities are that it was there he had this vision.

A glance at the particulars of the vision is enough to satisfy us that we have to do with some of the same powers brought to view in chapter viii., as well as in Nebuchadnezzar's dream. And if any should be disposed to think strange of this repeated traveling over the same ground, they need only recur to the existence of four Gospels, all devoted to the one subject of Christ's earthly life, or turn to the number of times Isaiah describes the Assyrian invasion, or note how repetitive are the prophecies touching the destruction of Babylon, Tyre, Egypt, Moab, and other cities, nations, and powers.

But what, at first glance, we might be disposed to regard as mere repetitions are not such in reality. A return to the same subject, besides serving to emphasize that subject, nearly always develops some new circumstances, or puts it in some new light, attitude, or relation, or connects it with some special purpose, association, duty, threatening, or promise. And when the subject is a prophecy, there is always something connected with the repetition to adapt it to some altered position, end, or intent. For this reason I am always suspicious of what are called harmonies, or attempts to combine in one single

account what is given by the Holy Spirit in separate accounts. People think to strengthen the record by these harmonies; but for the most part they only weaken and mar it. It is like taking a number of photographs of a thing from various points and distances, and then trying to make one picture out of them all by fitting together the several parts of each. It is an absurdity. God never meant it so, and man can never succeed in it. What we need is each picture by itself, from its own standpoint, and with its own individuality. And though we have

THREE SEVERAL VISIONS

covering the same general objects, and each of them deals in part with precisely the same things, it still is impossible to understand them rightly or to get a full impression of them without viewing each by itself entire, and apart from the weaving in of one with the other, as I find attempted by some. Nor is there any difficulty in accounting for the differences of these several visions.

Nebuchadnezzar's dream gives a general outline of the political history of the world as viewed by a world-ruler and estimated from external presentations. Hence the splendid human figure, by the side of which the kingdom of God appears in humility as "a stone." Daniel's first vision gives a somewhat more particular outline of the same world-power, but as viewed by a spiritual prophet, and estimated with reference to moral properties. Hence ferocious wild beasts take the place of excellent metals, whilst

the kingdom of God appears in its real worth and dignity as the crown of humanity, or the Son of Man coming from heaven with the sublimest investiture from the eternal throne. Nebuchadnezzar's dream contains no particular reference to that eleventh horn in which the iniquities of the rule of man finally culminate and call forth the great judgment. The picture is simply that of the world-power in general, through its various phases to the end viewed from a worldly standpoint. In Daniel's vision, this eleventh horn is the *chief* thing, since it is the consummation of that savage beastliness inherent in the rule of apostate man, which it is the intent of this vision to exhibit. Hence also that great session of the Divine judgment whence the final destruction of this beast-power proceeds, for which there was no place or occasion in that outward view of things presented to Nebuchadnezzar. And so the vision now before us, though it travels for the third time over the same general track, has its own particular standpoint by which it is conditioned.

In the two preceding visions may be seen the pictures of the powers of the world as a whole, without regard to any distinction between Jew and Gentile.

HUMAN DOMINION IN ITS BROADEST VIEW is presented in its entirety—first as outwardly considered, and then as spiritually considered, and finally superseded by the kingdom of God. Hence, also, the language in which these revelations, up to the chapter now before us, are recorded, which is the common world-language used at the time, and not Hebrew; whilst the vision now in hand is given in the language of the Jews, as is all that follows in this Book. What Daniel is here shown of these world-power manifestations he sees and hears not only as a spiritual man of God, but more particularly as a Jewish prophet, and as mainly concerning the Jewish people. Hence the dominion of Babylon is left out entirely, for it was now on the eve of its downfall, and nothing more was to come of it to the Jews. Hence, also, nothing is said of the fourth beast, except as it might be considered included in the third, and nothing of the ten kingdoms, except as represented or included in the little horn in its final stage. Accordingly, also, we here read of the spiritual hierarchy or host, and their prince—of the daily sacrifices, the sanctuary, and the pleasant or holy land—of which nothing appears in the preceding visions. It is still the same world-power in its various forms which constitutes the subject of the vision, but with the emphasis now on what particularly concerns the Jewish people, and with all else touched but lightly or not at all. It is, therefore, a *new* vision by itself, and is to be interpreted only on its own proper relations and intent.

What Nebuchadnezzar saw as the silver breast and arms of the great image, and what Daniel, in the preceding vision, beheld under the image of a clumsy bear, here appears under the figure of

A SOLITARY RAM, WITH TWO HORNS.

The change of the symbol lies in the reference of the vision to the Jewish people. Medo-Persia, viewed in relation to Israel, was not a devouring wild beast, but, for the most part, a friendly power, which religiously approximated towards the Shemitic race and the theocracy. It was this power which restored the Jews after the seventy years of captivity in Babylon, and helped them in many ways in the rebuilding of their temple and the restoration of their worship. Many Jews long afterwards continued to reside among the Medo-Persians, filled high places in the Government, and exerted great influence, as we see from the Book of Esther. Viewed as a world-power in general, this dominion was a ferocious and all-eating bear; but in its relation to Israel, it was a much more domestic and harmless animal.

The *solitariness* of this ram denoted the *unity* of this kingdom, while the *two horns* had reference to the *two nations* of which it was made up, and in which its chief power resided. Media was an independent kingdom long before Persia was anything but a province; but when Cyrus came to the throne the Persian part of the kingdom became much the greater of the two. This was foreshown in the vision, in that the horn which sprung up last became much higher than the other.

Daniel beheld this ram "*pushing*"—thrusting violently with its head—denoting military aggressions. These are specified as being toward the west, toward the north, and toward the south from Shushan. The east is not mentioned, as the Persians made no important or lasting conquests in that direction. To the westward, however, they conquered Babylon, Syria, and Asia Minor; to the northward, Armenia, and the Caspian countries; and to the southward, Egypt, Libya, &c. The history thus agrees exactly with the vision.

So, again, what Nebuchadnezzar saw as the brazen abdomen and thighs of the great image, and Daniel beheld in his first vision as the four-winged and four-headed leopard, here appears

IN THE FORM OF A GOAT.

There can be no question that this goat represents the Græco-Macedonian empire, and its conspicuous horn Alexander the Great. The interpreting angel says, in so many words, "The rough goat is the king (or dominion) of Grecia, and the great horn between his eyes is the first king." Even the escutcheon of this empire bore this figure. As a world-power in general, it had all the savage qualities of a leopard;

but in relation to the Jews it was a mild and fostering power rather than a beast of prey, and hence is here symbolised as a goat. Josephus relates that when Alexander was on his Eastern expeditions he came into Persia with all the pride of a victorious conqueror, and was about to turn his armies loose upon Jerusalem, but that a remarkable dream on his part, and another on the part of the Jewish high-priest, served to bring about a friendly conference, which resulted most favourably to the Jewish people. When the great conqueror met the high-priest, and saw upon his golden mitre the great name of Jehovah, he bowed down before it, and gave the high-priest his right hand. Having come into Jerusalem, he had sacrifices offered for him, whilst the priests brought to him this very Book of Daniel, and pointed out to him the very chapter now before us, in which the holy prophet had recorded the coming of a Greek conqueror who should vanquish and destroy the Persian dominion. Accepting the prophecy as referring to himself—as it really did—he was so pleased and assured with regard to his plans that he engaged to favour the Jews in anything they might ask. They therefore prayed him that they might be permitted to enjoy their own laws and institutes as established by their fathers, and not be required to pay tribute in Sabbatic years. This he willingly granted, engaging that the same should hold for all the Jewish people who might be found remaining in Babylon and Media in case his expedition should prove successful. Such a power, with such a bearing towards the Jews, could not be consistently symbolised by a ferocious beast of prey—at least not in that particular relation. Hence the change of figure here from a panther to a goat.

The prophet beheld this goat coming from the west, for it was to the far west from Persia that the Macedonian power originated. It came with marvellous velocity and determination, seeming to be supernaturally helped.

IT STRUCK THE MEDO-PERSIAN RAM, shattered both his horns, trod him down, and took his dominion. It required more than a single battle to accomplish this, but it was accomplished, as history tells. But in the midst of the greatest power and triumph of this goat, *its great horn was broken*—not in battle, as the horns of the ram were broken, but by the early and unexpected death of Alexander. Giving himself up to unbridled excesses over his victories, he was seized with fever, and died at Babylon, in the thirty-third year of his age, about three hundred and twenty-three years before the birth of Christ. His empire, however, still stood. The great horn dropped off, but in place of it came up *four* other horns. The throne was nominally

left to his son, but that son never came to it. The military chieftains whom he had placed over the conquered countries wrangled and fought with each other for years, until finally, at the fall of Antigonos, the dominion settled into *four monarchies*, answering to the *four heads* of the leopard and the *four horns* of this goat.

Out of one of these four sections of the Macedonian empire the prophet beheld

THE SPRINGING UP OF "A LITTLE HORN"

—a sprig of one of the four—which waxed great towards the south, the east, and the pleasant or holy land, even to the host of heaven—the hierarchy of the temple—some of whom it cast down and stamped upon, magnifying itself even to the Prince of the host (God Himself), abolishing the daily sacrifice, wasting the sacred dwelling-place, polluting the temple, setting up a multitude of its own over against the heavenly order, and enacting the most blasphemous and murderous scenes against Jehovah, His truth, and His people.

Expositors in general interpret this of the infamous *Antiochus Epiphanes*. Jews and Christians for nearly seventeen centuries have been taking it in this application, at least in its *germinant and precursive* fulfilment. Nor have they done so without reason. Antiochus Epiphanes certainly answers more fully to the prophetic delineation than any king or power that has yet existed since Daniel wrote. He came up out of one of the four divisions of the empire of Alexander, from the stock of Syrian kings, and towards the latter time of that empire, when it already began to come under the growing power of Rome. He came up from a very small beginning, from being a hostage at Rome, with no prospect of ever becoming a great king. He got the kingdom by deceits and flatteries. His conquests and depredations were all in the directions noted in the vision; and especially his treatment of the Jews, his profanations of the temple, his bloody tyranny against the faithful worshippers of Jehovah, and his blasphemous audacity over against God Himself, well accord with what is said of this horn. The writings of Josephus and the Books of the Maccabees tell the story of his doings, which one cannot read without being touched at the miseries he inflicted; all of which accords with the prophetic outline.

Time would fail us here to present the merest sketch of those infamous transactions. Suffice it to say that *this vile man* conceived the idea of establishing throughout his kingdom, inclusive of Palestine, the worship of Jupiter Olympus, *identifying himself* with that god, and intent on

MAKING HIS OWN WORSHIP UNIVERSAL.

With infatuated zeal and stubbornness he tried to

extirpate every other worship, and particularly the worship of Jehovah at Jerusalem. Among the Jews themselves he found many faithless ones ready to enter into his plans and to help on his idolatrous designs. He bought up these traitors, sold out the high priesthood to the highest bidders, ejected one and another from it for a price, and rifled the temple again and again of all the gold, silver, and treasures in any way connected with it, dealing out slaughter and death to those who dared to remonstrate.

With the most shameful perfidy and deceit, he got possession of Jerusalem, fell upon its inhabitants, destroyed the lives of multitudes in cold blood, robbed and destroyed the houses, carried off women and children into slavery, made a military stronghold of the city, put the worst of men into it to watch for and slay every earnest believer in the God of Abraham who might come thither to do homage to Jehovah, polluted the sanctuary on all sides with innocent blood, prohibited circumcision on pain of death, abolished the temple services, and kept it vacated till the weeds grew up in the passage-ways of God's house, set

THE IMAGE OF HIS OWN IDOL

on the Almighty's altar, offered swine's flesh in sacrifice in special defiance of the God of Israel, and forced all Jews who would remain faithful to the religion of their fathers to hide themselves in the mountains and desolate places, in order to save their lives. Thus did he practise and prosper, and destroy the holy people, slaughtering them by thousands in times of peace and under professions of peace, magnifying himself against the God of Israel, calling to his aid every treacherous craft, casting down the rightful priests, burning the sacred books, determined to abolish both the law and the prophets, and to submerge the Jews and their religion in the vilest heathen abominations.

The time which the angel gave as marking the treading down of the sanctuary by this horn likewise accords with the history touching Antiochus. The whole vision of the displacement of the daily sacrifice is called "the vision of the evening and the morning"; and when it was asked, "How long shall be the vision?" the answer came, specially confirmed as true, "Unto two thousand and three hundred"—not "*days*," as our version says, but—"evening (and) morning; then shall the sanctuary be cleansed." The allusion is not to the evening and morning making up the day, but to the sacrifice interrupted, which was offered each morning and each evening; and *twenty-three hundred times of these offerings* was to be the measure of the interruption, each evening being counted as one, and each morning as one. This would make the angel's answer cover eleven hundred

and fifty days, or three years and a portion of a year. And so, according to the records in the Book of Maccabees, it was just three years from the day that the first idolatrous sacrifice was made upon the altar of God under Antiochus until the first regular offerings were again restored; whilst the king's letters forbidding the regular sacrifices were proclaimed in Jerusalem several months before the sacrifice to Jupiter on Jehovah's altar. Or, if we take the twenty-three hundred "*evening and morning*" as so many "*days*,"—that is, a little more than six years—we again have the length of the time from the first denudation of the temple by Antiochus to the righting of it again under the Maccabean heroes.

THE END OF ANTIOCHUS EPIPHANES.

The miserable end of this proud and bloody blasphemer also answers well to the end assigned to this little horn. The angel said, "He shall be broken without hand," indicating his destruction by some supernatural power; and after this sort was the end of Antiochus Epiphanes. Marching into Persia, and robbing the temple at Elymais, he was driven away by popular tumult. Receiving tidings, about the same time, of the defeat of his army in Palestine, and of the restoration of the temple services there, he ravingly declared his purpose to exterminate the Jewish race. Whereupon *he was suddenly smitten with a terrible disease*, like that which befell Herod, and, amid unmeasurable agonies of body and mind, he horribly ended his life, under what he himself and all beholders regarded as a manifest judgment of God for his blasphemous iniquities. Polybius says of him that he "*fell into a madness and died*,"—the madness of inconsolable bodily anguish and mental remorse. Thus, without violence from the hand of man, he miserably perished; and this stage of the desolating horn was at an end. Josephus declares unhesitatingly that these events happened in fulfilment of this eighth chapter of the Book of Daniel. And, from a review of the whole history, it seems to be abundantly manifest that there was in the career of Antiochus Epiphanes at least a preliminary or precursive fulfilment of this horn.

THE FULNESS OF THE PROPHECY STILL AWAITS FULFILMENT.

But we are not therefore to conclude that the whole meaning, or even the chief emphasis, of this vision has been exhausted, and is now to be viewed as belonging only to the past. The profound remark of Lord Bacon ever comes up, that "There is a latitude which is agreeable and familiar to Divine prophecies, being of the nature of their Author, with whom a thousand years are as one day, and therefore they are not fulfilled punctually at once, but have springing germinant accomplishments throughout.

many ages, though the height or fulness of them may refer to some one age." And so we may trace *a general identification* of this little horn in Antiochus Epiphanes, and perhaps also in some other Antichristian powers since his day, whilst "the height or fulness" of the matter may still await fulfilment. History *is ever repeating itself*, and especially those histories which are singled out for special description and fore-announcement in the Word of God. And there are accumulated items specifically given in this chapter, seemingly on purpose to prevent the conclusion that the vision in *its final fulfilment* belongs to any period other than *that immediately preceding the great day of judgment*.

Gabriel was commissioned to tell Daniel, and to make him understand that "*at the time of the end shall be the vision*." He also distinguishes between a former part and a latter part in the fulfilment, and refers the latter part to the time appointed for *the end*. He says that the vision extends to a remote period, and is "for many days." He says that the particular rising up of the king of fierce countenance is to occur "in the latter time" of the great world-powers, which are contemplated as in some sort still in being up to the day of judgment. The time for the full realisation of this vision is also said to be "when the transgressors are come to the full"—at the final consummation of all rebellion and wickedness—which is everywhere referred to the great judgment-period, when God shall come and not keep silence.

THE "MAN OF SIN" AND THE "GREAT BEAST."

The character and doings of this horn *likewise correspond* with Paul's *man of sin*, and with the *great beast* of the Apocalypse, which are unmistakably in being at the time of the revelation of Jesus Christ to judge the world. Hence, as Luther tells us, those chapters of Daniel, as all expositors unanimously declare, refer to Antiochus *and* to the Antichrist of the last times, in which we are now living." Christ Himself said of the Jews who rejected Him that another should come, not in the name of the Father, but in his own name, and that him they would receive. And it is pre-eminently this devilish *pseudo-saviour* of [the last evil days of this world, around whom the Christ-rejecting Jews will rally, and in whom all the abomination and devil-rule of the earth will finally head up, whom we are to see in this little horn which waxes so great. When that which now hinders shall be taken out of the way, when the true and waiting people of God have been caught up into the clouds to meet the Lord in the air, then shall be the apocalypse of that *Wicked One* whose coming is after the working of Satan, with all power and signs and lying wonders, with all *deceivableness of unrighteousness*, captivating all that have

not the love of the truth. And nothing short of that last and mighty scourge of the world, whom the Lord will blast and destroy with the glory of His own epiphany, will satisfy the portraiture of this infamous horn as given in these visions. Even the Jews of Jerome's time, as he tells us, still looked upon this prophecy as yet to have a further fulfilment in another king yet to arise, and do after the style of Antiochus, in whom the wickedness of earth shall have its final consummation, and whose end shall be in the great day of God Almighty. "This," says Jerome "is also *our* understanding concerning the Antichrist whose shadow was projected before."

In this view of the matter the instruction and warning which come to the Church of our day from the contents and past fulfilments of this chapter are exceedingly important. As Antiochus Epiphanes and his doings and successes met the prophetic description for that time, we may the better see and understand by his history how it will be in the last days. People sometimes, and very naturally, wonder

WHO THE FINAL ANTICHRIST IS, and how he shall come. Christian antiquity, with one voice, answers: "He is Antiochus Epiphanes *reproduced*, in larger proportions and intensified energy, immediately before the great day of God Almighty." And by observing how and for what reasons the calamitous inflictions of that Græco-Syrian king fell upon the Jews of old, we may see and know *how* the final Antichrist will come.

Certainly, the miseries which proceeded from Antiochus came not *alone* of his wickedness and power. The source and seat of all were in the apostasies and sins of the Jewish people themselves, and particularly of their priests and rulers. Too easily were they beguiled and won over by the smooth flatteries and soft speeches of this deceiver. Too readily were they moved by his gracious professions and profuse liberality. And then they, in their turn, sought honour, popularity, and preferment from him by base concessions, compromises, and bribes. One of the main features of the evil case was their secularisation of the Church of God. They set up Gentile gymnasia in Jerusalem, where the Hebrew youths might be trained in Hellenic ways. They mimicked Greek fashions in everything, and endeavoured to assimilate the manners of the people of God to heathen usages. Foreign travel, commerce, Greek philosophy, literature, religion, and the arts filtered in new and strange influences, to which place was approvingly given over against the institutes of Jehovah. Many of the Jews denied their own circumcision. Three high priests—one Jesus, who by means of bribery supplanted his elder brother in the priesthood, and one Onias, who in turn supplanted

Jesus—Grecised their own names, and chose to be called Jason and Menelaus; whilst the successor of the latter, Joachim, Hellenised himself into Alcimus, and in every way sought to disparage the zeal and thwart the efforts of that heroic champion of God and his country, Judas Maccabæus, and attempted to betray him to his heathen enemies. In a word, what was styled liberality and reform made up

THE SPIRIT OF THE TIMES,

and everything was fostered and encouraged which tended to make Jerusalem a Greek city—an Athens, an Alexandria, or an Antioch—till all that was distinctive in the Jewish Church was weakened down to a mere matter of empty forms and names. Many of the priests renounced their belief in the religion of their forefathers, and apostatised from the faith of Moses and the prophets, and thus became *the easy and pliant tools of enthroned and persecuting infidelity*. God was forsaken, and He withdrew His grace and protection, took away the spiritual privileges which were so underrated and scorned, and turned the whole nation over to their heathen enemies. They first profaned the sanctuary, and He forsook it. They faithlessly heathenised Jerusalem and He abandoned it. The holy of holies was no longer in truth the shrine of the living God, who had once revealed Himself there on the mercy-seat, and He ceased to defend and protect it. And the temple itself, built on the spot where Abraham's faith so nobly triumphed, and where David met the angel of God, became a temple of Olympian Jove. The high priest himself sent a deputation to the Tyrian games in honour of Hercules. In place of the sacred processions of palm-bearers and singers of hosannahs, who once chanted the holy melodies in the streets of Zion at the feast of tabernacles, were the bearers of ivy-tufted thyrsi, who sang lyrical dithyrambs in honour of Dionysus. And for the waters drawn forth in golden urns from the well of Siloam were the libations for the sacrifices of unclean animals, immolated on Jehovah's altar, and on which was reared the image of Jupiter Olympus! The abomination of desolation had come, but the cowardice, the ambition, the covetousness, the mutual jealousy, the treachery, and the apostasy of the anointed priests gave occasion for it all.

To little purpose also do we read the Book of Daniel, if we do not distinctly find in all this

A MOST SOLEMN WARNING TO THE CHURCH of our times, and for all the days yet to come, to beware of the fascinating flatteries and secularising mediants and compliances which, in the self-deceiving spirit of spurious charity, specious liberality, and ungodly scepticism, would tempt her to forget her God and heavenly destiny. There is a spirit

abroad which would have the Church *rescind her sacred charter, cancel her authentic commission, and assimilate herself to a mere political or conventional institution*. Men call it a liberalising spirit, a spirit of improvement, which would change our Christian schools and colleges into mere secular gymnasia and scientific museums or artistic studios and literary athenæums; but it is a spirit which is prone to treat the Holy Scriptures as mere human lucubrations of worthy men before the ages of better light, rationalize away all the definite doctrines of the authorised creed into mere scholastic or philosophical theorems, dissolve the sacraments into picturesque symbolisms and visionary shadows, without life or power, and dismantle the ministry and services of the Church, as if they never had a solid right to be regarded as the appointment of very God for conveying and imparting to lost man the regenerating, sanctifying, and only restorative gifts of Jehovah's grace.

IT IS THE SPIRIT OF ANTICHRIST.

And more and more will this spirit strengthen till it has effectually done its work. Paul specifically tells us that in the latter days men *will not endure* sound doctrine, but after their own lusts shall heap to themselves teachers who will minister to these alienated fancies. Creed, catechisms, and all distinctive formularies of faith, as well as all proper claims of Church and sacraments, they will proscribe and trample under foot. Many whose sworn business it is to defend these things at all costs will be the leaders in betraying them. More and more will men throw off the restraints of true piety and religion, and become lovers of their own selves, boasters, proud, blasphemers, unthankful, unholy, without natural affection, false accusers, incontinent, fierce, despisers of those that are good; having a form of godliness, but denying the power thereof. Jesus Himself says, "When the Son of Man cometh, shall He find faith on the earth?" And thus, by the sins, compromises, apostasies, and general heathenising and secularising of sacred things on the part of the guardians of the faith, the final Antiochus shall come as the just judgment of the Lord Almighty upon those who thus paved his way and threw open the doors.

It is not difficult to see that many of the so-called Churches and the leaders of the prevailing religious sentiment of our day are sowing for a harvest of miseries of which they but little dream. By the emptiness of faith and life, which persist in covering themselves with the holy name of Christianity and religion, myriads who would be honest with themselves are stumbling and falling, and filling up the ranks of downright infidelity and atheism; and by the promises of peace and universal brotherhood on the lips of those who think they are leading the

anguard of the Lord's host, myriads on myriads more are being deceived and betrayed to bitter disappointments and helpless miseries in this world, if not to eternal discomfiture in the world to come. In how many instances do we find the very high priests of God's temple sacrificing its holiest treasures to win the favours of the treacherous and insatiable horn of the world's power, selling themselves to the highest bidder, and their most sacred trusts for

THE EMOLUMENTS OF THE GREAT DESTROYER! In how many instances do we find them cajoled into the taking of his side and the espousing of his cause over against the Mattathias and Eleazars and Maccabæuses, who would recall the bewitched multitude to their proper senses and rally them around the old and everlasting standards! And how can it be otherwise but that the devil-inspired world which they have courted, and to which they thus give over the heritage of God, shall eventually assert and enforce its right to command, even to the seating of itself in the temple of God, the magnifying of itself over all gods, and the dictation of infamies for its worship as the only God, under whom no true saints can live except as they remain secreted in the desolate mountains and wildernesses of the earth, till the Lord's indignation is satisfied, iniquity is perfected, and the great and unspeakably terrible day of God Almighty breaks in with its riving thunders!

Daniel, it will be observed, was greatly affected by these visions and the explanations made of them, as we well might be. He fainted, and was sick for days. Some take this as a sort of special visitation upon the prophet, that he might not be unduly exalted through the abundance of his revelations; but there is no ground whatever for such a thought. It was an unprecedented scene of calamity to his people, his country and his religion that he thus beheld; and this it was that affected him. It likewise serves to show how wide is the difference between the way in which the holy men of old regarded sacred prophecy and the manner in which it is treated by the great mass of professed believers in our day. Nothing so interested the prophets as the foreshowing of things to come. Peter tells us that they "inquired and searched diligently, searching what, or what manner of time the Spirit which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Daniel's whole soul was almost drawn out of him by the intensity of his interest, study, fasting, and prayers with regard to what was here foreshown. But what is the temper of our modern theologians on the subject? The common idea is that a man is a little beside himself, if he ventures to give any

SERIOUS ATTENTION TO UNFULFILLED PROPHECY.

Though God has been at the pains to tell us much about what is yet to come, many would warn us away from it as dangerous ground, and tell us that we unwarrantably intrude into the secrets of the Almighty if we undertake to read it or entertain any definite expectations with regard to it. The popular doctrine is, that prophecy is not *meant* to be understood until *after it is fulfilled*—that to found any faith upon it is fanaticism—that none but crazed brains ever bother themselves about it one way or another. According to these sober people, the prophets were the silliest of men to concern themselves about what they were commissioned to foretell, and Daniel was a particular fool to let his soul be troubled concerning these zoologic visions of things in the distant ages. But this is just *the difference between the true and acknowledged servants of God and those who claim to be their brethren, successors, and representatives in our day.* By the Fathers whatever the Holy Ghost made known concerning the future was treasured and studied as the most precious of communications, dwelt upon with the most special interest, and heeded as the guiding light of God amid this world's abounding darkness. But with most of our modern teachers to ignore and avoid what is written about the future is the higher wisdom and the better piety. And if perchance they are pushed into the subject, the sum of their teaching is that it may perhaps mean this, or perhaps that, or perhaps nothing that we can at present decipher. And thus a vast and vitally interesting part of God's revelation is emasculated and practically turned into a useless encumbrance of the sacred pages. Jehovah says, "*Write the vision, and make it plain upon tables, that he may run that readeth it,*" even though it be a vision which is yet for an appointed time unknown to us. But men have become wiser than their Maker, and know better what becomes a sober theologian and a right preacher; and we must shut the Book and close our mouths about it, or consent to be accounted mad! Alas, alas for the reigning religion of our day!

Brethren, if we would be like the holy prophets and prove ourselves their followers, we must have an eye, an ear, and a heart for their sacred word concerning what must shortly come to pass. Every utterance of the Lord is precious, and especially every word which tells what we are to look for and expect. And as you value your safety in these ominous and perplexing times, and would be ready for what is about to come upon the earth, beware how you ignore or neglect what God has caused to be written for our learning, lest, being in darkness, the great day should overtake you as a thief!

THE SIGNS OF THE PRESENT TIMES:

DO THEY ACTUALLY INDICATE THE NEAR APPROACH OF THE SECOND ADVENT?

BY REV. R. CHESTER, A.B., Treasurer of the Cathedral of Cloyne, and Rector of Midleton.

Authorised Signs of Christ's Speedy Coming—Their Special Characteristics—The Earliest Forerunners of the Event—Their Distinguishing Features—Wars and Earthquakes—The World-wide Diffusion of the Gospel—The Gathering and Completing of the Church—What if Christ's Coming be delayed?—Lawlessness, Iniquity, and Infidelity—The Present Position and Circumstances of the Jews—The "Fig-tree" Nearly Full of Leaves.

To the above question there are not a few who are ready to give a decided and a joyful response in the affirmative. There are, however, a much larger number from whom a scoffing negative is the only reply to be expected; if, indeed, they can be induced to regard the question as one worthy of being replied to at all. But between these two classes there are, it is to be believed, very many who, without any actual desire to ignore or to evade the subject of the possible or probable nearness of the Advent, look dubiously upon the present aspect of affairs as affording any indication of such nearness, or as having any connection with it whatsoever. It appears to them that those signs of the present times, which some are regarding as thus significant, have been of not unfrequent occurrence in the years gone by, and have been, some of them, always more or less occurrent throughout many generations. Yet the event which they are thus supposed to indicate has not as yet taken place.

AUTHORISED SIGNS OF CHRIST'S SPEEDY ADVENT.

In entering upon some inquiry concerning this important subject, we must be careful to remember (1) that both our blessed Lord's own words, and also those of His inspired Apostles, have supplied us with signs which, when they do occur, are positively and assuredly to be regarded as indicating the absolute nearness of His Advent.

No one can question this who receives as authentic the language, for instance, of Luke xxi. 28, "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." And further, the immediately added parable of the fig-tree, "Behold the fig-tree, and all the trees, when they now shoot forth ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." In the face of language such as this, to accuse of being visionary and fanatical—as some are at present doing—those who expect that there will be **positive premonitions of the Advent to be discerned**

the signs of the times which shall shortly, or precede it, is assuredly to assume the

position of the sceptic and the infidel, rather than that of the professing and progressing Christian.

THEIR SPECIAL CHARACTERISTICS.

But we must further remember (2), that while such signs, in order to meet the requirements of this language of our blessed Lord, must be in no small degree peculiar and significant, and must differ in some not unimportant respects from any similar events that may have gone before—they nevertheless must not be so *very* peculiar, so *strikingly* significant in their character, as to render doubt, or question, or even unbelief, as to the positive nearness of the Advent, impossible, unless to the actual infidel. Otherwise there could be no room for the fulfilment of the prediction of 1 Thess. v. 1—4, or of several similar passages." But of the times and the seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when *they* shall say—when nominal, ungodly, professing Christians shall say—"peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake *you* as a thief." In order to meet the requirements thus indicated, it is evident that the premonitory signs of the Saviour's coming must not, on the one hand, differ so totally from all events which have preceded them as to *enforce* attention and conviction upon the world at large; while, on the other hand, they must needs have sufficiently peculiar features observant, at all events upon some of them, as fully to attract the attention, and to ensure the conviction of such of the Lord's people as view them in the light of His prophetic word, that "He is near, even at the doors." (Matt. xxiv. 33.)

Bearing these facts in mind, let us endeavour, in accordance with them, to give a satisfactory answer to the question which I have prefixed to this article.

THE EARLIEST FORERUNNERS OF THE EVENT.

The first in order of the signs which our blessed Lord predicts (Matt. xxiv. 6-7) after having warned His disciples against the danger of being deceived by false Christs and false prophets, verses 4 and 5, are

"wars and rumours of wars, famines, pestilences, and earthquakes in divers places." With regard to these, however, He expressly affirms that they are to be regarded but as the *earliest* fore-runners of the approaching event. "All these things must come to pass, *but the end is not yet.*" (Verse 6.) They are but "the *beginning* of sorrows." (Verse 8.) And when we remember that these have been events of more or less perpetual occurrence in almost all periods of the world's history, both before and since He has thus spoken of them as premonitions of His coming, we may, I think, regard them as continual warnings vouchsafed to each successive generation of the children of men, to remind them that "the night," although "far spent," still continues, and that "the day," although "at hand," has not as yet begun to dawn. We may look upon such signs as these as constantly suggestive of the still future, but ever approximating time, when darkness shall give place to light, tumult to quietude, disease to health, and sorrow to joy, in the "restitution of all things."

THEIR DISTINGUISHING FEATURES.

But if, as our Lord's words would seem evidently to imply, we are at some particular time to regard such events as indications of a *then more definitely and nearly approaching end*, it is specially worthy of note that we must necessarily look for *something peculiar* in them, something which will *at that particular time* distinguish them from similar events in their more usual and ordinary occurrence. And, further, that such would seem to be manifestly the case just at present with respect to, at all events, *two* of the classes of events which are thus presented to our notice, namely, "wars and rumours of wars," and "earthquakes in divers places."

WARS AND EARTHQUAKES.

As regards the former, "wars and rumours of wars," it will be remembered that it was immediately after that unusually protracted period of profound quietude among the nations which succeeded the stormy times of the Peninsular War, the memorable Battle of Waterloo, in 1815, and the overthrow of Napoleon I., and after the first great National Exhibition in London, in 1851, which was confidently hailed by many as the forerunner of a universal and long-enduring peace—that the Crimean War commenced that series of commotions by which, with scarcely any intermission, the civilised world has been ever since more or less convulsed; thus giving to the last thirty years of its history the *special character of an era of warfare*. While "rumours of wars," as distinguished from their actual outbreak—and the words of our Lord would seem designedly so to distinguish them—have been in recent times all but incessant.

With regard to "earthquakes in divers places," it is difficult to suppose that any person old enough and sufficiently observant to compare in such respects the present with the past, can fail to have been impressed by *their modern frequency*. It is, however, when viewed in conjunction with other predicted signs of a more *definite* character, that such events as these become truly significant.

THE WORLD-WIDE PREACHING OF THE GOSPEL.

In Matt. xxiv. 14, we meet with a very noteworthy sign of this more definite description; "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and *then* shall the end come." And, in Mark xiii. 10, "And the Gospel must first be published among all nations."

There is still, it will be observed, a certain amount of vagueness as to its actual accomplishment designedly attaching to this, as to the predictions previously referred to. Were it not so, the actual time of the occurrence of the Advent would, contrary to the Lord's emphatic declaration on this subject, be capable of being accurately fore-known. This vagueness, in this instance, belongs especially to the words "for a witness," it being impossible for us to determine when such a result of the "preaching," or "publishing," of the Gospel among all the nations shall have been sufficiently accomplished to answer the requirement expressed in these words. There is, however, one great fact concerning this matter, which it is most essential that we should remember, but which seems to have been strangely lost sight of by many writers and speakers upon the subject.

THE GATHERING AND COMPLETING OF THE CHURCH.

It is as follows. We are distinctly taught in Isaiah lxvi. 19, compared with its preceding context, especially verse 15, that, at the actual occurrence of the Advent, there will be very many people among the then existing nations of the earth, who shall not have ever "heard of the Lord's fame, or seen His glory." The publishing of the Gospel previous to the Advent "for a witness to the nations," does not by any means necessarily involve or require such a diffusion of it as shall reach every existing individual, or family, or locality, among these nations. On the contrary, it will not, we are expressly taught, be at all diffused to any such extent among them, until *after* the Advent shall have taken place. And this is in exact accordance with what we learn from other portions of the Holy Scriptures, such for instance, as Acts xv. 17, Rev. v. 8—10, concerning the object of the sending forth of the Gospel for a witness among the nations during this present dispensation—namely, that its object is not, as some so mistakenly imagine, the conversion to Christ of all these nations, but "the taking out from among

them of a people," the gathering and completing of that Church "the Bride the Lamb's wife," which is, subsequent to His Advent, to "*reign*" with Him over these nations, who shall then, by another, and altogether different, diffusion amongst them of His Gospel, through the instrumentality of converted Israel, be converted unto Him, and shall become the *subjects* of His kingdom. See also and compare Isaiah lxvi. 15-24, and Romans xi. 15.

Now, if this be so, a most important consideration arises in immediate connection with our question.

WHAT IF CHRIST'S COMING BE DELAYED?

Let us just suppose that the Redeemer's Advent should be postponed for some, not many, years, from the present time. Let us suppose that during these years the British and Foreign Bible Society were to carry on, as it is doing now, its glorious work of translating into every known language and dialect the blessed Word of God, the best of all preachers and publishers of the Gospel, inasmuch as it is the only one which always publishes it abroad in all its fulness without any taint of human error or impediment of human infirmity, and of circulating this Word as it is at present doing, from end to end of all the habitable earth. Let us further suppose that the various noble missionary societies at present labouring so arduously in the publishing and preaching of the same Gospel in every region of the globe, were, during this brief period of postponement, to continue, and to increase year by year their efforts, as they are doing now. Does not the conclusion seem to force itself upon us as all but inevitable, that, at the end of these years, even supposing them to have been few, there would, as far as we can judge, be no nations, no families, scarcely any, if any, individuals, existing upon the earth who should not, ere then, have "heard the fame and seen the glory" of Christ in the light of His blessed Gospel, none who should not ere then, either by the reception of that Gospel, have become incorporated with His Church, or else who, by its rejection, should not have come under the awful judgments upon the unbelieving, with which He shall then be revealed. In such case there would, therefore, be *none* to be the subjects of that extensive and completely successful mission of the remnant of Israel spoken of (Isaiah lxvi. 19), to which we have already referred.

LAWLESSNESS, INIQUITY, AND INFIDELITY.

There are other by no means unimportant or uncertain signs to which, did time and space permit, I should willingly advert. Such are the abounding lawlessness and iniquity and infidelity of the present time, the working of the leaven more or less at present among all the nations, which in *one* nation in the last century, fermented into such appalling

results. These, however, are the signs *directly* of the approaching Advent of the Antichrist, rather than of Christ, while in signifying the former they necessarily become most sure indications of the latter. My desire, in this article, is to confine myself to such signs as are specially designed to comfort and to cheer the hearts of His believing people with the assurance that the coming of their Lord is indeed drawing nigh. And, therefore, with brief reference to one more of such, and that to my mind the most significant of all, I shall conclude. It is

THE POSITION AND CIRCUMSTANCES OF THE JEWS.

The able and interesting articles entitled "The Budding of the Fig-tree," by W. Maude, in the January and February numbers of THE PROPHETIC NEWS, have left little to be said in addition upon this very interesting subject. I would only say that, having read the work entitled "The Land of Gilead," by W. Oliphant, which forms the topic of the second of these articles, I cannot but regard the book in itself as a most remarkable sign of the times: all the more so that its author undertook and accomplished his exploratory tour under the semi-official sanction of the British and French Governments—himself, all the while, an ignorer of the restoration of Israel as a fulfilment of prophecy, and yet looking upon it, and working with singular ardour and ability for its accomplishment, as a *political necessity* of the present time. The only obstacle to its being speedily effected, or at all events to the accomplishment of a large and speedy instalment of it immediately taking place, would seem to have been, at the time of the publication of this book, the want of consent upon the part of the Sultan, which Mr. Oliphant had failed to obtain.

But, if we are to believe recent statements in some of our leading newspapers, all unwillingness upon the Sultan's part towards the Colonization of Palestine by Jews is *at an end*. The *Record* of November 9th, has an article entitled "The Colonization of Palestine by Jews," in which it gives a copy of a communication published in the *Jewish Chronicle* from a Jewish Society formed at Galatz for that purpose, which speaks of "English notabilities as willing to come forward with the support and permission of the Government to give to the Jews possession of fields and vineyards in a land now not sown, and where there was not a man to till it and keep it." The article goes on to state that the Sultan has expressed to Mr. Bourke his willingness to grant a tract of land in Syria for that purpose in consideration of a loan, as stated in the daily journals, and notably in a leader in the *Times*; and that England would exercise a kind of protectorate, and they would abide under its shadow ;

When we compare all this, and much besides this, which has occurred in recent years with regard to the land and the people, with the time, not many years ago, when Palestine was "a land that no man cared for," and the Jewish people were "a scorn and a bye-word" among the nations, and when the comparatively few who entertained a thought of their future restoration were regarded by those who considered themselves "*men of sense*" as fanciful and visionary in the extreme, it seems to me as though "the fig-tree" had well-nigh ceased to be a "budding" one, by reason of its manifestly becoming
ALMOST FULL OF LEAVES.

Upon the whole, then, I submit that the only answer which can consistently be given to our question by those who read the prophetic Scriptures, and who without prejudice consider the subject in the light which they shed upon it, must be an answer in the affirmative.

I submit that the signs of the present times are such as to speak to the hearts of the Lord's believing people in words of most encouraging assurance that

at the longest it can be but "a very little while, and He that cometh shall come, and shall not tarry." (Hebrews x. 37, Revised Version.) If so, do they not also speak to one and all, in words of very solemn warning, against any tendency towards that attitude of mind in which it is Satan's special object and endeavour to place and to keep them, the attitude of "the evil servant, who says in his heart, My Lord delayeth his coming?"

NOTE.—Upon the subject of the Gospel being preached to all nations for a witness, I wish to ask the attention of my readers to an article, entitled "The Gospel as a Universal Witness," by Rev. S. Duffield, D.D., in the June No. of 1881 of THE PROPHETIC NEWS, in which he states that there is still *one*, and *only one* country, in which the Gospel of the kingdom has not been openly proclaimed—viz., the peninsula of the Corea. Even should this statement be not altogether correct, the fact that it can be made is surely most significant as to the extent to which the Gospel has been and is being proclaimed.

PROGRESS TOWARDS THE FORMATION OF THE TEN KINGDOMS

DURING THE LAST THIRTY YEARS.

By B. WILIS NEWTON.

Being the Appended Conclusion to the Second Edition, in 1873, of his Book, "Prospects of the Ten Kingdoms."

REMARKS ON THE FRANCO-PRUSSIAN WAR OF 1870-71 AND ITS RESULTS.

The Career of the Approaching Decem-regal Confederacy—Progress Made in Twenty-five Years—The Issue not Doubtful—France and Germany—The Immediate Cause of the Franco-Prussian War—The Future of Germany—The Daring Infidelity of France—The Battle of Waterloo in 1816—The Position, Responsibilities, and Peril of England—A Most Appalling Spectacle—A Uniform Sacerdotalism Impossible—The Triumph of Latitudinarianism.

THE first edition of my work "Prospects of the Ten Kingdoms," was prepared in 1848—a period when democratic violence seemed to threaten the stability of almost every throne in Western Europe—and published in 1849. Many changes have since been effected, and many are in progress. Nevertheless the anticipations then expressed have not been falsified. Monarchic absolutism has not in any portion of the Roman world succeeded in extirpating "*the clay*," nor has democratic violence succeeded in ridding itself of "*the iron*." There may, possibly, yet be many wars, many convulsions, involving vast national and individual suffering; but the end is certain.

THE CAREER OF THE DECEM-REGAL CONFEDERACY.

Ten democratic monarchies will divide between them the Roman world (*τὴν οἰκουμένην*), and will, federally

united, inaugurate, and, for a season, sustain the reign of Latitudinarian Antichristianism, until at last, wearied and harassed by the confusion and strife which Latitudinarianism must necessarily engender, and desiring also a more complete annihilation of the truth than Latitudinarianism can, in consistency with its principles effect, the Monarchs of the Ten Kingdoms will give themselves over to an organised system of atheistic infidelity, and will avowedly reject both Jehovah and Christ (see Psalm ii.), and, being of one mind, will "give their power and authority to the Beast"—Antichrist.

Then, throughout the whole Roman world all whose names are not written in the Lamb's Book of Life will glorify and worship him; for "the Dragon will give him his power, and his throne, and

great authority." (Rev. xiii. 2.) Such will be the end of the boasted liberty of human thought. Just in proportion as men throw off from themselves the restraint of God and of His truth, they become abject servants and slaves of Satan. Whilst imagining themselves to be free, they blindly seek after, serve, and worship, whatever Satan proposes to them.

PROGRESS MADE IN TWENTY-FIVE YEARS.

The progress that has been made during the last twenty-five years (from 1848 to 1873) in bringing into closer association with each other most of the countries of the Roman world, and in separating (either legislatively or completely) from the Roman kingdoms countries that do not fall within the Roman boundary, has been very marked. The Crimean War in 1854-5 brought the eastern part of the Roman world into a much closer association than before with the western Roman nations; and the union then formed does not seem likely to be even temporarily interrupted. Community of interest, especially in a day like the present, is a bond of wondrous tenacity and strength. The Crimean War, too, recovered the greater part of Bessarabia (for Bessarabia belongs to the Roman world) from the grasp of Russia.

Hungary, the centre of which does not fall within the Roman boundary, has been legislatively separated from Austria, and further changes are imminent there, as well as in all those *non-Roman* countries which Austria has vainly endeavoured to fuse into political identity with herself. The seemingly indissoluble bond which kept Austria in close political association with Prussia and the other non-Roman states of northern Germany, was severed so suddenly and unexpectedly as to electrify Europe. The work of centuries was destroyed in a moment. Yet men needed not to have so marvelled. It was a necessary event; for the Roman nations, being appointed to be the centre of the world's greatness during the closing period of its evil history, must move in a separate circle, and have a peculiar history of their own.

Ireland (which is non-Roman) feverishly restless and, by England, victimised to priestcraft, is yearly weakening the ties by which she has been linked to England. Italy, which, twenty years ago, seemed more distant than ever from attaining the objects of her long-cherished hopes (the acquisition of Rome as her capital) has at last succeeded. Rome is hers, and constitutional or democratic monarchy is established both in Italy and Austria. Austria, once the great pillar of the Papacy, and the enemy and trampler-down of Italy, has changed her course, and become Italy's friend. The temporal sovereignty of the Papacy over the City of Rome ceased in 1870: and though the canon law is still throughout Western

struggling with the civil law for supremacy,

yet the latter triumphs. The supremacy of ecclesiastical power must finally give way to the sceptre of the secular monarch. The struggle may be prolonged and prove most disastrous in its consequences, but

THE ISSUE IS NOT DOUBTFUL.

There has been, it is true, one most important event that has seemed to stay or turn back the tide of progress, as respects the territorial development of the Ten Kingdoms. The Franco-German War, instead of giving back to France those portions of Roman territory which Prussia had formerly annexed (*viz.*, Rhenish Prussia, west of the Rhine), ended, in 1871, in giving more to Prussia, so that Prussia's position on the west bank of the Rhine, instead of being weakened, has been materially strengthened. This may seem to be a retrograde movement; and in one respect it is: but, in another and more important point of view, it is not. The Franco-German War will be found in result to have accelerated rather than retarded the expected development.

For many years past, France (though, in some cases, as in her war with Austria, her plans have been marvellously overruled) has been the great obstructor to the development of the Ten Kingdoms. France and the Papacy have been confederates in obstruction. France had for her darling object pre-eminence among the nations of Europe. Despising equality, she coveted leadership. Professedly the patroness of liberty, she was, nevertheless, quite willing to keep on the neck of other countries (such as Rome and Spain) the most cruel and oppressive yokes, if her own pre-eminence was aided thereby. Accordingly, France schemed for a Latin League, of which she was to be the head, and which was in Western Europe to extirpate "the clay," and to return to "the iron" alone. What was "Cæsarism" but this? Imperialism was to sustain Ecclesiasticism, and before this two-fold power the modern "clay-iron" governmental theories were to perish.

Accordingly, Italy and other neighbouring States were kept down by France, and their native energies crippled. Italy was to be terrified by threats, and Spain debased and enfeebled by priestcraft. Even the development of the East was by France impeded unless the development accorded with her desires. If Egypt advanced, it must be under the tutelage of France, and Tunis was to be a French appanage. A plot, formed by the Imperial Government in France and the Papal Government in Rome, against the liberties of Western Europe and against Protestantism, was doubtless, as evidence goes to show, THE IMMEDIATE CAUSE OF THE WAR WITH PRUSSIA. Soldiers supplied by France and legions of priests supplied and controlled from Rome, were to inaugurate and sustain the new regime.

It was a dark and deadly plot, but God mercifully interposed and frustrated it. God fought against France, and in one moment dashed to the ground her atrocious schemes. Instantly the secular power of the Papacy fell; Italy, for the first time, became really free, and the iron hand of France was removed (in all probability, finally) from her and from other nations. The establishment of the freedom of Italy, the confirmation of the severance between Austria and Northern Germany, the fall of the temporal power of the Papacy, the determination evinced in Italy and elsewhere to secure the supremacy of the civil over the canon law, are, as respects the progress of the Ten Kingdoms, events of far greater moment than the temporary annexation to Germany of a few provinces of France. It may be that France may not regain her lost territory until the development of the Ten Kingdoms in federal union; or they may be regained previously, either by convention or by the sword. The present monarch of Prussia and Germany fears and honours God, and God has prospered him; but his subjects, previously leavened with infidelity and radicalism, have, since their contact with France, received much added moral poison, which is pregnant with calamitous results.

THE FUTURE OF GERMANY.

The horizon of Germany is not devoid of clouds of dark and threatening aspect. The storm may be comparatively distant; but if it come, it will probably come with a violence and fury as yet unparalleled. (See Heine's "Anticipations Respecting the Future of Germany.") An explosion there would strike Europe more terribly than any that has occurred in France; for there is a strength and vigour and manhood in Germany that the childishness and fickleness and quickly cowed spirit of France knows not. But it is sufficient to say that the moral changes that are in progress through the late victories of Prussia, are of infinitely greater moment than the temporary loss of provinces by France. It should be remembered, too, that territorial changes are not, like moral changes, necessarily slow. They may be accomplished in a day. England once possessed far more of France than Prussia now holds; and she held it, apparently, on a far more secure tenure: for Normandy and other circumstances had brought England into relations to France far closer than Germany has ever held. Yet, in a moment, the energy of a fanatical peasant-girl (Joan D'Arc,^o of Orleans) scattered the armies of England, and restored whole provinces to France, and took from England well-nigh every token of her dominion there,

^o[Soon after the death of King Henry V. of England, and while Henry VI. a minor was reigning, between 1430 and 1435, Joan D'Arc, at the head of the French armies, drove the English out of Orleans, Rheims, and nearly all France.—EDITOR.]

save an empty title which, at a comparatively recent period, our monarchs were wise enough to resign.

We must not forget that God has not ceased to be the Governor of the universe. Although, for the most part, He hides the operations of His hand, and often permits men to pursue their godless schemes successfully, and allows them to defy His power and to spurn His wisdom and love, yet He, nevertheless, does sometimes intervene to check the course of triumphant evil, to award punishment where punishment is due, and thus to make it manifest, by some marked and terribly startling intervention of His hand, that He only is supreme, and that He is "a God by whom actions are weighed."

THE DARING INFIDELITY OF FRANCE.

Is there any nation upon the earth which, since the period of the Reformation, has more daringly outraged and defied God than France? Inconstant in other things, she has been constant in her rejection of God. At the time of the Reformation she was favoured with much Protestant light. Many a herald of mercy was sent to her, and Calvin, one of the chief pillars of the Reformation, was raised up from amongst her own people. The history of France differs from that of Spain as to this. Spain was not to the same extent favoured with light. Spain never had a Calvin. But the trumpet of truth was loudly sounded in the ears of France, and marked results followed—results that gave to France prolonged opportunities of judging between light and darkness, God and Baal. Deliberately she rejected the omnipotent God, and chose Baal.

Was there ever a night in the annals of Christendom more marked with malignant, demoniacal atrocity, than the night of the twenty-fourth of August, 1572? That was one of the answers of France to the mercy of God in sending her that light which, on the night of the *Massacre of St. Bartholomew*, she quenched in blood. Another answer was given by her when she *revoked the Edict of Nantes*, by which protection had been granted to Protestantism, and so drove it from her borders. That deed, though less ostensibly atrocious than the slaughter of the night of St. Bartholomew, brought sufferings no less deadly in result on many a fugitive martyr who refused to exchange the Bible for tradition. So Truth was trampled down, and Priestcraft enthroned.

It reigned in France until the great Revolution of 1789, when outraged human nature, disgusted by its falsehoods, sickened by its moral depravity, and terrified by its cruelties, made, at the end of the last century, a spasmodic effort, and suddenly burst the hateful and intolerable yoke. The licentiousness which had reigned in the Tuileries, and the savage cruelties of which the Bastille was the exponent

(both being the results of a *priest*-directed despotism) received just retribution, and fell before an outbreak of revolutionary fury, the like to which civilised Europe had never before beheld. Blood compensated for blood: shackles were struck off, and liberty was gained. But it was not holy liberty; it was not liberty that sought to be directed by truth. It was the liberty of unsanctified, unregenerate hearts, that, wearied and disgusted with sacerdotal fictions, had steeled themselves into infidelity and believed nothing. The wit and sarcasm of Voltaire, seeing that it amused and promised liberty of thought and action, were far more grateful than the mumbled falsehoods of the priest that had so long enthralled them; and they cared not to distinguish between

TRUE CHRISTIANITY AND ITS COUNTERFEITS.

Thus, Satan being chosen, not God, a *reign of godless blaspheming infidelity* followed the reign of Priestcraft. The name of God was openly rejected; His Holy Word avowedly renounced; Liberty was found to be license; and Fraternity soon proved itself to be such fraternity as exists between the tiger and his prey. France clothed herself in garments that reeked with the blood of her own citizens. During the Republican Reign of Terror, during 1792-6, treachery lurked in every dwelling. Such was the retribution from Heaven, which often appoints that evil should punish evil. And when France ceased from civil strife, it was only that she might spread woe and desolation over Europe by devastating wars from 1796 to 1815. The heart of Germany still thrills at the remembrance of the deeds of those French soldiers, who, like so many fiends, entered her hamlets and her cottages to let loose their brutality, and to gratify their lust. Under the leadership of Napoleon I. *who foreshadowed the arrogance, selfishness, and cruelty of Antichrist* more, perhaps, than any monarch that has yet been, France, through a long series of years, devastated the terrified nations of Europe, and deluged them with blood, giving them no rest, till, at last, exhausted by her efforts to ruin others, herself succumbed at

THE BATTLE OF WATERLOO, IN 1815, and sank for a season into paralysed and most mortifying decrepitude. Since then France has had many a vicissitude. Time for reflection has been allowed her; opportunity for becoming acquainted with the Scripture has been afforded, but again every mercy has been despised. It may, I believe, be safely said, that France was never more morally depraved, that she was never more socially and governmentally base, and that her rulers were never bent upon a fouler and more abominable design than when she made her sudden, tiger-like spring at Prussia in 1870. France hated Prussia, but

Rome hated Protestantism, and Rome was again potent in France, and on Rome the enfeebled Government of France leaned. Before the military strength of France, aided by the well-trained priestly hosts that had been located in Germany, it was hoped that Prussia, and with her western Protestantism, would fall. But God had other thoughts. The blow which France intended for others was caused to fall upon herself, and Protestantism—unworthy, worldly, slumbering Protestantism, though for her sins she well deserved to be smitten to the dust—received unmerited protection from the long suffering mercy of God. It is a lesson given from Heaven. Has France yet learned from it?

HAS ENGLAND TAKEN WARNING?

England, absorbed in the pursuit of "material" interests, having Mammon for her idol, and lavishing honours and rewards on Intellect, wherever found, if only she thinks that such intellect will consent to serve and worship her idol—England takes warning from nothing. Her eye is closed, her ear heavy. Syren-sounds, which Satan has gathered around her, have lulled her, and she desires not to awaken. Her responsibilities are greater even than those of France; for a period of light, far brighter and more extended in time than that granted to France, has been vouchsafed to her; and she has had opportunity to profit by the lessons that the histories of France, and Spain, and Italy have afforded. She has had full opportunity of considering the difference between nations in which the Bible has been honoured, as the one authoritative record of God's will, and nations in which a selfish Ecclesiasticism has reigned.

England, on many occasions of danger and need, has had the shield of the Most High God marvelously stretched out over her, because the Bible, and not the so-called Church, was acknowledged as having the authority of God. But now all is changed. Notwithstanding the withering curse that Popery has so manifestly brought on neighbouring nations (witness the present condition of Spain)—notwithstanding the deadly savage infidelity that has sprung up in those nations as a result of the ignorance and moral debasement resulting from Priestcraft, a large and influential section of the high-born and educated in England are rushing back into the darkness and idolatries of Romanism, with an unreflecting, fanatical eagerness that astonishes, while it delights, the well-trained Papal emissaries who have been sent out to snare and decoy. They have little need of their subtlety—little need of their practised skill. The net is scarcely spread, when the willing foot hastens into it.

A MOST APPALLING SPECTACLE.

The cold, solid, heartless indifference of England

to that which the powers of darkness are effecting within her borders, is one of the most appalling spectacles that the history of mankind has yet presented. The Protestant Reformation of the sixteenth century was a work of God, as sure and certain as any which He has ever wrought on earth, in behalf of His truth and people. Consequently they who avowedly set themselves against it must be adversaries of God. They set themselves against God to trample down and to hinder the effects of the greatest work which in these latter days His Spirit has wrought. Men may learn the solemn truth too late; but the last great day will show that they who have, either through indifference and ignorance, or through worldliness or antipathy to the truth, helped in casting down the distinctive truths of Protestantism, have set themselves against the work of the Holy Ghost. "It is a fearful thing to fall into the hands of the living God;" a fearful thing to meet that "fiery indignation which shall devour the adversaries."

A UNIFORM SACERDOTALISM IMPOSSIBLE.

No *one form* of sacerdotal religiousness, whether Jewish, Roman, Greek, Anglican, or Mahomedan, will ever succeed in raising itself into *universal* dominancy. The days of such *humiliation* are past. The governmental plans to be adopted *now* must be such as will subserve the interests and commend themselves to the awakened intelligence of the wide world. Do the counsellors of the Vatican dream that they would succeed (even if Protestantism were extinguished) in forcing into the narrow circle of their "infallible" Popish rule the rising intelligence of Egypt and Greece, European and Asiatic Turkey, and Northern Africa, not to speak of Russia, India, China, and Japan, and of scattered but influential Israel? The drag-net of the coming Antichrist, that is to enclose this multitude of peoples, must be somewhat larger than any that ecclesiastic Rome ever has handled. An hour is drawing nigh when Antichrist, *a more terrible personage than Mahomet*, will appear, and Rome and Athens, Egypt and Assyria, Antioch and Jerusalem, will, with England and the West, enter his mighty "drag-net," and be for a time the servants of his glory. Before him the *whole* Roman world (*παρα ἡ οὐκουμένη*) will bow down and worship for three and a half years. (See Revelation xiii.) It will be the result of the judicial infliction of God on former iniquities.

THE TRIUMPH OF LATITUDINARIANISM.

Herod must become latitudinarian, or he must cease to reign. Accordingly, in countries such as Egypt, Turkey, and Tunis, where Mahomedanism has hitherto been in the ascendant, we are beginning to see its exclusiveness resigned. So also in countries

where Popery has dominated, other influences are penetrating. Austria and Italy are examples. In England, where Protestantism once ruled, Popery, availing itself of the aid of that truthless Latitudinarianism which is seeking to introduce equality of creeds, has strengthened itself both within and without the Anglican Establishment; and so the *dominancy* of Protestantism in England falls. At present, a patch-work garment is being prepared. Ultimately, indeed, when the time shall come for Antichrist to be revealed in the full power of his unfettered, despotic sway, *the hell-woven web will become altogether black. There will be strict unity then—unity in atheistic blasphemy.* But the transgressors are not "come to the full." At present, the web that Satan is intending to weave is one of *divers colours*. The throne of Latitudinarianism is established upon the principles and policy of expediency and compromise. Before it Ecclesiasticism will (perhaps at no very distant period) be made to cease from its vauntings, and will become content to occupy only a niche in the Pantheon of Truthlessness. The true servants of Christ only will refuse to join in the unholy concord. Mordecai-like, they will refuse to bow; but they will have to seal their testimony with their blood.

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II.—THE FIRST RESURRECTION.

The Dawning of the Light—The Imperfect Faith of the Disciples—Modern Confusion Respecting the Doctrine—"The Resurrection of the Just"—"The Children of the Resurrection"—When Will it Take Place?"—The "Times of Refreshing"—The General Resurrection.

THE doctrine of the resurrection of the body seems to have been little understood till "*the appearance of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the Gospel.*" (2 Tim. i. 10.) That holy men of old had some intimations of this glorious truth is evident from the confidence of Job, whose expectation of seeing his Redeemer stand at the latter day upon the earth, after the destruction of his body by worms, yet remains to be realised at the Second Advent. Many passages in the Psalms are referable to the subject; and our Lord's observations to the Sadducees, who said, "there is no resurrection," are sufficient to show, that under the old dispensation some light was given concerning it: "As touching the dead, that they rise," &c. (Mark xii. 26-27.)

The Pharisees appear to have had some apprehensions, beyond their suspicion of the disciples, from their caution to make sure the sepulchre; they had noticed and remembered that "that deceiver said, while He was yet alive, After three days I will arise again." But the blindness and incredulity of the disciples themselves are remarkable. When Peter and John came to the sepulchre, "as yet they knew not the Scripture, that He must rise again from the dead." Thomas doubted the fact, and required the evidence of his senses. The two disciples at Emmaus were "slow of heart to believe all that the prophets had spoken." When the women "returned from the sepulchre, and told all these things unto the Apostles, their words seemed to them as idle tales, and they believed them not." "He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them who had seen Him after He was risen."

MODERN CONFUSION RESPECTING THE DOCTRINE.

If so much doubt and unbelief prevailed among the disciples of our Lord concerning His own resurrection, it is not surprising that a similar spirit should have been exhibited in the subsequent ages of the Church with respect to the resurrection of the members of His spiritual body. Notwithstanding the additional light which the Epistles of Paul have cast on the general testimony of the sacred record; notwithstanding the clue of interpretation given in "the Revelation of Jesus Christ, "for the solution

of corresponding passages in either Testament; the subject yet remains obscure and intricate to the majority of professed and even devout believers. The time, and nature, and order of this great event, are, for the most part, merged in generalities, or confounded with the popular idea of the Last Judgment; and it is possible for many things to be advanced upon the subject, on good and solid foundation, which would still appear as *idle tales* to many of the members of the Churches, who, while receiving the Scriptures, are yet slow of heart to believe ALL that the prophets have spoken. Many, like Martha, would say of a departed brother, "I know that he shall rise again at the last day," who know not the hour and "power of that resurrection" which is peculiar to those only who are quickened together with Christ, as "bone of His bone, and flesh of His flesh," the "*members incorporate in His mystical body.*"

"THE RESURRECTION OF THE JUST."

A few in all ages have followed the beloved John from Calvary to Patmos, and by faith have seen the glory of God in that ulterior dispensation, most fully revealed to him who *first* believed in the resurrection of his Lord. They have meditated with delightful anticipation over the sepulchre of "the First Begotten from the dead;" and considering that "the graves were opened, and *many bodies of the saints* which slept arose, and came out of their graves after His resurrection, and appeared unto many," they have not been backward to believe or to declare the counsel of God, as spoken by the prophets, concerning "the whole house of Israel."

It is enough for them that it is written, "Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you unto the land of Israel." (Ezekiel xxxvii. 12.) These words are too specific to admit of a merely figurative application, and the context abundantly proves their reference to a local and yet future dispensation. "The resurrection of the just" (Luke xiv. 14); "The resurrection of life" (John v. 29); "A better resurrection" (Heb. xi. 35); "The first resurrection" (Rev. xx. 5), appear to be terms declaratory of some remarkable distinctions to be put between the evil and the good, not only as to their final sentence of condemnation or acquittal, but as to the time and

circumstances of the resuscitation of their bodies.

"THE CHILDREN OF THE RESURRECTION."

"The children (sons) of God" are so named by Christ, when speaking on the subject (Luke xx. 36), "*being the children (sons) of the resurrection*;" and if this were intended solely of the fact that their bodies shall be raised, in common with "the rest of the dead," it would seem no such distinguishing title as it is made in that passage, with reference, moreover, to a period of time and an age of the world during which the rest of the dead are not restored to life at all. If there be no such distinctions as implied above, what construction is to be put upon the earnest desire of Paul, "if *by any means* I might attain to the resurrection of the dead?" (Phil. iii. 11.) The spiritual resurrection of the soul by faith he had already attained to; he was, in this sense, "risen with Christ;" and no peculiar means were requisite to certify the resurrection of his own body, for he knew, from his Master's assurance, that "ALL who are in their graves should come forth." He who of old "was called in question touching the resurrection of the dead," well knew that "in Christ all shall be made alive;" but he was taught to give to each a gradation and priority of rank and succession: "Christ the first-fruits" [He should be *the first* that should rise from the dead] (Acts xxvi. 23); afterwards they that are Christ's *at His coming*. (1 Cor. xv. 23.) He was willing to be "planted in the likeness of His death, that he might be also in the likeness of His resurrection." (Rom. vi. 5.) He desired to "suffer with Christ, that he might be glorified together with Him" (Rom. viii. 17); to be made "conformable to His death, that he might attain to a resurrection," which he seems to distinguish from *any other* by a word never applied to the general resurrection, or to that of the unjust—it seems to express *a rising up out of the mass of the dead*. The word is *exanastasis*, while the usual word, *anastasis*, in the passage referred to (Phil. iii. 10) is used of Christ's own resurrection. It is the only place where it occurs, and is rendered by Schleusner, "*ut consequar aliquando beatam é mortuis resurrectionem*."

WHEN WILL IT TAKE PLACE?

Thus it appears that the *first resurrection* is that of those who have suffered for the truth, or *otherwise* borne a faithful testimony. (Rev. xx. 4; xi. 18.) It is coincident with the coming and kingdom of Christ, when "the Lord my God shall come, and all the saints." (Zech. xiv. 5.) At the opening of the fourth seal, power is given to death and hell, "to kill with the sword, and with hunger, and with the beasts of the earth." Under the fifth seal, they "that were slain for the word of God, and for the testimony

which they held," cried, "How long, O Lord, holy and true, dost Thou not judge, and avenge our blood on them that dwell on the earth?" when it was said unto them, that "they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled." (Rev. vi. 9-10.) At the sounding of the seventh trumpet, Christ takes His kingdom and reigns; "and the nations were angry; and Thy wrath is come, and the time of the dead that *they should be judged*, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great." The *time of the dead* is manifestly their resurrection, or "the resurrection of the just;" and their *reward* is, that they receive their glorified bodies, and live and reign with Christ; for on the binding of Satan, and the destruction of the bestial or Roman Empire in its final development and consummation," the souls^{*} of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast," &c.; they "*lived* and reigned with Christ a thousand years, but the rest of the dead lived not again until a thousand years were finished. This is the *first resurrection* (*é anastasis é proté*.) The article is twice significantly used, and the passage may be rendered, "this is the resurrection the first," "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." (Rev. xx. 6.)

THE "TIMES OF REFRESHING."

It is evident from an examination of the Scriptures on the subject, that the first resurrection is immediately connected with the appearance, and kingdom, and coming of Christ, "with all His saints," when "He shall change their vile body (or the body of humiliation, *soma tés tapeinóseôs*) that it may be fashioned like unto His glorious body," (Phil. iii. 21—comp. verses 10-11); when "He will present them faultless before His presence with exceeding joy" (Jude 24); "holy, and unblameable, and unproveable in His sight" (Col. i. 22), when they who are already risen in spirit with Christ, and are seeking those things that are above, shall also appear with Him in glory, when "the *times of refreshing* shall come from the presence of the Lord." (Acts iii. 19.) The expression in our translation of this passage—both in the Authorised Version and in the Revised—falls far short of the original word, and seems only its secondary sense. If there be meaning in language, it signifies the times, or seasons, of *re-animation*—restoration of the soul to the body,

* The word *psyche* in the (LXX.) Greek version of the Old Testament, means *dead body* in the following places: Lev. xxii. 4; Numb. v. 2, vi. 6, x. 11-15; Hag. ii. 14; Numb. ix. 6; Lev. xxi. 1.

according to all analogy of diction. If *ana-stasis* means resurrection, *ana-psyxis* implies re-animation. If this be so, the meaning of the expressions in Rev. xx. 4—6, is plain enough, and cleared at once from all objections raised against the doctrine so clearly maintained by the context. Because John speaks of *the souls*, it may be suggested, it does not follow that the bodies were raised at that time, but at the last and general resurrection. But, let it be observed, they that *lived* were they that were *beheaded*, who had not received the mark of the beast on *their forehead or hands*. These are all *bodily* signs; and as the martyrs had glorified Christ in their "bodies terrestrial," so now they are glorified by Christ with "bodies celestial." John says, "I saw thrones and *they sat upon them*." The bodies were beheaded, but now they *lived*—their souls were reunited to them; this is the time of their *reanimation*, for the soul is the life of the body.

"The *souls* of the righteous," being "in the hand of God," and their life "hidden with Christ," could not properly be said to *live again* out of the body, in any sense, or to be reanimated at all. In the sight of the unwise they *seemed* to die; but in the time of their visitation they shall shine, and run to and fro, like sparks among the stubble; they shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. "We fools accounted his life madness, and his end to be without honour; how is he numbered among the children of God, and his lot is among the saints." "Blessed are the dead that die in the Lord." "Blessed is he that hath part in the *first resurrection*." "Blessed is he that watcheth."

THE GENERAL RESURRECTION appears to take place before "the white throne and Him that sat on it," at the expiration of the thousand years; when death and hell (Hades) give up their dead (Rev. xx. 11—15); which is the last judgment according to works, and is thus distinguished in the parallel account (Matthew xxv. 30), where the Second Advent is set forth under the figure of the

nobleman who cometh, after his temporary absence, to take account of his servants; when the unprofitable servant is cast alive into outer darkness; as the false prophet in the Revelation is, at the same period, cast alive into the lake of fire.

When defending himself before the tribunal of a Roman governor, Paul testifies, "There shall be a resurrection both of the just and the unjust." When writing to a Church of believers, he points to a distinction between the two, which he does not stop to explain to heathen ears; he did not cast such a pearl before those who would turn and rend him. And as the doctrines of the first resurrection and the coming kingdom on earth, were in the first centuries of the Christian era considered among the tests of entire orthodoxy, so now they will not amalgamate with the heresies of the last. Their gold is that of the sanctuary, and will lose nothing by refinement in its fire but the dross of imperfect and inadequate interpretation. And surely, while such diligence is manifested in the revival of exploded errors, an earnest recommendation to search into and publish neglected truths cannot be unseasonable—and the first resurrection is one of them. Out of the old fields, assuredly, shall the new corn spring, and this doctrine must have a wider acceptance as the Scriptures are reverently consulted. It is hidden therein, as seed in the ground, and it will take root downwards and bear fruit upwards. It is planted in the house, and will flourish in the courts of the Lord. It has arisen already as a day-star in the hearts of many who believe; and it will set no more till the Sun of Righteousness shall burst on a benighted Church, and a world that sitteth in darkness; till the noble army of martyrs shall appear, "clothed in fine linen, white and clean;" till Jerusalem shall awake and arise, and shake herself from the dust, and put on her beautiful garments;—when the holy Church throughout all the world shall be astonished at the fulness of her salvation, and walk

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"Thou art a priest for ever after the order of Melchisedec."—Heb. vii. 21.

W Melchisedec is Introduced—His History Typically Instructive—Who was He?—He was an Eminent Type of Christ—Christ's Functions in the Millennium—The Final Struggle between the World-powers and Christ—Christ's Regal Priesthood—The Priest-King on the Throne of His Glory—The "Day of Christ" which Abraham "Saw"—Melchisedec's Offering.

At the grey dawn of patriarchal history reveals to us more majestic and significant figure than that of Melchisedec "King of Salem" and "priest of the most high God," who met Abraham, returning from the slaughter of Chedorlaomer, the king of Elam, and three confederate kings, in "the Valley of Shaveh, the king's dale;" a locality which has generally been identified with the valley of the upper Kedron, near Absalom, long afterwards, reared a pillar Samuel xviii. 18), and which, we are told by Ephraim, was only two furlongs from Jerusalem.

It is in the fourteenth chapter of Genesis that Melchisedec is historically presented to us in the following words: "And Melchisedec king of Salem brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies out of thy hand. And he gave him tithes of all." (Gen. xiv. 18—20). This incident and its record, although brief, and standing in such singular isolation from the thread of the history which it interrupts, is not only in itself most striking and interesting, but also in

typical teaching profoundly instructive. How suddenly and altogether unexpectedly does Melchisedec here appear before us—a most kingly and majestic form, yet clad in priestly robes, and with the typical emblems of eucharistic offering—bread and wine—in his hands. We see those priestly hands engaged in blessing; we observe the great patriarch, Abraham—the father of the faithful and the Friend of God—bowing before the mysterious priest-king, presenting to him the tithes of all his spoil; and then, as abruptly as it appeared, the vision passes away, and for nearly a thousand years the voice of inspiration utters not again the name of Melchisedec. When, however, in an ecstatic Psalm of a most distinctly Messianic character, and descriptive of our Lord's exaltation in the day of His power, we meet it once more, in the solemn declaration: "The Lord hath sworn, and will not repent, Thou art a priest forever, after the order of Melchisedec." (Ps. cx. 4.) in, something like a thousand years pass away,

and then, once more, the writer of the Epistle to the Hebrews takes up the subject of this mysterious personage, who, "Without father, without mother, without genealogy, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually" (Heb. vii. 3); and on the two brief references to him, above given, which are all that the Scriptures elsewhere contain, founds an argument to show the superiority of Christ's Priesthood, as being "after the order of Melchisedec," to that of Aaron, or Levi, which it has superseded.

WHO WAS MELCHISEDEC?

Much labour has been wasted in attempts to answer the question, "Who was Melchisedec?" Later Jewish tradition identifies him with Shem; and it is certain that that patriarch was not only alive in the days of Abraham, but even continued to live till Jacob was fifty years old (compare Gen. xi. 11, with vs. 12—26; xxi. 5; xxv. 7—26). According to others, he belonged to the family of Ham, or of Japheth; and it has been said that this is necessarily implied by the language of the Apostle, when, drawing a parallel between Melchisedec and Christ, he says that our Lord belonged to "a tribe of which no man gave attendance at the altar." Some, again, have suggested that He was an incarnate angel, or other super-human creature, who lived for a time among men. Others have held that he was an early manifestation of the Son of God; and a sect, called the Melchisedecians, asserted that he was "an incarnation of the Holy Ghost." But, in all these conjectures, the fact has been strangely overlooked that the reticence of Scripture on the point is typical and significant, for, could it be determined who Melchisedec really was, it could no longer be said that he was "without father, without mother, without genealogy;" which statement is to be understood, not as implying that he was not a natural descendant of Adam, but that he designedly appears and disappears in the sacred narrative, without mention either of his parentage or death.

HE WAS AN EMINENT TYPE OF CHRIST.

There can, however, be no question that, whoever Melchisedec may have been, he was an eminent type of Christ. This is placed beyond doubt, not only by

the language of the 110th Psalm—the Messianic character of which has ever been recognised by Jews and Christians alike,—but especially by the argument of the Apostle, in the seventh chapter of the Epistle to the Hebrews, in the course of which there occurs the explicit declaration, that he was—in the various respects mentioned—“made like unto the Son of God.” But another question, hardly less important, though very little attention has been directed to it by the commentators, remains to be answered—namely, under what aspect does our Lord's priesthood more particularly correspond to the priesthood of Melchisedec? Or, in other words, Was Christ made a priest “after the order (*i.e.* ‘the similitude’) of Melchisedec” at His first advent, when He appeared to offer the one great sacrifice for sin, for ever; or, will He be so constituted, at His Second Advent, when, during His Millennial reign, the regal office, heretofore as it were in abeyance, shall be exercised in conjunction with the priestly? In one sense, it must, I think, be admitted that this Melchisedec priesthood of Christ dates from His ascension, and is now possessed by Him in the heavens, at least *de jure*; still, it will not, I apprehend, be exercised by Him *de facto* till after He appears the second time, “without a sin-offering,” like the Jewish high priest when he came forth from the most holy place, having presented the blood before the throne, to bless the people. The grounds upon which this conclusion is based are the following:—

HIS FUNCTIONS IN THE MILLENNIUM.

1. In the first place it seems to be indicated, not obscurely in the very language alike of the Apostle and the Psalmist, when literally translated. “Thou art a priest *for the age* (*eis ton aïona*) after the order of Melchisedec.” (Heb. vii. 21.) So I would render a sentence so important and full of meaning that the Apostle quotes it no less than five times, making it the basis of his lengthy argument. And the language of the 110th Psalm exactly corresponds in the Hebrew, for the learned Bennet thus renders the fourth verse: “The Lord hath sworn and will not repent, thou art a priest for the future age (*aldhibharti*), according to my appointment, O King of Righteousness” (*Olam Heneshamoth*). So the Jewish Targum on this verse runs: “Thou hast been appointed prince of the age to come, and that for Thy merits’ sake, because Thou art a righteous king.” But in the first three verses of this Psalm we have a description of the assumption of Christ's future kingly rule, and the question, therefore, is naturally suggested, Will not Christ, when He thus assumes the kingly, lay aside His present priestly office? No; the Psalmist seems to say, for “The Lord hath sworn, and will not repent, thou art a priest (also) for the future

age,” *i.e.*, the Millennial age, of the introduction of which this whole Psalm treats. But of what character is His priesthood? “After the order of Melchisedec;” in other words, as we shall immediately see, a priesthood exercised in conjunction with kingship. I conclude, therefore, that the Melchisedec priesthood of Christ is His Millennial priesthood, in contradistinction to that which He is at present exercising, which is rather the antitype of the priesthood of Aaron. A careful study of the seventh and two following chapters of the Epistle to the Hebrews, will greatly strengthen this supposition.

THE FINAL STRUGGLE.

2. Again: the Millennial character of the priesthood of Melchisedec is, it seems to me, indicated by the fact that it was after the slaughter of the Canaanitish kings that Abraham was met and blessed by Melchisedec. Now this slaughter of the four kings (*four* being the world number) is evidently typical of the last great conflict, in the vicinity of Jerusalem, of which Zechariah speaks, where he says: “I will gather all the nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle,” &c. (Zech. xiv. 2—5.) Thus, also, in the 110th Psalm, after the mention of the Melchisedec priesthood of the King Messiah, the Psalmist goes on to say, addressing Jehovah: “The Lord at thy right hand shall strike through kings in the day of His wrath. He shall judge among the nations: He shall fill the places with the dead bodies: He shall wound the head (the Hebrew singular) over divers countries;” “evidently referring,” says Dr. De Burgh, “to the same defeat of Antichrist and his confederate subject kings predicted in Psalm ii.—so strikingly parallel to this—and more fully in Rev. xix. 11 to the end, in connection with the Second Advent of Christ, in which event the type shall have a further fulfilment for, as it is recorded that it was ‘on the return of Abraham from the slaughter of the kings’ that Melchisedec, the king-priest, ‘met and blessed him’ (Heb. viii. 1, with Gen. xiv. 17—20), so is the true Melchisedec revealed to bless His people on the occasion of their triumph over the powers of the world, by whom, at that time, they will be oppressed and held captive.” *

CHRIST'S REGAL PRIESTHOOD.

3. But most especially and unmistakably is the Millennial character of the Melchisedec priesthood proved by the fact that it is a *regal priesthood*. It is

* “Commentary on the Psalms,” Vol. II. pp. 835.

written, as we have seen, concerning Melchisedec, not only that he was "first (by interpretation of his name) *King of Righteousness*, and after that *King of Salem*, which is, *King of Peace*;" but also, that he was at the same time "the priest of the most high God." Now all this is luminously descriptive of the King Messiah. For these three titles,—"*King of Righteousness*," by interpretation of the name Melchisedec: "*King of Salem*," afterwards Jerusalem (Ps. lxxvi. 2; Gen. xiv. 18); and "*King of Peace*," are not titles appertaining to Christ's kingdom in the heavens, but to the future kingdom of Messiah on earth, as foretold by the prophets. Christ will be "*King of Righteousness*" in those yet future days of which the Lord speaks, by Jeremiah: "Behold, the day is come, saith the Lord, that I will raise unto David a *righteous branch*, and a *king* shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." (Jer. xxiii. 5-6.) He will be "*King of Salem*," when, as the same Prophet says, "They shall call *Jerusalem* the *throne* of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to *Jerusalem*: neither shall they walk any more after the imagination of their evil heart" (iii. 17); and when, as predicted in Ps. cx., "*Jehovah shall send the rod of His strength out of Zion*;" and, lastly, "*King of Peace*," when, as the antitype of Solomon, whose name also, being interpreted, is 'Peace,' He shall sit upon "the throne of His father David;" and the glowing language of Isaiah shall be fulfilled: "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the PRINCE OF PEACE." (Isa. ix. 6.)

THE PRIEST-KING ON THE THRONE OF HIS GLORY.

But "this Melchisedec" was not only "*King of Salem*," but at the same time "the Priest of the most high God." And so we read, concerning the King Messiah, in the sixth chapter of Zechariah (vs. 12-13): "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch; and He shall grow up out of His place, and He shall build the temple of the Lord; even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne: and the counsel of peace shall be between them both." Christ is now indeed our great High Priest: "We have such an High Priest, who is set on the right hand of the throne of the majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord

pitched, and not man." (Heb. viii. 1-2.) But He is not as yet a priest upon His throne. In the coming age, however, He shall indeed be a King-Priest, after the likeness of Melchisedec, having not only *pardon* to bestow upon His friends, but also *power* to deal with His enemies; and the blessed result of this joint exercise of the priestly and kingly functions will be "*peace*;" "the counsel (or mystery) of peace shall be between them both;" that is, *between the two offices as exercised in conjunction*. In other words, that peace which was heretofore sought in vain by the separate exercise of the priestly and kingly power,—of king, as in the case of Israel, and of priest, as in the case of the Christian Church,—shall then at last be perfectly secured by the concurrence of the two offices, in active exercise, in the one Messiah. For, when Christ, as the Priest-King—the antitype of Melchisedec—shall sit on the throne of His glory, the "counsel" of God shall be realised in the establishment of "*peace*," alike for the Church, Israel, and the world at large.

THE "DAY OF CHRIST" WHICH ABRAHAM "SAW."

Again, a very interesting confirmation of the view advocated in this paper is afforded by our Lord's remarkable declaration to the Jews, which we find recorded in the eighth chapter of St. John's Gospel: "Your father Abraham rejoiced to see My day, and he saw it; and was glad" (verse 56). Now, by the "day" of Christ we are not, I apprehend, to understand, as is too generally done, the days of His humiliation, but the day of His glory; the same "day of Christ," in fact, which is spoken of in Phil. i. 10, and 1 Cor. i. 8; the "day of the Lord" in contradistinction to "man's day" (2 Peter iii. 10; 1 Cor. iv. 3, *margin*) so the learned Bengel writes, "The days of Christ's flesh (when He bestowed Himself on others) are one thing; the day of Christ Himself and of His glory is another thing (*i.e.*, the two are altogether distinct)" (*Gnomon*, in loc.) It was this later day of Christ that Abraham rejoiced to see; "and," our Lord adds emphatically, "*he saw it and was glad*." But *how* or *when* did he thus see it? Here commentators are much divided in opinion. But if the expression simply means, as many suppose, no more than that he had by faith a prophetic foresight of the future glory of Christ—the second clause of the verse just repeating the first—what pertinence was there in the retort of the Jews, "Thou art not yet fifty years old, and hast thou seen Abraham?" (verse 57). "And if it mean that Abraham was *then beholding*, in his disembodied spirit, the incarnate Messiah, as Stier, Tholuck, Alford, &c., understand it, the words seem very unsuitable to express it.

Plainly it speaks of something *past*—he saw (*eide*) My day, and was glad (*echare*); that is, surely,

while he lived." I am disposed, therefore, to understand the assertion as referring to *this very meeting* between Abraham and Melchisedec, and to the practical confession by the latter of his inferiority. For if we look at the preceding context of the chapter in which our Lord makes this statement, we shall see, from the 53rd verse, that the question which was in controversy between Christ and the Jews was the superiority or otherwise of Abraham over Himself. "Art thou greater than our father Abraham," &c. Now where in the history of Abraham, as recorded in the Bible, can we discover so striking an instance in which, on the one hand, the patriarch "saw the day of Christ," and on the other, confessed his own inferiority to Him, as when he bowed himself before Melchisedec, the priest-king, "made like unto the Son of God," who, in the realisation of the Divine purpose, shall be, in the coming Millennial age, "a priest for the age, after the order of Melchisedec?"

THE NATURE OF MELCHISEDEC'S OFFERING.

But, lastly, the nature of Melchisedec's offering—if offering it was—of "bread and wine," points to the same conclusion. The Apostle Paul, speaking of the Aaronic priesthood, says, "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." (Heb. v. 1.) But in the case of Melchisedec we have the apparent anomaly of a priest *without any sacrifice*, save the eucharistic offering of bread and wine. Can he, then, in this aspect, be supposed to adumbrate the priesthood of Him who, not "by the blood of goats and calves, but by His own blood, entered in once for all into the holy place, having obtained eternal redemption for us?" (Heb. ix. 12.) The answer is—yes, *provided His Millennial priesthood be typified*. Christ entered the most holy place, not made with hands, even Heaven itself, as the antitype of Aaron; and as such He entered as an atoning Priest "not without blood." But when He comes forth again, it is not as the antitype of Aaron, but as the antitype of Melchisedec—a priest without any bleeding sacrifice whereby to make atonement, but whose offering is acceptable on the ground of a perfect and everlasting sacrifice already made "So," says the

Apostle, "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without a sin-offering unto salvation." (Heb. ix. 28.)

Thus even the "bread and wine" which Melchisedec "brought forth," acquire new significance when viewed in the light of this interpretation. There is no evidence to show that they were intended merely for the purpose of refreshment; on the contrary, Abraham distinctly mentions (verse 24) that the young men had already eaten of the spoil. It seems to follow, therefore, that the bread and wine were intended to have a mystical significance—that they were, in fact, the elements of an eucharistic offering. And, thus viewed, they again seem to point, at least indirectly, to the Millennial character of Christ's Melchisedec priesthood. For as they naturally, though not perhaps designedly, direct our thoughts to the use of the identical emblems in the great Christian ordinance of the Lord's Supper, wherein "as oft as we eat the bread and drink the cup, we do show forth the Lord's death *till He come*" (1 Cor. xi. 26), so does that ordinance in turn remind us of the memorable words of our blessed Redeemer on the occasion of its first institution, when, having taken the cup and given thanks, He said, "I will not drink henceforth of this fruit of the vine, *until that day when I drink it new with you in my Father's kingdom.*" (Matt. xxvi. 29.)

On the ground, then, of a *fivefold* analogy (1) that our Lord as the antitype of Melchisedec is to be "a priest for the age;" (2) that it was when Abraham was returning from the slaughter of the kings that Melchisedec met and blessed him; (3) that the Millennial priesthood of Christ will be one exercised in conjunction with kingship; (4) that it is probably in reference to his meeting with Melchisedec that Abraham is said to have seen Christ's day; and (5) that Melchisedec was a priest without a sacrifice, while the bread and wine which he brought forth were, as in the Lord's Supper, predictive of Millennial blessings—I arrive at the conclusion that it is in His coming kingdom that Christ shall hereafter be manifested as "a priest for the age, after the order of Melchisedec."

THE UNPARDONABLE SIN OF THE TIMES OF ANTICHRIST.

BY THE REV. E. J. HYTCHE.

Christ's Miracles Ascribed to Satanic Agency—The Modern Form of the Same Sin—Its Eternal Penalty—Angelic Ministry in its Last Form—The Fitness of the instrumentality—The Worshippers of the Beast: Their Doom—Degrees in Future Punishment—Historic Foreshadowings.

IN all ages of the Church many true Christians have been harassed by the fear that they had committed the "unpardonable sin." Doubtless, this dread in many cases was a temptation of Satan to drive the awakened to despair. But in too many other cases it is ascribable to the prevailing habit of separating some verse of Scripture from its context, and so enveloping the subject in an impenetrable mist.

The heinousness of the sin in question is proved by the inexorable penalty involved. For our Lord said (Matt. xii. 31), "All manner of sin and blasphemy shall be forgiven, but the blasphemy against the Holy Ghost shall *not* be forgiven." Now the mere fact that anyone is so sensitive as to dread that he has incurred the awful penalty attached to this sin ought to dissipate the fear, for we may be certain that those who are guilty of it will be too soul-hardened to feel any anxiety. But, happily, our Lord has so defined this sin that there can be no doubt as to what He referred. It is stated, in Mark iii. 22—30, that "The Scribes which came down from Jerusalem said He hath Beelzebub, and by the prince of the demons (literal) casteth He out demons." It was, then, this terrible accusation which made our Lord say that "He that shall blaspheme against the Holy Ghost hath never forgiveness," adding, "BECAUSE they say He hath an evil spirit." Hence it appears that the unpardonable sin of the times of our Lord consisted in **ASCRIBING HIS MIRACLES TO SATANIC AGENCY.**

Whether this sin can be *now* committed is a serious question. Sceptics of all schools—whether rationalistic or agnostic—instead of ascribing the miracles of Christ to Satanic energy, deny that He performed any miracles, and resolve the narratives into pious myths or suppositions. But on the other hand, there are not a few persons who, whilst admitting the miraculous gifts of our Lord, ascribe them to the possession of superior mesmeric or odylic power. Such persons, if they do not contract the guilt of the unpardonable sin, come so perilously near it *in principle*, that there is scarcely a shade of distinction between their belief and the assertion of the Jewish scribes. For both deny the work of that Spirit, of whom it is declared (John iii. 34) "God giveth not the spirit by measure unto the Son."

That the unpardonable sin will, however, be committed by countless millions during the time of Anti-

christ is one of the most painful events which are predicted to close the reign of Gentilism. Several years before the Apostle John wrote the Apocalypse, he indicated (John v. 16) that "*There is a sin unto death.*" He then draws a practical conclusion from this fact: "I do not say that he (a faithful witnesser of this sin) should pray for it,"—so that the penalty might be averted. Nor is this the first and only time that God forbade His praying ones to intercede for *special* and obdurate sinners, for in an analogous case, when the iniquity of the Israelites had so come to the full as to demand national excision, God said to Jeremiah (vii. 16) "Pray not for this people, neither lift up cry nor prayer; neither make intercession to Me, for I will not hear thee." So, in this case, if the dearest relatives commit it, they must be left to

THE DIVINE PENALTY OF DEATH ETERNAL.

It is observable that whenever God depounces a specific sin in Revelation, He never leaves any doubt as to its *exact* character. So was it in the case of John; for, though when he first reported that "There is a sin unto death," he did not define it; yet about five years afterwards, when Christ as the mouthpiece of His Father (Rev. i. 1) gave him the wondrous pre-history of the last years of this dispensation, he was instructed to declare what will be the "sin unto death" during the times of Antichrist.

As in other instances—the last plagues,* for example—in the Apocalypse, the definition of the unpardonable sin was given by an angel. Thus the third angel, who "flew in the midst of heaven" with the last message of God's grace to an apostate world, said (Rev. xiv. 6—9), "If any man worship the beast (or Antichrist) and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name."

Two facts stand out prominently in this narrative—for prophecy is only history written beforehand—namely, the agency employed to define the sin, and

predict the penalty which will be inflicted on the devotees of Antichrist, and the *special* punishment which that sin will entail.

ANGELIC MINISTRY IN ITS LAST FORM.

First.—As regards the agency employed to indicate the eternal doom of the apostates. The agents are indicated *not* to be of human, but of supernatural origin. Though angels during this dispensation are stated to be (Heb. i. 14) "Ministering spirits sent forth to minister for them who shall be heirs of salvation," yet to men energised by the Holy Spirit is committed the preliminary and external work of evangelising fallen man. It may therefore be asked, Why, then, should angelic agency be employed during the times of Antichrist to preach what may be regarded as the Gospel in its *last form*? For the reason we have not far to seek, for as the Church will have been translated before the reign of Antichrist and his ten vassal kings, there will be no one left to denounce that universal worship (Rev. xiii. 8) which is predicted. Their message will, doubtless, at once and most beneficially influence those foolish virgins who for their worldliness will be left behind, at the rapture of the Church, to suffer all the horrors of the great tribulation. They will also testify to apostate Christendom, as well as to the dense masses of heathendom, of the coming doom of Gentilism. Then, again, there will be unconverted Israel, suffering not only from the persecution of Antichrist and his confederated kings, but what is still worse—with the Bible everywhere publicly burnt by the modern Jehoiakims (Jer. xxxvi.)—experiencing the curse pronounced 2,500 years ago (Amos viii. 11—12), "Behold the days come, saith the Lord God, that I will send a famine in the land—not a famine of bread nor a thirst for water, but of hearing the words of Jehovah, and they shall wander from sea to sea, and from the north even to the east—they shall run to and fro to seek the word of Jehovah, and shall not find it." All these classes, then, if they do not at once worship Antichrist will be exposed to the temptation through his marvellous warlike achievements, intellectual gifts, and miraculous endowments.

THE FITNESS OF THE INSTRUMENTALITY.

In this judicial "energy of delusion or imposture" (2 Thess. ii. 10, literal) need we be surprised that God in His infinite grace should employ an extraordinary agency to convey His last message to an apostate world, bewildered as it will be by the miracles wrought by Satanic power? And who so fit for the task as angels, when the living Church has been removed in accordance with the Divine promise (Rev. iii. 10), "Because thou hast kept the word of My patience, I will also keep thee from the hour of temptation which shall come upon all the world to

try them that dwell upon the earth?" For from its very first creation the angelic hosts have been interested in the world and its history. Thus when it was rolled into space by the Divine fiat, we learn that (Job xviii. 7) "The morning stars [or angels] sang together, and all the sons of God shouted for joy!" No wonder, then, when Adam so miserably fell, entailing thereby sin and misery on his descendants, and even dislocating the very globe itself, they heard rumours of man's possible salvation and the earth's restitution, that they yearned to know how it was to be accomplished. This fact was typically taught by the cherubim in the Temple looking downward as they did unto the mercy-seat (Exod. xxxvii. 9); or, as this fact was long afterwards Divinely interpreted (1 Pet. i. 12), "Which things the angels desire to look into." Thus interested in man's redemption, no wonder is it that God commissioned them to tell the world of the birth of its Redeemer, and to sing that prophetic carol—not yet, but ere long to be most exhaustively fulfilled—"Glory to God in the highest: on earth peace, good will toward men!"

This last Gospel, whether delivered by angels or by special human agency, will, happily, not be in vain. Foremost among the rejectors of Antichrist will be those foolish virgins, who will have been aroused from their guilty slumbers. Myriads, too, *outside* apostate Christendom, will also hear the warning voice, and obey its injunction not to worship Antichrist or his image; for we read (Rev. vii. 9) that "A great multitude, which no man could number, from out of all nations, and kindreds, and peoples," will come as triumphant conquerors out of the great tribulation. All these, however, whether Jews or Gentiles, will have been (Rev. xx. 4) "guillotined for the witness of Jesus, and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands." Whilst, then, thinking of God's grace to fallen man, and at a time of almost universal apostacy, when His altar will be forsaken and a lawless man deified, we cannot but echo the words of an inspired apostle (Rom. xi. 33), "O the depth of the riches, both of the wisdom and the knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

THE WORSHIPPERS OF THE BEAST: THEIR DOOM.

Second.—But in spite of this supernatural warning, the vast majority in the ten confederated kingdoms of revived Rome will reject this last message of God's mercy. This we infer from Rev. xiii. 3—8, which states that "ALL the world wondered after the beast; and ALL that dwell upon the earth shall worship him whose names are not written in the book of life of the slain Lamb, from the foundation of the world."

Now to what can this general apostacy lead, but to the infliction of the awful penalty pronounced against those who not only admire, but render Divine honour and homage to Antichrist?

This penalty involves two distinct features—that is, *eternal torture in hell*, and that in the very *presence* the Lamb and the angelic host. For it is declared, in unmistakable language (Rev. xiv. 9-10) “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,—he shall be tormented with fire and brimstone in the PRESENCE [*ἐνώπιον*, sight or front] of the holy angels, and in the PRESENCE of the Lamb.” This awful penalty was not, however, recorded for the first time; for it was foreshadowed by Isaiah, who indicates that (lxvi. 24) “They shall go forth and look upon the carcases of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorrence to all flesh.” The context of this passage shows that these abhorred ones will not be ordinary sinners against God, but those infatuated apostates who yield Divine honour, and fight with and for Antichrist at the Battle of Armageddon.

Another feature, possibly *unique*, in the punishment of Antichrist's worshippers is thus stated (Rev. xiv. 11), “They have *no rest day nor night* who worship the beast, and his image.” It would, then, appear that *eternal sleeplessness* will form a terrible portion of their penalty, and thus throughout eternity there will be *no alleviation of their torment* night nor day. Whether other lost ones—especially those who never heard the Gospel—will have their punishment mitigated by sleep is not revealed; but it is obvious, from the words so strikingly employed, that there will be a marked distinction between their punishment and that of apostate Christendom. But, at all events, if the punishment of the worshippers of Antichrist be as unique as their sin, it will only correspond with the doctrine of our Lord, that, as there are degrees of glory, so there will be marked DIFFERENCES IN PUNISHMENTS OF THE UNRAVED. For the equitable principle governing His final adjudications is thus spoken of (Luke xii. 47—48), “That servant who knew his Lord's will and prepared not himself, neither did according to His will, shall be beaten with MANY stripes; but he that knew not, and did commit things worthy of stripes shall be beaten with FEW stripes—for unto whomsoever much is given, of him shall be much required.” And, as an illustration of this measured justice in punishing those Jews who rejected His message, Christ said (Matt. xi. 22) “It shall be more tolerable for Tyre and Sidon, at the day of judgment, than for you!”

As, then, final and eternal punishments will be

awarded according to the measure of light vouchsafed, can we wonder at the awful sentence which will be pronounced on those who, whilst professing to worship Antichrist really worship Satan, as it is written (Rev. xii. 4) “They worshipped the Dragon [or Satan] who gave power unto the beast.” Nor will such worship of Antichrist be accorded without prior warning as to the heinousness of the sin, whether given by angelic or some other special agency.

HISTORIC FORESHADOWINGS.

And there will close the reign of Comteism and Darwinism in the deification of a man steeped to the lips in pride, carnage, and self-will; for in him will be embodied the principles of Cain. Nor can the most sceptical assert that such man-worship is improbable in an age of culture, and of scientific and philosophic agnosticism. For never was Mariolatry—that latter-day revival of the Babylonish worship of Semiramis—so rampant in Popish countries as in these days. Then, again, what the Positivists term the “worship of humanity” includes the *germ* of the principle upon which the worship of Antichrist will be based. Prince Gortschakoff went even a step further than this theory in its present stage, for in a blasphemous circular, issued during the Crimean war, he dared to style the gloomy, imperious, and cruel despot, Nicholas of Russia, “Our God upon earth!” In all these theories we trace the foreshadowings of that awful, universal potentate, of whom it is predicted that (2 Thess. ii. 4) he will “sit in the temple of God—showing himself that he is God” at the winding-up of this dispensation. For the autolatry taught by current philosophy and nineteenth century science will end in the worship of one man, energised by Satan, who will (Rev. xiii. 2) “Give him his power, and throne, and great authority.”

When this world—Gentile as well as Jew—yelled out “We will not have this Man to reign over us,” it sealed its own doom, and wrote its own epitaph. But its most terrible penalty is yet to come; for whilst, with its boasted culture and scientific knowledge it echoes the old lie newly dressed up for these last days (Gen. iii. 5), “Ye shall be as gods”—it is destined to worship that incarnation of Satan the “man of sin.” Then, that world which either despises or persistently ignores the voice of mercy will bow the knee to brute-force, and then

THE EARTH WILL BECOME A VERITABLE HELL, And as every evil passion of man, now held in check, will be let loose, without any restraint on the part of the Holy Spirit, there will not be a rood of land throughout the broad earth unstained by human gore. That this is no exaggeration, but an underrating of prophetic facts, the concurrent voice of Scripture testifies—nay, if God (Matt. xxiv. 22) “for the elect”

sake," did not intervene, "no flesh would be saved." If so, the less Christians have to do with the world's philosophies and policies, the more faithful will they be to their mission, as God's witnesses to a self-doomed world. Hearing as they do the first faint mutterings of the coming storm, their simple mission is to proclaim the fact that the Heavenly Bridegroom is on the road to claim His Bride, the Church. And,

in view of those forerunners of Antichrist, the prevailing heresies, philosophic and religious, to echo the angelic message constantly (Rev. xvi. 4), "Come out of Babylon, My people, that ye be not partakers of her sins, and that ye receive not of her plagues—for her sins have reached unto heaven, and God hath remembered her iniquities!"

THE ANTICHRIST.

BY HENRY MEYMOTT, Surgeon.

Necessity for Distrusting the Conclusions of Unaided Human Reason—Historical *versus* Futurist—Preliminary Antichrists—The Popes of Rome Cannot be Antichrist—Chronological Data—The "Beast" on which the "Woman" Sits—The Open Avenue to Infidelity and Atheism.

MUCH has been written about the Antichrist. Many opinions have been formed on the subject, and much controversy has arisen in consequence. It may even be said that the discussion upon it has degenerated into dissension. The object of the following remarks is to simplify the question so as to bring it to a practical bearing. The exercise of our natural faculties is, for the most part, attended with pleasurable sensations, and the higher the intellectual exercise the greater the consequent gratification. Great intellectual power, and much acquired knowledge of Scripture, are necessary in order to unravel some of the more difficult of the mysteries of godliness, as they are presented in Scripture to diligent inquirers for solution, not only to find out the abstract meaning they convey, but also to discover the relationship they bear to the current events of the times; and when any conclusion is arrived at by one investigator which is at variance with the conclusion of another, much forbearance and self-denial is needed, in order that the evidence produced may be impartially sifted and summed up, and a right issue may result.

In all these questions a distrust of human reasoning is needed, in order to make room, as it were, for the Spirit of God "to guide us into all truth." There is a natural tendency to rely on the inductive powers of the mind for the acquisition of knowledge, and to draw conclusions from the knowledge thus gained, without an adequate impression of the wish of the Apostle, that our faith should not "stand in the wisdom of men, but in the power of God." The various powers of the mind, therefore, require to be evenly balanced. "Self-esteem" and the "disposition to contention" should be controlled, "veneration" and "benevolence" should be in active exercise, "conscientiousness" should prevent "secrecies" from interrupting the operations of the natural faculties, whilst the impulsiveness

of the "imagination" should be so restrained that it may not degenerate into mysticism. It is painful to find commentators of high standing, men mighty in the Scriptures, such as Elliot and Grattan Guinness, make such a dead set against any other interpretation of the Antichrist than that which they have adopted, as to place it out of the question and altogether unworthy of discussion. Comparing polemical with political controversy, the "historical" interpreters of certain portions of prophecy manifest the same impatience towards the "futurists" as the free-traders do towards the protectionists. A lesson may be learned on this point from a well-known legend. Had the two knights who entered into deadly conflict, in support of an opinion formed from a one-sided view of a composite shield, taken the precaution to examine both sides, the conflict may have been avoided. In this, as in all other inquiries, "what saith the Scripture?" is the safest guide to go by.

PRELIMINARY ANTICHRISTS.

The Apostle John tells us "there are many Antichrists." We have, then, Scriptural authority for maintaining the doctrine that more than one Antichrist is needed to answer the varied descriptions of that remarkable character, that may be culled from the Scriptures, especially from the writings of Isaiah, Daniel, Paul, and John. How minutely soever the proceedings of the series of the Popes of Rome have corresponded to the Scriptural account of the Antichrist of the last days, so far as they have been proved to do, it by no means follows that another Antichrist will not be raised up towards the termination of the "perilous times of the last days," who would complete, and "fill up that which is behind" of those traits in the character of the Antichrist delineated in Scripture, which were left unfulfilled by the Popes.

Take, for example, one of the main features of that individual (for as an individual he is most certainly

alluded to)—*the denial of Christ*. It cannot be said that the Popes of Rome denied or disbelieved in, much less disowned, Christ. They dishonoured Him by usurping His place and authority, and they mis took His character and attributes, but they did not deny Him. They even ostentatiously professed to be His vicar upon earth. The devils even acknowledged Him, and Satan himself not only acknowledged Him as the Son of God, but blasphemously attempted to bribe Him, and win Him over to allegiance. But although Satan himself knew, and believed, and feared Christ, it is quite within the range of his permitted power to blind and mislead an individual to such an extent as to cause him to deny Christ altogether.

CHRONOLOGICAL DATA.

Let it be remarked that, in acknowledging and recognising the truth of the historical interpretations which embrace the year-day theory, the utmost latitude is given to the extent of the duration of "the last time." This is especially applicable to a notable period, variously defined in Scripture, and in claiming that period to mean $3\frac{1}{2}$ literal years, by interpreting the expressions, 42 months and 1,260 days literally (with which interpretation the significant expression "time, times, and half a time" also tallies), we do but complete the two-fold interpretation of that notable period, one (the historical) being the typical, and the other (the futurist) the anti-typical fulfilment. Moreover, as regards the prophecy in Rev. xi. 8, that the dead bodies of the two witnesses shall lie unburied, and exposed to universal gaze and rejoicing, any futurist view that that period signifies $3\frac{1}{2}$ years (during which all Christian testimony will be completely suppressed) actually adopts the year-day theory, so far, at least, as regards that particular circumstance. On the other hand, any historical interpretation that extends that period to 1,260 years, would require a theory *three hundred and sixty times* the length of the year-day theory.

It will thus be seen that there are four several phrases in Scripture, all referring to one period—viz., $3\frac{1}{2}$ days, 42 months, 1,260 days, and time, times, and half a time. In extending the interpretation of prophecy, and emancipating it from the constriction laid upon it by the contracted views of the historical interpreters, it will be readily perceived that there may consistently be both an ecclesiastical and an infidel Antichrist—the former representing the woman in Rev. xvii. and the latter

THE BEAST ON WHICH THE WOMAN SITS.

In the progress of events the beast hates the woman (v. 16) and brings her to desolation and destruction. The truth thus symbolised is rapidly being demonstrated in the political

events of the day, and is one of the proofs that we are on the verge of the "end of the age," or, in other words, "the times of the Gentiles," the turbulent closing in of which is manifestly taking place before the eyes of those who are interpreting the character of the passing events of our times in the light of the prophetic Scriptures, and are not satisfied with the vague expression of "history repeating itself." The rapid strides making by education, which is actually being forced down the throats of the labouring population by godless and injudicious means, somewhat on the same principle as forcing the operations of nature in a hothouse, and the unceasing, and, in many instances, astounding results of scientific researches, have puffed up mankind into a false estimate of their intellectual attainments, and, where these are unsanctified, they NECESSARILY LEAD TO INFIDELITY AND ATHEISM.

Superstition is thus merging into unbelief. This change from the long-prevailing superstition of the dark ages by which the minds of men were held in the bondage of priestcraft, in some one development or other of its many crooked ways, was at first gradual, but now, owing to the rapidity of what has been called the march of intellect, it is hastening onwards at an express speed to its culmination in the person of the last infidel Antichrist, who, having already been consumed *typically* by the mystical "spirit of Christ's mouth" (2 Thess. ii. 8), will, at "the last end of the indignation" (Daniel viii. 19), be *literally* destroyed by the brightness of His personal appearing. Surely Daniel would hardly have fainted at the heavenly interpretation of his wondrous vision on the banks of the Ulai (see Daniel viii. 16), unless he had understood that there would be some kind of literal fulfilment of it, and yet it would appear, from the manner in which the historical interpreters of the latter-day prophecies slight and reject any interpretation that stands in the way of their own much-cherished views, that they regard these wonderful revelations in the light of a kind of symbolical mysticism.

A practical issue of what I would term a common-sense view of the prophecies may be understood to involve a spirit of watchfulness. This again implies obedience to the reiterated directions to the Lord's people to watch. It is one of the subtle devices of Satan, of which the faithful followers of the Lord Jesus Christ are not ignorant (2 Cor. ii. 11), to put a limit to the interpretation of God's truth, when he cannot succeed either in obscuring or suppressing it, and they who are thus led to rest contented with such limited interpretations of prophecy, which can be proved to be preliminary or typical of their complete fulfilment, are more or less exposed to the temptation of resting satisfied with the present

aspect and progress of religious affairs. They may even adopt the theory that the ungodliness of the world will gradually succumb to the present preaching of the Gospel, which theory is resolutely maintained by a vast number of professing Christians, but with-

out any warrant for it from the Word of God. They thus lose sight of the awful judgments on the world which are *imminent*, or imagine they are passed already, and endanger the realisation of those rich blessings promised to watchful Christians.

REVIEW OF THE YEAR.

THOUGH the course of the year 1881 was not signalised by the occurrence of any great crisis, either in the political or religious world, its record on the tablets of time is by no means an uneventful one; nor did it fail to do much towards ripening both the Church and the world—for those awful events which we know, from inspired prophecy, are to attend the close of this dispensation,—now manifestly so near at hand.

Perhaps one of the most striking characteristics of the past year has been the startling development of the spirit of *lawlessness*. Two events will at once be recalled to mind which may, without the least exaggeration, be said to have thrilled and horrified the whole civilised world. The first of these was the hideous murder of the Czar of Russia, in the streets of St. Petersburg, on March the 13th; the second the cruel and wanton assassination of the lamented President Garfield on July the 2nd. But, apart from these terrible events, it has been noticed, even in our scientific journals, that crime generally has assumed an abnormally ruthless and daring character. A gentleman enters a first-class railway carriage, at a great London station, and before he reaches Brighton is foully robbed and murdered; a girl of fourteen is convicted of killing, apparently without compunction, two infants committed to her care; a party of young girls band themselves together as housebreakers; as the letter-bags are being made up in a London post-office, some ruffians enter and carry off jewels worth many thousands of pounds; an earl is buried in his family vault and his body is stolen, with the object of extorting a ransom from his outraged family. Surely we have indications in these things that "the mystery of lawlessness" is growing rapidly to a head.

In the field of *politics*, again, our great home difficulty has been caused by the disloyal and lawless action of the *Land League in Ireland*, producing a crisis in the sister island which the labours of a whole session of Parliament and the most strenuous efforts of the Government, alike in the way of coercion and conciliation, have not, even up to the present time, availed to terminate; many ominous circumstances pointing to the conclusion that the ~~all~~ settlement will only be reached by the legislative

separation of the two countries. On the Continent of Europe the most important political feature of the past year has been the steady *advance of democracy*, which has not only placed the great democratic tribune, M. Gambetta, at the head of the French Government—but, in Germany, has paralysed the action and endangered the position of the astute and despotic Bismarck; while in Italy, so threatening are the signs of the times, that the Pope is said seriously to contemplate a retreat from Rome to Malta, or some more secure seat than "the holy city," which now so little loves him.

Commercially a dark cloud has, during the year just closed, rested on our country; there has been a very serious decline of agricultural prosperity, owing to the fact that, for seven consecutive years, the harvests have been largely below the average; thus not only involving the farmers in ruinous losses, but as the necessary consequence, necessitating a large reduction in rents. At the same time our commerce and manufactures have also suffered—partly, no doubt from the inevitable changes which have affected agriculture, and partly from the increasing competition of other nations, but mainly, it is to be feared, from overtrading, gambling speculation, dishonest manufacture, and extravagant living. Nations as well as individuals, must learn that no prosperity can be lasting which is not based on righteousness.

Among the events of the year, of a more *religious and ecclesiastical* character, perhaps the most important in its ultimate results was the publication, in the month of May, of the *Revised Version of the New Testament*, upon the production of which some of the most distinguished scholars in Great Britain had been engaged for upwards of ten years. As a merely literary event, the publication of this volume must be reckoned the most remarkable of modern times, if only from the extraordinary interest with which it was regarded. Upwards of two millions of copies were at once bought up, and a third million is, we are informed, now pretty nearly exhausted, affording a most striking proof of the mighty hold which the New Testament Scriptures still retain over the heart and intellect wherever the English tongue is spoken; and at the same time giving a mighty impetus to the

study of that Sacred Word, concerning which we have the Divine assurance, that it "shall not return unto God void, but accomplish that He pleases, and prosper in the thing whereunto He has sent it."

In the *obituary* of 1881 some distinguished names have to be inscribed. On February 5th, one of our greatest literary celebrities was taken away, after a long and remarkable life,—*Thomas Carlyle*, "The sage of Chelsea," as he was long called, and of whom it has been truly said, that "with all his faults, his name will live not only as one of the most interesting literary figures of this century, but as that of one who had something of much importance to say to his generation." In *Lord Beaconsfield*, again,—who died on April 19th,—the political world lost one of its most prominent and remarkable figures, a man of undoubted genius and great force of character, who, while he fascinated many minds, repelled, or at least

bewildered, others. By the death of *Dean Stanley*,—on July 18th,—a man whose beautiful Christian spirit endeared him even to those who most strongly dissented from some of his theological opinions, the Church of England was deprived of one of her most brilliant ornaments; while in *Dr. Morley Punshon*, *Dr. Enoch Mellor*, and *Mr. Edward Miall*, Nonconformity, on the other hand, has had to deplore losses which will not easily be replaced.

Thus the years pass away, each with its burden of sin and sorrows; but though the outlook of the New Year, just dawning on us, is in many respects dark and ominous, and the Watchman's answer to the question, "What of the night?" must needs be, "The morning cometh and *also the night*," yet faith assures us that for the waiting saints the morning of Christ's presence will have come ere the night's darkest shadows fall upon the world.

PASSING EVENTS.

THE CHIEF RABBI ON THE HOPE OF ISRAEL.

Dr. Hermann Adler, the Chief Rabbi of London, writing in the *Nineteenth Century* for December, in reply to Professor Goldwin Smith, who had asserted that, "while all the other races look forward to a day of universal brotherhood, the Jew alone regards his race as superior to humanity, and looks forward to its final ascendancy over them all, under the leadership of a tribal Messiah," observes, very justly:—"The allegation that we (Jews) hope for a Messianic age, not of universal brotherhood, is entirely without foundation. All the predictions of our inspired seers point to precisely the opposite view. They prophecy, indeed, that Israel will be restored to his land, and that a wise and pious king of David's lineage will there rule over them. But this is not to be the crowning climax of that golden age. Not a tribal Messiah will govern the world, but the Lord will be king over all the earth! 'And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.' 'Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent.' (Isa. ii. 4; Zeph. iii. 9.) This, it may perhaps be argued, was the spiritual teaching of prophets having transcendental views, which, however, took no root among the mass of the people. Turn we then to the recognised liturgy of the Hebrews. When we celebrate the most solemn festivals of the year, the burden of

our chief prayer is, 'Inspire, O Lord our God, all Thy creatures with the reverence of Thee, that they may unitedly perform Thy will. Speed the time when the dominion of tyranny will be removed from the earth, when all iniquity shall be dumb, all wickedness vanish like smoke.' At the conclusion of each one of our daily services throughout the year, we supplicate the Lord 'that He may cause us speedily to behold the time when all flesh shall invoke His name, when all the inhabitants of the world shall know and acknowledge Him, so that unto Him every knee shall bow, every tongue swear fealty.' Does this look as if we believe in 'a tribal God'? So, too, all the authorised expositors of our law agree in declaring that the supreme boon of the Messianic days will consist herein, that their blessings are not to be reserved unto us, but will be diffused throughout the earth, that racial antipathy will come to an end, that all religious hatred will cease, that all men will feel and consider themselves as brethren, and will think and act as brethren, that one language will be spoken—the language of truth, mercy, and love."

GEORGE MÜLLER IN EGYPT.

The recent visit of this venerable evangelist and well-known living monument of the power of faith to the land of Egypt is an interesting event. Mr. Müller, in his earnest, and, at his age, truly astonishing efforts to preach the Gospel to every creature, proceeded to Egypt in November last, and held services, both in English and German, at Cairo, Alexandria, and Port Said. At the latter place, two meetings were held, both well-attended, of which

some account is given in the *Christian* of December 8th. It appears that at Port Said, which is now a town of 14,000 inhabitants, a mission-school is much needed. There are no good schools in the town, even for Europeans, and those for the Arabs are native ones of the rudest description. Mr. Müller subsequently continued his mission tour to Jaffa and Jerusalem.

PRINCE BISMARCK ON REPUBLICANISM.

In a very remarkable speech, delivered in the Reichstag, on November 29th, Prince Bismarck thus expressed his views as to the present advance of democracy in Europe. As the words of the greatest of European statesmen, they carry great weight. "Some people," said the Prince, twitting the Progressists, "take the train to Potsdam, though they do not intend to go any further than Kohlhasenbrück. The guard remarks, 'Gentlemen, the train does not stop there.' They reply, 'We know it does not generally stop there, but who knows whether it may not stop there to-day?' The result is, of course, that they are taken further than they wish. Thus it happened in France, where monarchy has been swamped by the Republican system, and if Holland and Belgium were larger countries, in all likelihood the same thing would have happened to them. And how about Italy? Has it not for the last twenty years advanced so far on the way to a republic that

there is no saying how things may end? There, and perhaps in Spain, too, the centre of gravity can hardly slip more to the left without hurling monarchy into the republican abyss."

To these important remarks Herr Eugen Richter, on behalf of the Progressists, replied as follows:—"The Chancellor represents the republic as the necessary consequence of the constitutional system. Was, then, the French Republic of 1789 the result of constitutionalism? No; it was absolutism—fatal to all countries—that brought it on. The present republic in France has been called forth by Cæsarism. Napoleon III. has perished, because he would not recognise any will but his own—because he pretended to be the only inspired representative of the national feeling, and because at the general elections he threw in the whole authority of his Imperial dignity in order to carry out his own will. Reaction against an exaggeration of the monarchical principle has led to the republic in France."

The great lesson to be drawn from this significant debate evidently is, that there are at present in Europe two great influences at work—absolutism and revolution—both tending to bring about that general triumph of democracy which is to be the first phase of the ten kingdoms of the restored Roman Earth. (See Rev. xvii. 3.)

WHAT THE JEWISH PAPERS ARE SAYING.

THE TEN TRIBES.

A GERMAN traveller, Herr Otto Reventlow, has started a new theory of the whereabouts of the lost ten tribes. His notion is that the North American Indians are descendants of the subjects of King Jeroboam. This theory is stated in a work called "American Sketches," and the substance of it is given in a recent number of the Jewish *Allgemeine Zeitung*, from which we extract the following:—

Herr Reventlow's theory is based on a passage in the second Book of Ezra—one of the books of the Apocalypse which is not even recognised by the Romish Church, but the accounts of which have been referred to both by Josephus and by several of the early fathers, such as Tertullian, Clemens of Alexandria, &c. The passage is as follows: "Yonder thou seest another peaceful multitude: they are the ten tribes which were taken from this land into captivity in the time of Hoshea, whom Shalmaneser, king of Assyria, carried away a captive. He took them across the waters, and they came to another land. And they took counsel with each other, and

resolved to go to a distant land, where men had never dwelt, so that they might hold fast to their own laws; and they had to travel a long way, which took them one year and a half."

According to the account in the same book, the number of those who thus left Media and Assyria was somewhere about 300,000. They seem to have travelled from the Euphrates to the north-east coast of Asia, and having crossed Behring Straits, reached the continent of North America. In the course of two thousand years, they spread from the extreme north-west of the New World right down south as far as Cape Horn; and, therefore, those whom we have hitherto been accustomed to regard as the aborigines of the New Continent, are wholly or partly the descendants of the lost tribes.

The facts by which, according to Herr Reventlow, this theory is supported are as follows: The American Indians believe, like the Jews, in one God, whom they call the Great Spirit. They have festivals which correspond chronologically to the Jewish Easter, the Day of Atonement, and the Feast of

les. They build altars, and are divided into each of which has a Grand Sachem at its head, again, their laws respecting ablutions, and marriages are similar to those of the Indians; so does their language resemble Hebrew. In other respects, also, there is a similarity in the ideas and customs of both nations. The worship Loo-ack Ishtahoola-Abba, which is the highest beneficent spirit of fire—a word largely made up of Hebrew words.

According to the same author, there are still races of Indians in the reservations of the Western States of North America which have tabernacles like the Israelites had in the Desert. On the occasion of their harvest festivals, they sing of "the Messiah of the Jews," and on certain occasions they chant hymns to Eilyo, which is (God) of the Hebrews. They pronounce, "Eloah," a benediction over the moon, called *Labanah*, and their prayers generally are similar to those usual in Israel. An Indian, on leaving his wigwam to go hunting, asks a blessing, and on his return he throws a piece of the flesh of the deer into the fire, by way of offering, uttering a benediction as he does so.

A most remarkable analogy between the rites of the American Indians is that both forbidding the blood of the killed animal, that they do not eat, and eat no fish that is destitute of visible scales. The Indians also look on many animals as sacred, the same as the Jews do. Herr Reventlow mentions numerous other points in which the customs of the American races coincide. For instance, women found guilty of adultery were liable to be stoned to death in the case of all among the ancient Jews, and a custom prevails among the Indians of the Amazon River, in the West Indies.

The *Jewish Allgemeine Zeitung*, in reflecting on these statements, makes the following remarks:—"I hardly believe that a nation that was as perfect as the ancient Jews were, could descend to such a low degree of culture as that of the Indians. The aborigines of Mexico, for instance, did not even shrink from human sacrifices, as these were never in use among the Jews. It is to be regretted that these two modern sciences, ethnography and philology, bestow so very little attention on barbarous nations, like those of America and Australia. Were they to take a little more interest to them, they might be proving scientifically the descent of all nations from one couple, as taught by the Scriptures." It is not for us to say that the ideas put forward by Herr Reventlow are right or wrong. The argument relating to human sacrifices cannot be con-

sidered strictly correct, since the story of Jephtha's daughter, in Judges xi. 30—40, controverts it. Besides, the people that formed the kingdom of Israel had been idolaters almost from first to last, and the lessons of Moses and the Prophets were entirely thrown away upon them, since the very existence of that kingdom was incompatible with the religious unity that culminated in the one temple and one altar at Jerusalem, the capital of the rival kingdom. Whether the identity of the Red Indians with the lost ten tribes can ever be proved ethnologically, remains yet to be seen. At all events, the passage quoted by Herr Reventlow from the second Book of Ezra is itself uncanonical, and his remaining assertions are unsupported by any kind of historical evidence. If they could be proved, however, they would clearly show that America was discovered by the Israelites more than 1,500 years before Christopher Columbus ever set foot on its shore.

THE LATE DEAN STANLEY.

The labours of the late Dean of Westminster are fully as much appreciated by Jews as they are by Christians, and the following extract from the *Jewish Chronicle* shews that the kindly feeling to the memory of the deceased, which exists amongst all denominations of Christians, is also echoed by the principal Jewish paper in England:—

"We regret to see no Jewish names on the list of the Dean Stanley Memorial Committee. We are sure that more than one eminent Hebrew would have been glad to serve just in the same way that a well-known Nonconformist like Mr. Samuel Morley supported one of the resolutions of the meeting. The breadth and liberality of Dean Stanley's sentiments entitled him to the respect of all interested in religious liberty, and he united, to his freedom of thought and skill in reconciling the new discoveries of science with a deep-seated religious feeling, a real reverence of the history of his religion, and especially of that part of it which is identical with the history of our own. His lectures on the Jewish Church, and his fascinating account of the Holy Land, are not the least interesting works of Arthur Penrhyn Stanley, and we are quite sure that there will be among our readers many who would desire to do honour to his memory. That this desire should be manifested by assisting to place a monument of the late Dean of Westminster and Lady Augusta Stanley in Westminster Abbey, and in beautifying a portion of that national edifice, does not necessarily involve an objection on the part of Jewish Englishmen. We are interested with other Englishmen in the beauty of the ancient fane which has become the resting-place of so many of our greatest men."

A CENTENARIAN COUPLE.

Centenarians are by no means an extinct set of people, especially among Jews, but the case of a centenarian couple reported by the *Israelit* is doubtless quite unique. The worthy pair consist of Joseph Glas and his wife, both living at Duna-Foldvar, in Hungary. The former is 103, the latter 101 years old. They have been married 82 years, "and though in humble circumstances, have always lived on excellent terms together." This, *though*, makes one imagine that poor Jewish couples are in the habit of fighting and quarrelling together. The two aged people in question are stated to have always enjoyed the best health, but old Glas is reported to have been blind for some years. Until a short time since, the old lady would frequently walk a considerable distance to visit a son of hers who is 60 years old. The case is so remarkable that it would be worth the while of disbelievers in centenarianism to ascertain the full particulars of the birth of the aged people referred to.

JEWISH COLONISATION.

The daily papers of London contained a paragraph lately according to which a large scheme for peopling Asia Minor with Jewish immigrants had passed all the councils of the Sublime Porte, and was only awaiting the Sultan's approval. One paper added that a sum of £5,000,000 was actually at the disposal of the promoters. A London Jewish paper, in commenting on this subject, rather doubts the adaptability of the Jews of the present day to the establishment of agricultural colonies; still it holds that the attempt should be made, upon the bare chance of its succeeding.

It says the promoters of the emigration to Palestine and the East are probably influenced by a more living belief than is common among English Jews in the return to the Holy Land. Christian enthusiasm for the Jews has been powerfully directed by Mr. Cazalet, Mr. Laurence Oliphant, and others towards the repatriation of the race in Palestine and the Land of Gilead; and it is likely that considerable help would be obtained from earnest Christians for any scheme which had for its object the re-settlement of Jews under wise conditions in or near the land of their fathers. Jewish colonies were tried by Judge Noah in North America and by the Dutch in Surinam, but they did not long remain specially Jewish.

The time may be more favourable for enterprises of this kind. Jewish colonies in the Holy Land are now becoming no longer experiments but facts.

They are still facts on a small scale; but the present may be no badly chosen moment for extending their range, and for giving the world a convincing proof that the old genius of the race for success in the struggle with nature still lives in the descendants of the Israelites. The real value of giving this proof of adaptability to agriculture in any part of the world would be in its use as an argument with statesmen of those nations who at present, the chief industry of their countries being agriculture, nevertheless exclude the Jews from the possession of the soil.

The only countries of Europe in which, so far as we know, the Jews are still debarred from acquiring real estate, are Russia, Poland, and Roumania; even in Roumania the rule applies only to foreign and unemancipated Jews. Still it is certain that in those countries in which they are most numerous, as in Galicia and Posen, they have practically made little or no use as yet of their right of becoming husbandmen. It would certainly be desirable to witness the success of a Jewish agricultural settlement in Palestine.

CHRISTIANISING JEWISH SCHOOLS.

The Mayence *Israelit* publishes a letter from the late master of a Jewish School, called Jacobsohn-schule, situated at Seesen, in Eastern Prussia. This school was founded some fifty years since for the purpose of giving Jewish youth a strictly Jewish education. The late master complains that the Jewish spirit has entirely forsaken the school, and this was the reason that made him send in his resignation, as he could not agree with the committee in regard to this. In the first place, he says, the observance of the Jewish laws relating to food was entirely abandoned. Next the Jewish festivals were neglected, and eventually no further notice was taken of them. After this, arrangements were made for holding school on the Jewish Sabbath day, and for devoting the Sunday to rest, with the exception of about two hours, which were set aside for worship and religious instruction. Lastly, a huge Christmas-tree was lighted up on Christmas-Eve, and the children were told that this was in commemoration of the birth of Christ. The writer complains that all this amounted to leading the children away from Judaism and making them ripe for "apostasy." The fact of the authorities of the school and the parents of the children being all of one mind in this respect shows clearly that Christianising tendencies are decidedly obtaining in that part of the world. The one thing needful for them now is to believe in Christ so as to be saved.

THE PROPHETIC NEWS

And Israel's Watchman.

EDITED BY REV. M. BAXTER.

FEBRUARY, 1882.

THE APOCALYPSE.*

A SERIES OF SPECIAL LECTURES ON THE REVELATION OF JESUS CHRIST.

By REV. J. A. SEISS, D.D., Pastor of the First Lutheran Church, Philadelphia, U.S.

LECTURE SEVENTEENTH.—THE OPENING OF THE SEVENTH SEAL (REV. viii. 1—5).

I. A Mysterious Silence in Heaven—Differing Opinions of Commentators—The "Silence" not Connected with Jewish Rites—It is the Silence of an Awful Expectancy—The Climacteric of the Ages—The Duration of the Silence—II. The Seven Angels of the Divine Presence—The Highest and Mightiest of Created Beings—A Glimpse of the Economy of Heaven—The Prime Executors of the Oncoming Administration—The Seven Trumpets of the Angels—Occasions for the Blowing of Trumpets—What do their Blasts Portend?—Not Imageries but Realities—III. The Angel Offering the Saints' Prayers—Jesus as our Great High Priest—Whose Prayers are Incensed and Offered?—How Christ Estimates Them—The Burden of All Holy Prayer—The Saviour Himself Initiates the Climax of the Day of Wrath—Phenomena of Final Judgment—The Interest which Holy Beings Take in the Subjects of Sacred Prophecy—The Neglect of Conceited Ignorance.

THERE has been a somewhat protracted silence in the continuity of these Lectures. In breaking that silence we come upon another silence—a *silence in heaven*. The rapt apostle is still in heaven. What he describes is viewed altogether from a heavenly point of observation. The subject is still the ongoing of the judgment. The roll, which was taken up amid thrills of celestial adoration, is still in the hands of the Lamb. He has broken six of its seals, and the action resulting we have considered. The breaking of the only remaining one, and the most momentous of them all, now comes before us. It will occupy us for some time, for even the seven trumpets and the seven vials come under it. The immediate sequences of it we have in the text, in which we observe :—

I.—A MYSTERIOUS SILENCE IN HEAVEN.

II.—SEVEN ANGELS OF THE DIVINE PRESENCE.

III.—ANOTHER ANGEL OFFERING THE PRAYERS OF THE SAINTS.

To God, then, let us look for grace to understand these things according to the intent of the record, giving praise to His holy name for ever and ever.

I.—“*And when he opened the seventh seal, there followed a silence in the heaven, as it were half an hour.*”

When the first seal was broken, a voice like thunder was heard, saying, Go! It was the same at the opening of the three succeeding ones. At the breaking of the fifth, there was a great cry from beneath the altar. And when the sixth was broken, a fearful tremor ran through the whole frame of nature, filling the earth with consternation. But, at the opening of the seventh, not a voice is heard, not a motion is seen; an awful pause ensues, and all heaven is silent. A little while ago everything was ringing with exultation over the multitude which no man could number, but now silence takes the place of songs, and

EVERYTHING IS MUTE AND MOTIONLESS.

This silence, nevertheless, has made a good deal of noise in the world, especially among commentators. It would be difficult to find another point upon which there have been so many different and discordant voices. Hengstenberg gives it as the general rule, that when expositors come to this silence they break out into all sorts of contradictory conjectures. Though the marks of historic continuity are as distinct as it

* Dr. Seiss's Lectures on "Daniel's Prophecies" having been concluded in our number for December, we have much pleasure, in compliance with the wishes of many of our readers, in resuming the publication of the same distinguished commentator's "Lectures on the Revelation," which will be continued from month to month.—ED.

is possible to make them, some take this silence to be as a full stop to the chain of apocalyptic predictions, and so treat what follows as a mere rehearsal, in another form, of what had preceded.

Others regard it as a blank, leaving everything belonging to the seventh seal unrevealed, so that its action can only be known when we come to the immortal life. Some pronounce it a mere poetic invention to heighten the dramatic effect, but having no particular significance. Others treat it as a prophetic symbol of scenes and experiences in the earthly history of man; some, as the suspension of Divine wrath in the destruction of Jerusalem; some, as the freedom granted to the Church under the reign of Constantine; some, as the interval of repose enjoyed by Christians between the persecutions by Diocletian and Galerius in A.D. 311, and the beginning of the civil wars toward the end of the same year; some, as the disappearance of human strivings against God and His Christ; others, as a lull in earthly revolt and persecution, equivalent to a jubilee for the truth among men; others, as the millennium of peace and joy and righteousness to be induced by the triumphs of evangelic effort and the progress of liberty; and yet others, as the everlasting rest of the saints. And yet there is not a word in the record about the Church, nor about the earth. The whole thing is distinctly located "*in heaven*," and its duration is specifically limited to "*about half an hour*."

THE "SILENCE" NOT CONNECTED WITH JEWISH RITES.

Others find in this silence a mystic connection with Jewish rites, and the silent prayers commonly joined with the incense oblation. This is the more insisted on, as there is a subsequent reference to an incense offering. Even if such a connection could be made out, it is difficult to see what is thereby to be gained for an interpretation. But it cannot be made out. The facts prove that there is no such connection. The Jewish silent prayers occurred while the offering was in the act of being made; but here the silence occurs before the offering, and before even the angel who makes it appears or takes his station at the altar. Nay, there is a distinct and separate vision intervening between this silence and the offering by the angel. It is also plain that this silence is connected with the breaking of the seal, and is the direct result of that act, whilst the incense offering connects with the series of actions by which the stillness is interrupted. It is impossible, therefore, for this silence to be a part of the ceremony of the offering by the angel, or that it should mean any of the things to which reference has been made. Nor can we but wonder that such wild and far-fetched ~~mysteries~~ ^{mysteries} should ever have found place in men's

minds. The language is all simple and plain, and means exactly what is written. There is silence. It is in heaven. It lasts for about half an hour. It is a silence of intense interest and awful expectancy with reference to the results of the breaking of the seventh seal. And this is the whole of it.

IT IS THE SILENCE OF AN AWFUL EXPECTANCY.

We read in Acts of "*a great silence*," induced by Paul, as he waved his hand to his boisterous accusers, from the stairs of the castle at Jerusalem, and began to speak to them in their sacred tongue. It was the silence of surprise, wonder, and interest to catch what was being said. It is written in the Psalms, "*Praise waiteth—is silent—for Thee, O God, in Zion*." It was the silence of adoring expectancy waiting for the manifestations of the Divine presence. When Numa was made King of Rome, and the august ceremony had reached the moment when he was to look for the birds by which the gods were expected to foreshow his fate, the priest's hand was laid devoutly on his head, and "*an incredible silence reigned among the people*." It was the silence of anxious expectation. It was the result of an intense interest and awe, with reference to what the gods had decreed, and were about to reveal, concerning the destiny of their new king. And so here.

The Lion-Lamb of God has been engaged breaking the seals of the mysterious roll, which He only was worthy to touch or look upon. Six of those seals had been broken, enacting events of the most stupendous moment. But one more remained—the last in the series—and involving the final consummation of the great mystery of God. And as that seal is broken, an interest and awful expectancy rises in the hearts of the celestial orders, which renders them as silent as the grave. All heaven becomes mute and breathless. Saints and angels hush their songs to look and wait for the results. And even the Almighty pauses before the action again proceeds.

THE CLIMACTERIC OF THE AGES.

It is not figure—not symbol—not extravagant rhetoric—not merely poetical delineation of something else. It is history—the literal narration of literal fact—for fact it was to John in the vision. It is the natural expression of the deep sympathy of all glorified existence with the momentousness of the occasion—a voiceless utterance more powerful than words, of the yearning awe of heaven at the arrival of the climacteric of the ages, and the forthcoming events which characterise it. Hence a motionless stillness, more awful, and fuller of thrilling import than that wave of adoration which went over the universe of holy beings when the Lamb first took into His pierced hand the mysterious book.

"*As it were half an hour*" this solemn stillness

A half-hour is not long in itself; but time is longer or shorter according to what is transpiring in the circumstances are. Moments of agonising stretch out into hours and days in comparison with moments of ordinary life. Two minutes when a man is drowning, is an awful period to wait. A stoppage of ten minutes between words I am speaking would be an intolerable delay. When on the margin of the realisation of our expectations, or interrupted in the midst of a task we have been absorbing the intensest interest of the very instant of delay expands into hours and days. And when we consider the circumstances of the pause—the world in which the pause occurs—the kind of occupation which it interrupts—the kind of number of beings it affects—the nature of the interests, and expectations which it holds in—~~the~~ and the awfulness of the stillness itself—everything to make this half-hour a thing so precious that we may be sure there never was the like before, and never will be again thereafter. Nor is the length of it the least remarkable of its features.

THE SEVEN ANGELS OF THE DIVINE PRESENCE.—In this awful pause, the action of the world is resumed. A company of angels make their appearance on the heavenly arena. They are seven in number. They are of particular rank and distinction. Not all angels are of the same dignity and Paul enumerates “dominions, principalities, powers” among the celestial orders. Daniel speaks of some “chief princes.” Paul and Jude speak of an archangel. Angelic beings are not all of one and the same grade. The sublime vision which John beheld after the opening of the seventh seal, are described as “*the seven angels who stand in the presence of God.*”

These were familiar with seven angels of this high class. Gabriel is one of them, as he himself tells Zacharias: “I am Gabriel, that stand in the presence of God” (Luke i. 19). Michael is another, as he is ranked with Gabriel in the Book of Revelation and there pronounced one of the princes, “the great prince” of the prophet’s people. The apocryphal Book of Tobit, Raphael is named another, where he announces himself, and says, “I am Raphael, one of the seven holy angels, who present the prayers of the saints, and which stand out before the glory of the Holy One” (Tob. i. 15). And, without taking this book to be canonical, as the Romanists do, the passage quoted shows that the ancient people of God held for truth, the representation harmonises with the text and the accepted books of Holy Scripture. The Bible believed that there are *seven presence angels*, the Apocalypse ratifies that belief.

These presence angels are the highest and mightiest of created beings. It is their privilege to “stand in the presence of God.” They *stand*; this is the posture of service; but standing *in the presence of God* is to be above all other servants. The seven Persian princes who “saw the king’s face” were the highest officers of the realm, and next to the monarch in rank and power (Esther i. 14). And what these princes were to the Persian kings, these presence angels are to God.

A GLIMPSE OF THE ECONOMY OF HEAVEN.

We thus get a glimpse into the economy of heaven. A democratic chaos for the State, and a Laodicean herd for the Church, constitute the world’s ideal of perfection in these days. But the heavenly state is very different. It is not a monotonous and lawless commonalty, but a complete organism, in which each has his prescribed sphere and office, in orders that tower over orders, principedoms over principedoms, till we reach the seven *archangels* standing in the immediate presence of God, and holding place next to the eternal throne itself.

And these sublimest ministers of God appear here as the *prime executors of the oncoming administrations*. The Saviour Himself said, “In the end of this world, the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire” (Matt. xiii. 40—42). And here John beholds those angels—the glorious septemvirate of celestials—the mightiest and the highest creatures in the universe—presenting themselves for the momentous work.

THE ANGELS’ SEVEN TRUMPETS.

“*And to them were given seven trumpets.*” Trumpets are expressive instruments. The voice of the trumpet is the most significant voice known to the Holy Scriptures. God Himself gave His ancient people very special directions with regard to the use of the trumpet. It is itself described as a *cry*—a loud and mighty cry—which related only to important occasions. The time for the blowing of trumpets was always a time of *solemnity*—a time for men to bestir themselves greatly in one way or another.

Trumpets connect with *war*. The command was, “If ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets.” Jeremiah cries, “O my soul, the sound of the trumpet, the alarm of war!” (Numb. x. 9; Jer. iv. 19.) Trumpets were for the *convocation* of the people, and the moving of the camps of Israel. This is minutely prescribed in Numbers viii.

Trumpets proclaimed the great *festivals*: “Ye shall blow with the trumpets over burnt-offerings,

and over the sacrifice of your peace-offerings." "Ye shall have a Sabbath, a memorial of blowing of trumpets, an holy convocation." "Thou shalt cause the trumpet of the Jubilee to sound, in the day of atonement shall ye make the trumpet sound throughout the land." And so, "when the burnt-offering began, the song of the Lord begun also with the trumpets." (Num. x. 10; Lev. xxiii. 24, xxv. 9; 2 Chron. xxix. 27.)

Trumpets also related to the *announcements of royalty*. Zadok, the priest, and Nathan, the prophet, were directed to anoint Solomon king over Israel, and blow with the trumpet, and say, God save King Solomon. It is also written, "They hastened greatly, . . . and blew with trumpets, saying, Jehu is king" (1 Kings i. 34—39; 2 Kings ix. 13).

Trumpets are also associated with the *manifestation of the terrible majesty and power of God*. When the Almighty appeared on Mount Sinai, there was "the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled." And Amos says, "Shall a trumpet be blown in the city, and the people not be afraid?" (Ex. xix. 16; Amos iii. 6.)

Trumpets connect with the *overthrow of the ungodly*. It was at the blowing of the trumpets that the walls of Jericho fell down, and the city was given into the hands of Joshua (Josh. vi. 13—16).

Trumpets also proclaimed the *laying of the foundations of God's temple* (Esdras iii. 10).

WHAT DO THEIR BLASTS PORTEND?

With these facts before us, we are already in a degree prepared to anticipate what these seven trumpets are to bring forth. Their number is the complete number, and we may expect from them everything to which trumpets stand related in the Scriptures. Are they related to war? Then war is coming; yea, "the war of that great day of God Almighty." Are they for the calling of convocations and signals of motion? Then we may look for great gatherings and mighty changes. Do they herald great solemnities and blessed feasts and sacrifices? Then may we anticipate the sublimest festivals and victories, and jubilee, and burning up of the victims of sin, that the world has ever yet seen. Do they declare investiture with dominion and the commencement of a new reign? Then may we look for the setting up of a new administration, and the opening of the reign of the true David, the greater than Solomon. Do they declare the presence of God in His awful majesty? Then may we expect a revelation of Divine power and Godhead which shall fill heaven and earth with trembling. Do they bring the fall of the cities of the wicked and the destruction of their inhabitants? Then we may look for the end of great Babylon and the sweeping of the dominion of Antichrist and all his confederates from

the earth. Do they tell of the founding and building of the permanent temple of the Lord? Then may we look for the incoming of that true tabernacle which the Lord pitched and not man, and of that firmly-founded city whose builder and maker is God. And all this accords entirely with what John subsequently describes as resultant from the sounding of these seven trumpets.

NOT IMAGERIES, BUT REALITIES.

We thus also come upon an important fact, which is, for the most part, very strangely perverted. Writers on the Apocalypse generally treat it as if it depended for its imagery and materials upon the ancient Jewish regulations. They thus put the copy for the original, and deal with the original as if it were the copy. All the ancient regulations were nothing but copies and types. They were commanded to be made after some heavenly model, of which they were to be the remembrancers and prophecies. They were not the true—the real, but only earthly imitations of it. The true ideal is what John beholds in this book. These seven presence angels, with their seven trumpets, are the true heavenly realities, with reference to which all the ancient laws relating to trumpets were ordained. What we here have, is not the work of John elaborating a dramatic poem out of the elements of the ancient ritual, but an apocalypse of the great realities themselves, with reference to which those old appointments were constructed as earthly pictures and mimic predictions. We go back to the ancient laws, and we there see reflected in earthly forms what John beholds in heavenly reality; and we reverse the whole order and involve ourselves in inextricable confusion, when we take the images in his visions as mere earthly and Jewish drapery, and not rather as the very things from which those Jewish ceremonies took their existence and peculiarities. The Apocalypse is not a poem in Jewish dress, but the Jewish ceremonies were an earthly poem of the Apocalypse. Let this be understood, and much of the darkness hanging about the meaning of this book will at once disappear.

III.—THE ANGEL OFFERING THE SAINTS' PRAYERS

But, before these presence angels sound their trumpets, "*another angel*" appears, and another scene intervenes, which claims our attention.

Many understand by this angel, the Lord Jesus Himself—the Jehovah-Angel of the Old Testament, and the same referred to in the preceding chapter, as the Sealer of the 144,000. In both instances the officer is called "*another angel*," which, while it associates Him with angels as to ministry, seems to imply some being very different from angels as to nature. This angel has a censer of gold, an

implement belonging to the Holy of Holies, and used only by the high priest; which would seem to indicate our great High Priest that has passed into the heavens, Jesus the Son of God. This angel casts fire into the earth; and Jesus says of Himself, "I came to cast fire upon the earth; and what will I if it is already kindled? . . . Think ye that I am come to give peace in the earth? I tell you nay, but rather division." (Luke xii. 49—52, *Rev. Vers.*) This is in some sense realised in the course of the history and doings of the Church: but we know that it is to be much more literally and terribly fulfilled in the day of judgment; and here would seem to be its exact accomplishment. This angel offers the prayers of all the saints, and renders them savoury before God. Such an office is nowhere in the Scriptures assigned to angels proper, but is everywhere assigned to the Lord Jesus Christ.

JESUS AS OUR GREAT HIGH PRIEST.

There would seem to be strong reason, therefore, for supposing that this angel is really the Jehovah-Angel, and none other than the Lord Jesus Christ, in His capacity of our Great High Priest. Nor does it overthrow this view, that the incense offered up by this angel is represented as "*given to Him.*" If the incense here is to be taken as explained in chap. v. 8, that is, as the prayers themselves, of course they are *given to Him*, for He offers no prayers of saints which have not been put into His hands. And if it is the virtue of His mediatorship that is to be understood by the incense, there is still an important sense in which it is *given to Him*. It is given to Him in the sense of award, both by the saints themselves, who credit and trust in Him as able to do for them, and by the Sovereign Majesty, who adjudges Him entitled to exercise such offices and powers. Even all the glories of His apocalypse are represented (chap. i. 1,) as *given to Him*: though they are equally His own right, and the result of His personal obedience unto death, with His merits as our Advocate and Intercessor.

It was no evidence that a champion in the ancient games had not lawfully and in his own person entitled himself to the honours of the victory when the rightful judges and all Greece gave him those honours. It was rather a demonstration that he had justly merited and won them. And so, in the sense of judicial award and general credit, confidence and acknowledgment, the intercessorial prerogatives and mediatorial earnings of Christ may be spoken of as *given to Him*. He glorified not Himself to be made an High Priest; and the mere excellent ministry of His mediatorship of the better covenant is everywhere spoken of as having been "obtained" by Him. (Heb. v. 5, viii. 6.) All has really been *given to Him*

—given to Him as the just due of His own perfect fulfilment of all righteousness—*given to Him* by eternal Deity and all saints. And such a giving to this Angel-Priest no more necessarily excludes Him from being rightfully taken as the Christ, than the *giving* of the spirit or the kingdom, or the *giving* of the possession of the nations to the Saviour, proves that He is not the only begotten Son of God.

WHOSE PRAYERS ARE INCENSED AND OFFERED?

The object of the giving of this incense was, "*that he might offer (them) for the prayers of all the saints.*" Not for those prayers in the sense of *in their stead*, but in the sense of furthering them, benefiting them, and prospering them; for the prayers themselves are included in the offering. Strictly rendered He was to offer them "*to the prayers;*" but the idea is complex. There is an offering of incense; that incense comes to the prayers to enrich and forward them; and the incense imparted to the prayers is offered as the prayers. It is given *to* the prayers, and *with* the prayers, and *for* the prayers. But why this offering just here, as the trumpets are about to be sounded? Many have taken it as denoting a state of much prayerfulness in the earthly Church about this time. But there is not a word said about an earthly Church. Indeed, the Church proper is no longer on earth at the time to which these trumpets belong. There are still true worshippers of God on earth—the two olive-trees—and those who refuse to adore the Beast; but their prayers cannot be taken for "*the prayers of all the saints.*" The words are very comprehensive, and take all the holy prayers ever offered.

HOW CHRIST ESTIMATES THEM.

We had an allusion to these precious treasures in chap. v., where the account is given of the Living Ones and Elders falling down before the Lamb, and holding up golden bowls full of incense. That incense, like this in the text, was the prayers of the saints. There the saints themselves hold them up before the Lamb, as an adoring act of confidence that He was now about to enter upon their complete fulfilment, and as yet backstanding and waiting for an answer. Here Christ offers them as the Great High Priest. He bears them in the golden censer, and perfumes them with the precious fragrance of His own meritorious favour and righteousness, and sanctifies them with sacred fire, and presents them upon the golden altar before the throne of infinite Godhead. *Not one of them is forgotten or lost.* Those that came up when time was young, and those offered but yesterday, are all present and in hand. Jesus Himself is not ashamed of them, and handles them with holy care. He bears them in a heavenly vessel of gold, and presents them on the highest

altar of the universe. He offers them as approved and endorsed by Himself, and for such acceptance that their fulfilment may no longer be delayed. He presents them *now*, because the fulness of the time has come for them to be brought into remembrance, seeing that all things are in final readiness to execute what is to satisfy them for ever.

THE BURDEN OF ALL HOLY PRAYER.

I have before referred to the great burden of all holy prayer. As put by Christ Himself into the lips and hearts of His people, it is: "THY KINGDOM COME! THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN!" This is verily the sum and substance of all saintly supplication, the very crown and goal of all holy prayer. And for what purpose are those trumpets in the hands of the seven angels? To what intent is this calling forward of such mighty ones to pour out blasts upon the earth? What is to be achieved by the sublime activities in which they stand ready to move? What, but *the revelation of the power and the glory of that very kingdom, for the coming of which the saints have never ceased to pray?* What, but the enforcement of the reign of God where iniquity and usurpation now hold jubilee? What, but the dethronement of sin, and death, and hell, and the setting up in their place of a heavenly order, in which God's will shall be done on earth as it is in Heaven?

Need any one ask, then, why this sublime offering of the prayers of all the saints is made just here, as the presence angels are about to put their awful trumpets to their lips? When prayers are to be answered, then is the time for them to be brought into remembrance. That which results from the sounding of those trumpets is to fulfil what has been the great burden of the Church's prayers in all ages. Those prayers, therefore, have a most profound connection with the sounding of these mighty trumpets. And hence it is that they here come into view, and appear on the golden altar of God.

Nor are they offered in vain. The ascension of their sweet vapour into the presence of God is *equivalent to an announcement that they are heard.* The coming up before God of the prayers and alms of Cornelius was the good pleasure of God towards what thus ascended; and the like ascent of the sweet vapour of these perfumed prayers is the token of a like approval and a like speedy answer. It is the effectual going up of the voices of them that cry day and night unto God. It is the signal that the time has come to avenge His own elect. And at once the mighty action begins.

"*And the Angel took the censer, and filled it out of the fire of the altar, and cast it into the earth.*" The Saviour Himself thus initiates the oncoming climax

of the day of wrath. The people under the sixth seal thought the last and worst had come, but it was only the herald of far more awful and still

GREATER THINGS WHICH NOW BEGIN.

Nor is it to be overlooked, that all this occurs in answer to the prayers of the saints. There are those who think meanly of prayer, and are always asking: "What profit should we have if we pray unto the Almighty?" (Job xxi. 15.) The true answer is "*Much, every way.*" Here, prayer moves the Son of God—moves eternal Majesty upon His everlasting seat—sets the highest angels in motion—brings on the awful scenes of the Day of Judgment—influences the administrations in the heavens, and *induces* wonders upon the earth.

Fire is the great consumer. It always bespeaks wrath, torture, and destruction of the wicked. It tells of burning fury and the most dismal effects—even "vengeance upon them that know not God, and that obey not the Gospel of our Lord Jesus Christ." It is the common figure of the Divine terribleness toward the guilty—one of the great agents in the administrations of the great day—the chief torment of the lost. And when the sublime Priest-Angel of Heaven turns His fire-filled censer on the earth, we have come to the day that shall burn as an oven, in the which all the proud and ungodly shall be as stubble in the devouring flames (Mal. iv. 1).

PHENOMENA OF FINAL DIVINE WRATH.

We are further told, that when the glorious Angel of intercession emptied the contents of his censer toward the earth, "*there followed thunderings, and lightnings, and voices, and an earthquake.*" These are the signs and instruments of God's judgments upon His foes. No age has ever been entirely without them, as no age has ever been without earnestness and foretokens of the great day. But *they mistake who think to find the description fulfilled in the events of the past, or in anything but the scenes which are to terminate the history of the present world, (i.e., age).* Indeed, it is the very climacteric of the Day of Judgment which is here betokened.

John perceives the awful effects before they have passed into actual fact on earth. We read and know things only from their outward symptoms, in or after their accomplishment. In heaven they read and know things from their inward principles, even before they have been wrought into historic fact. It is under the action of the trumpets that these thunderings, lightnings, voices, and convulsions are worked into the experiences of the earth and its inhabitants; and it is only according to the interior view of them, from the heavenly standpoint, that the events to be achieved are thus summarily described. As the trumpets are sounded, and we come to consider the

scenes they develop, we will see these thunderings, and lightnings, and voices, and convulsions as they manifest themselves on the earthly theatre.

THE INTEREST WHICH HOLY BEINGS TAKE IN THE SUBJECTS OF SACRED PROPHECY.

Meanwhile I suggest just one thought more. It is in reference to the interest which holy beings take in these subjects of sacred prophecy. There is a very sublime picture presented by the apostle Peter in his first epistle, where he represents the ancient prophets as "inquiring and searching diligently" to understand "what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow," and the angels of heaven, bending from their lofty thrones, desiring to look into these things. It is a masterly touch, to set forth the greatness, majesty, and glory of the Gospel, which makes us feel as we read, that here is a theme at once the wonder of the universe, and challenging the profoundest attention and study of man. It is an overwhelming vindication of any amount of absorbing captivation by the topics referred to. All agree to this. But what shall we say, then, for the themes with which the text stands connected?

Here is a subject which has engaged the devotions of "all the saints," and been the grand goal of all their desires since time began. Here are transactions which fill heaven with awe, and turn the songs of eternity into silence! Here are administrations which call the seven archangels into action, and for looking after the results of which, the universe is spellbound and mute with solemn expectation! Here are things, the mere prayers for which the Son of

God holds in the golden censer, and offers on the golden altar, and sends up with awful solemnity into the presence of eternal Majesty! Is not this, then, a subject to command and justify the profoundest interest, study, and attention of rational beings?

THE NEGLECT OF CONCEITED IGNORANCE.

And yet there are people—even claiming to be Christians—leaders of religious thought—ministers ordained to teach the way of God truly—who have not hesitated to sneer at it as the theme of fools, the hobby of enthusiasts, or the plaything of religious idiots! You may agree with them if you like. But, while I find these things treated with all soberness in the Scriptures, and blessings spoken from heaven upon those who give them devout and studious attention, and the Holy Ghost interpreting them as involving the highest hopes and prayers of "all the saints," and the whole celestial world becoming mute and motionless in the intensity of the interest as they unfold into fact; and prophets of God, and angels of glory, and archangels of the Almighty's presence, and the blessed Christ at the heavenly altar, and the universe of holy beings, occupied with heart and soul with reference to them, I must persist in a different judgment, and ask to be excused for believing that we have here, not only a legitimate and fitting theme for our devoutest study, but one as high and momentous as ever was presented to the contemplation of man; a theme which comprehends everything dear to us for time or eternity, and which he who wilfully ignores, has reason to fear for his safety against the terrific plagues written in this book, and for his part in the holy city.

(To be Continued.)

THE INTERVAL BETWEEN THE ADVENT OF OUR LORD FOR HIS SAINTS TO THE AIR, AND HIS ADVENT WITH HIS SAINTS TO THE EARTH.

A Paper read at a Quarterly Clerical Prophetic Meeting held in the Library of the Cork Young Men's Association, on Tuesday, December 27th, 1881.

BY REV. RICHARD CHESTER, Rector of Midleton and Canon of Cloyne.

Two Stages in Christ's Second Advent Undoubted—Will there be an Interval between Them?—The Question Answered Affirmatively—The Increased Study of Prophecy—Growing Brilliance of the Light—No One Passage in Scripture States the Fact of an Interval between the Two Stages—Direct Arguments in its Favour—From Analogy—The Interval between Christ's Birth and Death—Necessity for Presumed Interval between the Two Stages of the Second Advent—One Aspect of Christ's Coming is its Suddenness—Events Antecedent to the Second Stage of the Advent—A Difficulty Solved—Scripture References in Proof—The First Resurrection—The Translation before the Tribulation—The "Days of Noah" and of "the Coming of the Son of Man"—Inferred Reasons for the Assumed Interval.

THAT there will be two such stages in the Second Advent of our Redeemer is a fact which admits of no question upon the part of those who acknowledge the authority of the Word of God. He *will* come, in the first instance, for His saints to the air. "The Lord

Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them, in the clouds, to meet the Lord

in the air" (1 Thess. iv. 16-17). He *will* come, in the next instance, *with* His saints, to the earth: "And His feet shall stand on that day upon the Mount of Olives. . . . And the Lord my God shall come, and all the saints *with* Thee" (Zech. xiv. 4-5)—a stage in His advent which we find was also foretold by Enoch, Jude 14-15 verses, and which we find fully detailed in Revelation xix.

But a question—and it is, as we shall see, a most important one—which at once suggests itself upon this subject is, *Will there be any interval between these two predicted stages of the Saviour's Second Advent?* Will the one follow *immediately* after the other, or will there be a *pause*, as it were, and a cessation of progress for a time, between the two?

The former of these opinions—namely, that there will be no such interval, no interruption to the Saviour's progress from the highest heaven, where He is now, to this lower earth, on which He is again to stand, is still by very many degrees the most prevalent, and was, until a comparatively recent period, the universal belief upon this subject.

THERE WILL BE AN INTERVAL BETWEEN THE TWO STAGES OF CHRIST'S PREDICTED SECOND ADVENT.

The latter opinion, that there will be an interval, and one of some duration, between these two stages in the Saviour's Second Advent, the advent to the air and the advent to the earth, is the one which, as you may judge from the title of this paper, I, and many who agree with me in this matter, are fully prepared to maintain, as the conclusion which we have fully arrived at, after earnest consideration of the subject, and careful searching of the Holy Scriptures with reference thereto.

Here, however, we are met at once with the objection that the notion of any such interval is altogether a modern notion—it was not so much as heard or thought of forty or fifty years ago. The reply to this objection is, that, while it would be a very serious one indeed, were the matter in dispute a point of doctrine, it is of no weight whatsoever when our question is concerning an item in, as yet unfulfilled prophecy. If it be true, as it is admittedly true, that a belief in the existence of such an interval is not more than some forty or fifty years old, it is also true that it is within this very period of the last forty or fifty years that unfulfilled prophecy, previously all but universally neglected by both ministers and people, has become, with a slowly but steadily increasing number of both, the subject of diligent and prayerful study and meditation.

THE DEVELOPMENT OF PROPHETIC LIGHT.

The result of this has been, as was to be expected, the putting forth of several most important views, and opinions concerning the fulfilment of prophecy,

modern in their entertainment and promulgation, but as old in their reality and truthfulness as is the old prophetic Word in which they are contained, and by the searching of which, as for hidden treasure, they have been recently brought to light. Thus the belief in a personal pre-Millennial Advent of the Lord Jesus Christ, in opposition to that of a spiritual reign and a post-Millennial Advent, as also the belief of a first resurrection, consisting only of "the dead in Christ," and another resurrection, a thousand years afterwards, consisting of "the rest of the dead" (Rev. xx. 5), in opposition to the most incongruous and unscriptural belief in a "first resurrection" of "*principles*," and a subsequent literal simultaneous resurrection of all mankind, are, in the same sense and for the same reason, modern beliefs.

I am myself old enough to remember well the time when no one, or scarcely any one, entertained them. when, if mentioned at all, they were only mentioned to be put aside at once, as unworthy of any serious consideration. But if these views of a pre-Millennial advent and a literal first resurrection are thus modern, are they therefore necessarily, or even probably, untrue? Is their modernness, in this sense, any argument whatsoever against their correctness? Most assuredly it is not. Held, as they were but a comparatively few years ago, only by a few, they are now held by a very large and continually-increasing number of the members of our Church, as also by those of other denominations. But if so, neither is its modernness any argument against the correctness of our view concerning the interval of which we are speaking. Let us not forget the very pertinent words of our blessed Lord, which teach us that "every scribe who is instructed unto the kingdom of heaven is as one who brings out of his treasury things *new* and old."

NO ONE PASSAGE IN SCRIPTURE STATES THE FACT OF AN INTERVAL BETWEEN THE TWO STAGES.

But another, and what, at first sight, seems to be a more serious objection to the existence of this interval, meets us in this form: It is said, and, so far, truly said, "You cannot put your finger upon any one passage in the Word of God which expressly states that any such interval between these two stages in the Second Advent will exist." Here, again, however, I see that the objection fails, because it would prove too much.

I cannot put my finger upon any one passage of Scripture which expressly affirms that infants should be admitted to the sacrament of Christian baptism or females to that of the Lord's Supper; or that our observance of the first day of the week, instead of the seventh, should be regarded as a sufficient conformity upon our part to the mind and will of God

as revealed in the Fourth Commandment. Is our Church, therefore, wrong? Are we wrong in *her* teachings and in *our* practices in these matters? Again I answer, most assuredly we are not. We gather them inferentially, but most conclusively, comparing Scripture with Scripture, from the blessed Word of God. Even so, we who hold this view of an interval between the two revealed stages, in the Second Advent profess to have derived it—not directly from any one, but inferentially, and, we believe, in the way of *necessary* inference—from several portions of the sacred Scriptures.

Having thus far endeavoured to meet and dispose of objections to the view of the existence of such an interval, and having shown it to be possible, notwithstanding such objections, I proceed to offer

MORE DIRECT ARGUMENTS IN ITS FAVOUR.

The first in order, although not by any means the strongest, of these I take to be the *argument from analogy*. That there must be, as a matter of course, a very wide difference in many respects between the First and Second Advents of our blessed Redeemer—between His coming in humiliation and His coming in glory—we are all fully prepared to admit. But nevertheless, mixed together as these advents are, spoken of as though they constituted but one event, as they are continually throughout the Old Testament, there must be, I submit, many features of resemblance between them. It is "*this same Jesus*" who came formerly who is to come again. He will come again to complete, in our actual possession and enjoyment of it, that wondrous work "for us men, and for our salvation," which so far, but only so far as to ensure our title to it and our meetness for it, He effected by His first coming. There must, therefore, be, it would appear, not a few points of analogy between the two Advents.

Now, surely it can neither be regarded as impossible or improbable that one of these points of analogy should be the existence, in each instance, of an interval between the different stages of His coming, which interval, nevertheless, either as to its existence or its duration, has not been anywhere absolutely revealed. I have just now alluded to the most remarkable and undeniable fact that Old Testament prophecy reveals no interval between the First and Second Advents of the Messiah, but ever predicts them and speaks of them as though they constituted but one event. An Old Testament believer, intelligently and inquiringly looking forward to the promised coming of the Messiah, could only have arrived at the expectation that there would be an interval between the Advent foretold in Psalm xxii., or in Isaiah liii., and that foretold in other and especially in the later chapters of the same prophecy

of Isaiah, by concluding that the depth of humiliation and of suffering predicted in the one instance could not with any probability be regarded as to occur simultaneously with the height of glory predicted in the other. In so concluding, we now know that he would have been correct, inasmuch as we know that an altogether

UNREVEALED INTERVAL OF NEARLY TWO THOUSAND YEARS

has already occurred between the two Advents.

In like manner, I submit that, considering the difference between the blessed, happy, joyful, character of our Lord's coming, as promised, John xiv. 3, to "receive His people to Himself, that where He is there they may be also," His coming to raise the dead in Christ, and to change the living, and to catch both up together "to the meeting of the Lord in the air, that so they may be ever with the Lord"—(1 Thess. iv. 17.)—considering, I say, the wonderful contrast between such a stage, the first stage in the Advent and the subsequent stage of it in His descent to the earth, "in flaming fire, taking vengeance upon them that know not God and obey not the Gospel of our Lord Jesus Christ" (2 Thess. 1—8)—His descent in the overwhelming judgments foretold, for instance, in Isaiah ii. and in Revelation vi. and xix. may we not now be justified in expecting that there must be, in like manner, an interval between these two; that both will not occur at one and the same time, or the one immediately after the other?

But there is another and a further fact of the same character, and one upon the significance of which I am satisfied to rest all the force of this argument from analogy—namely, that the First Advent of our Lord comprised within it an interval of thirty years between the birth of the Redeemer and His entrance upon His public ministry; or shall we not rather say that it comprised an interval of thirty-three years between the coming to the stable of the inn at Bethlehem to be born and the coming to Jerusalem and to Calvary, to be rejected, to suffer, and to die?

Yet was the First Advent ever foretold and looked forward to, even as is the Second Advent now, as *one, and but one, event*, and no direct intimation whatsoever was given in Old Testament prophecy of any interval of time between the coming of the Lord Jesus Christ into the world and His full performance of the object of that wondrous mission, or between the different acts of, or stages in, its performance. The existence of any such interval could only, as in the former instance, have been suggested to the mind of an Old Testament inquirer by the probable requirements of the object of the First Advent, and of the manner of its accomplishment.

THE NECESSITY FOR SUCH AN INTERVAL SHOWN.

Now if, in what I have thus far advanced, I have at all succeeded in removing the objections to, and in intimating first the *possibility*, and in the next place the *probability*, of the occurrence of an interval between the two stages of the Advent—I shall have so far cleared the way for more positive argument for the *necessity* of such an interval, and for further and more direct proof that such will actually occur.

The argument which first brought conviction to my own mind as to the necessity for this interval, and the certainty of its occurrence, is as follows:—

When we take up the words of our blessed Lord Himself upon the subject of His Second Advent, viewed, as we should at all times endeavour to view it, in its solemn, searching, personal, practical application to ourselves, we find an Advent put before us for the sudden occurrence of which we are to be ever and always on the watch, as an event which may on any day, at any hour, at any moment, take place, and of which He solemnly warns us that when it does take place, it will be “at such an hour as *we think not*.” (Luke xii. 40.) He will come, He tells us, to raise dead saints and to change living ones, “in a moment, in the twinkling of an eye.” He will come to do this, with a suddenness upon His part, and an absence of foreknowledge upon theirs, which will find “two women grinding together at the same millstone,” “two men working together in the same field,” of whom one, being ready, will be “taken”; the other, being unready, will be “left.” “Behold!” He says, “I come *as a thief*.” Therefore, He bids us to be *ever* on the watch for His coming, “with our loins girt about and our lamps burning,” in an attitude of unremitting expectancy, “like men who wait for the coming of their Lord when He will return from the wedding, that when He comes and knocks they may open to Him immediately.”

ONE ASPECT OF CHRIST'S COMING IS ITS SUDDENNESS.

He speaks of a coming of which He expressly forewarns us that it may take place “in the second watch or in the third watch.” (See Luke xii. 35—40.) He says, further, “Watch ye; therefore, for ye know not when the Master of the house cometh, at even at midnight, at cock-crowing, or in the morning, lest, coming suddenly, He find you sleeping.” (Mark xiii. 35—37.) Here is *one* aspect of the Advent. But it is not the only one. We also find our blessed Lord speaking of His Second Coming thus: “Immediately, *after* the tribulation of these days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers that *are* in the heavens shall be shaken,” (very sure and *solemn* premonitory signals, these) “and *then* shall

appear the sign of the Son of Man in heaven, and *then* shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory” (no suddenness, no unexpectedness here!). We have, further, in exact accordance with this language, the prediction of the Advent (Zechariah xiv.), when He comes at a time at which, after the Jew shall have been restored to Jerusalem, all nations shall be gathered in siege against them, and when, in the midst of this siege, He shall descend, and all His previously-translated saints with Him, and “His feet shall stand upon the Mount of Olives.” We have, exactly corresponding with this, the prophecy of Enoch, as recorded in the epistle of Jude, of the descent of the Lord, accompanied by His saints, in overwhelming judgment upon the world of the ungodly. And we have, lastly, the perfectly accordant prediction in Revelation xix. of the descent from the open heavens of the Son of God, followed by “the armies in heaven,” to tread the winepress of His wrath, and to crush and destroy the last Antichrist and all His adherents with a judgment the account of which is more than enough to make us shudder as we read it.

EVENTS ANTECEDENT TO THE SECOND STAGE OF THE ADVENT.

Here is another and very different aspect of the Advent. I ask any unprejudiced person, Is it conceivable that these two stages of the Second Advent should be simultaneous? Is it not *probable* that there should be *some*, is it at all likely, or almost *possible* that there should be *no* interval between them? If there be *no* interval between them, if unlike the First, the Second Advent of the Lord Jesus Christ be altogether one event, which is in its entirety to take place in a very brief period of time, then, and here to my mind is the incontrovertible point in our argument—we are solemnly bidden and enjoined to watch for, and to be in hourly expectation of, an Advent between which and us nevertheless there are several predicted events, such as the restoration of the Jews to Jerusalem, the exceeding great tribulation, the portentous signs in sun and moon and stars, the gathering of the armies of the nations in siege against Jerusalem,—which must each and all occur before this Advent can possibly take place; and not only none of which events had occurred before our blessed Lord gave utterance to these exhortations to watchfulness and expectancy, but none of which have as yet occurred: *all of which are as yet in the future*.

If this indeed be so, it is manifestly and utterly *impossible* for us to comply with these injunctions of our Lord to incessant watchfulness,—just as impossible as it would be for us now, in the

mid-winter, to expect and to watch for the coming harvest. We know that the harvest will come, but we know that the winds of March, the showers of April, the verdure of May, the sunshine of June, the heat of July, are all between us and that harvest, and therefore to watch for and expect it now would be the height of foolishness. Not less foolish would it be for us to watch for and expect the Second Advent now, if we are to believe that there are several predicted events, each one of which must occupy more or less time in its accomplishment, and all of which are put between us and it in the unerring Word of God. Yet to regard His Second Coming as an event which may happen any day, or hour or moment, is as we have seen, expressly a duty enjoined upon us by the Lord Himself, and in the non-performance of which, if so be that we do not perform it, we are positively disobedient to His will, and lay ourselves open to loss.

THE ONLY SOLUTION OF THE DIFFICULTY arising from such a view of the Advent—the only alternative that I can conceive possible between the view, on the one hand, which blindly and ignorantly overlooks and ignores the events which are positively affirmed to precede the Lord's return to the earth—and the view, on the other hand, which, recognising these events, and regarding them as intervening between us and His coming, thereby renders all watchfulness and all expectancy of the character which he has himself enjoined, altogether out of the question, 'Tis simply this—that the stage of His Advent which we are bidden thus always to watch for and to expect, is that *first stage* of His coming for His saints to the air, and between which and us there is no necessarily intervening occurrence whatsoever; while between this first stage, always thus imminent, and His *subsequent descent with His saints* in judgment to the earth, there will be an interval unrevealed, and possibly of no very brief duration—during which interval all the, up to that time, unfulfilled prophecies of events which are to precede the commencement of His righteous reign over this world shall be, everyone of them, *exhaustively fulfilled*. Thus do we arrive, as it seems to me, at the *actual necessity* for that interval between these two stages in the Second Advent, which is the subject of our consideration at present.

SCRIPTURE REFERENCES IN PROOF.

I shall now conclude with a brief reference to some few passages of God's blessed Word, which seem to me to intimate, and that not obscurely, the occurrence of such an interval, as also to shed happy light upon its purpose with regard to Christ's believing people. I refer in the first instance to Isaiah xxvi. 19—21.

We find here a prophetic address to the Jewish nation, concerning true believers in the Lord Jesus Christ amongst them "Thy dead shall live, My dead body shall they arise." So closely united to the Lord are these dead members of the Jewish nation, that He regards them and speaks of them as "His dead body," members of His mystical body, which, while they continue in the grave, He regards as still dead—not yet brought to life.

The address then continues, "Awake and sing, ye that dwell in dust, for your dew is as the dew of herbs, and the earth shall cast out the dead,"—language which proves that it is a *literal* resurrection which is here spoken of—the resurrection of the dead in Christ, which shall take place at that first stage of His Advent, His coming for His saints to the air, to which the Lord here refers.

He then addresses a further summons to these risen saints, "Come, My people, enter thou into thy chambers, and shut thy doors about thee—hide thee, as it were for a little moment, until the indignation be overpast, for the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." Unless this summons to a place of refuge and safety during the execution of judgments upon the earth, and addressed to risen saints, refer to their being caught up to the Lord to the air, there to abide with Him in safety during the intervening period of the great tribulation, and before His final descent with them in judgment upon the earth, I can form no idea of what the passage refers to, or of how it is to be interpreted or fulfilled.

THE TRANSLATION BEFORE THE TRIBULATION.

Again in Luke, chapter xxi., after our Lord has foretold the tribulation, the wrath, the judgments, the fearful signs and portents which shall precede His Advent to the earth, we read the exhortation, "Watch ye, therefore, and pray always that ye may be counted worthy to escape (Greek, fly out of) all these things that shall come to pass, and to stand before the Son of Man" (verse 36). The Greek word here employed is, I submit, such as to exclude the possibility of the escape from these things being effected, as some have supposed, by being preserved in safety in the midst of them; while the last clause of the passage, "And to stand before the Son of Man," would seem not uncertainly to indicate the nature of the escape, and the place of safety, which the subjects of this escape are to occupy above, while all these things are coming to pass below.

In apparent conformity with this injunction, we meet with the promise (Rev. iii. 10) "Because thou hast kept the word of My patience, I will keep thee from the hour of trial, which shall come upon all the world, to try them that dwell upon the earth."

THE "DAYS OF NOAH," AND OF "THE COMING OF THE SON OF MAN."

Again, in Luke xvii. 26, 37, we find a striking analogy instituted by our blessed Lord between the days of Noah and those of the Coming of the Son of Man, one feature of which in the latter He affirms to be the taking of the one, and the leaving of the other, of the two in the bed, and at the mill, and in the field. In looking for a parallel in this respect, between the days of Noah and the period of the Advent, we find *that there was an interval of seven days* between the summons addressed to Noah by the Lord to enter into the ark, and all his household with him, and the outpouring of the waters of the flood upon the earth (Genesis vii. 1, 10). It seems worthy of notice that St. Peter, also speaking of the resemblance between these two periods, says (2 Peter ii. 4—9) "If God spared not the old world, but saved Noah, the Lord knoweth how to *deliver* the godly out of trial, and to *reserve* the unjust unto the day of judgment to be punished."

INFERRED REASONS FOR THE ASSUMED INTERVAL.

Once more, turning to the book of Revelation, we are shown, in chapters iv. and v., "in the midst of the throne and round about the throne" of the Lord a company, not of disembodied spirits, for they sit upon thrones and have crowns of gold upon their heads, but of embodied, risen, glorified saints, singing a new song to Him who has "redeemed them by His blood out of every nation, and kindred, and tongue, and people, and has made them kings and priests unto God," and adding that they shall "reign on the earth." All this, be it specially noticed, *before yet one of the seven judgment seals of the Apocalypse has been broken—one of its seven woe trumpets has been sounded, or one of its seven vials of wrath has been poured out.* This would seem to be the last

link in the chain of, it may be indirect, but not for that reason, inconclusive evidence, not only that there will be such an interval as that which we are considering between the two stages in the Second Advent of our Lord; but also that one of the blessed purposes of this interval will be the delivering and sheltering of His people from the scenes of "indignation and wrath, tribulation and anguish," which shall then be about to be enacted upon the earth, when, in accordance with the fearfully expressive language of the same book, "Men shall seek death, but shall not find it, and shall desire to die, but death shall flee from them."

Another purpose of this interval would seem to be that of the Lord's reckoning with His servants—as represented in the parables of the talents and the pounds, and assigning to them their several positions of office and authority in His kingdom, prior to their actual entrance into, and taking possession of it, with Him; and, further, the public completion and ratification of the union between them and Him which is spoken of as "the marriage of the Lamb," and which it is clearly intimated will take place above, and not upon this earth.

I have thus endeavoured to set forth, as it has presented itself to me, the line of argument whereby a searcher of the Scriptures upon the subject of the Second Coming of the Lord Jesus Christ, may satisfy himself that an interval of unrevealed duration is to occur between the Advent to the air and the Advent to the earth. The importance of the question in its bearing upon that Advent and the events connected with and consequent upon it, and more especially in its bearing upon our own personal position of watchfulness therefore, can scarcely be overrated, and must be evident to all who give any thought or attention to the subject.

THE MAN CHILD.

REVELATION XII. 5.

The Main Incidents in Christ's Life Repetitive—Dr. Anderson's Use of Dean Alford's Exegesis—The Dean's Interpretation—An Alternative Interpretation Suggested by Dr. Seiss—The Visible Church Symbolised by the "Woman"—The Divine Seed which She Nurtures is the Invisible Church: the Church yet to be Manifested—In a Certain Sense the Mystic Man Child must be Jewish—Objections to Dr. Seiss's Interpretation—Dr. De Burgh's Criticism—The Birth of the Man Child is to have its Accomplishment in a yet Future Event—The Translation of the 144,000—"A Great Sign"—The Double Fulfilment Involves (1) The Ascension of Christ Personal, and (2) The Ascension of Christ Mystical—viz., the 144,000 Wise Virgins—Predicted Power and Rule.

CERTAIN Christian mystics, both ancient and modern, have held that the life of Christ, at least in its main incidents, is to be repeated alike in the history of the Christian Church and the experience of the individual believer. And this idea, though it may at first sight appear somewhat strange, will upon reflection be found to contain a large measure of truth. Although not distinctly stated in the pages

of Holy Writ, it nevertheless belongs to that class of spiritual analogies, in which, as in curiously-wrought caskets, so much of the hidden treasure of Scripture is to be discovered by the scribe well instructed unto the Kingdom of Heaven.

For example, the analogy above suggested gives us the key, as I apprehend, to the interpretation of the vision contained in Revelation xii. respecting the

Woman, the Man Child, and the Great Red Dragon.

Dr. Anderson, in his work "The Coming Prince," says, "I purposely pass over chapter xii., because of the exceptional difficulties which attend the interpretation of it," and feels himself compelled to fall back, as "the only reasonable interpretation he has seen," on that of the late Dean Alford, who regards the "Man Child, who was to rule all nations with a rod of iron," and who was "caught up to God and His throne," as being the Lord Jesus Christ, and the Woman as representing that people "of whom as concerning the flesh Christ came" (Rom. ix. 5): though he has to admit that the objections to this view are considerable: "First, past historical facts are thus introduced into a *vision of the future*, and I am not aware of any other instance of this in Scripture. Secondly, the main features of the vision, after verse 5, are not accounted for by the facts." (P. 181.)

Dean Alford's confidence in the correctness of the view which he adopts is very strong. "The Man Child," he writes, "is the Lord Jesus Christ, and *none other*." "And," he adds, "this result is a most important one for the fixity of reference of the whole prophecy. It forms one of those landmarks by which the legitimacy of various interpretations may be tested; and of which we may say, notwithstanding the contradiction sure to be given to the saying, that every interpretation which oversteps them is thereby convicted of error. Again, the exigencies of this passage require that the birth should be understood literally and historically, of that birth of which all Christians know." *

Now, so far as the supposition goes, that the vision of the bringing forth of the Man Child *includes* a reference to the historical birth of the personal Christ, Dean Alford's position seems to me to be unassailable; but that its interpretation must be thus *restricted* by no means follows; nor, indeed, for the reasons assigned by Dr. Anderson, as well as others, can it be established.

THE REV. DR. SEISS'S VIEW.

But, let us turn for a moment to some of the alternative interpretations which have been suggested, such as that of Dr. Seiss, who affirms, with a confidence equal to Dean Alford's, that the Man Child symbolises the true or invisible Church.

He says:—"The Church of God exists, or is to be contemplated, in a twofold form: First, in the wide or general form of the whole congregation of those joined together in the confession of the Divine Word, and in the observance of the Divine rites and

ordinances; and, second, in the narrower form, which embraces only those who are true believers, and are really the children of God; 'for all are not Israel who are of Israel.' In the one view, the Church is a visible body, made such by the having of an outward call of God, by joining in an external fellowship, and by the use of the outward means and instruments through which God collects and edifies His Church. This we call *the visible Church*, or the Church in that aspect of it in which it is recognisable by man, and becomes a subject of human history. It is the Church thus viewed,—that is, the general congregation of God's confessing people,—that is symbolised by this wonderful Woman. With this assembly, however, many are outwardly connected, whom the Holy Ghost has not regenerated, and who are not in reality the genuine children of God. A very great difference therefore exists between such members, and those who have fully entered into their calling, and become partakers of that spiritual renewal and enlightenment which makes them truly the children and elect of God. . . . And this inner and narrower circle of the professed people of God, we call *the invisible Church*; not because its members are not as visible as any others, nor yet as a Church separate and apart from the visible Church; but with respect to that feature in their case, that we cannot now see and certainly decide as to the fact of their being of the regenerate and elect.

"Now if the Woman (in this twelfth chap. of the Revelation) is the *visible Church*, who can that Divine seed which she carries and nurtures within her body be but just these genuine children of God, whose characteristics are yet hidden, and who are only to be manifested at the great day, to wit, the *invisible Church*. Those who constitute the invisible Church are in the visible Church, and for the present are still joined to the visible Church as the most important part thereof. They are her chief treasure. The visible Church exists for their begetting and nurture. Where she is, they are also. It is with them that she ever travaills and cries out, and agonises herself, that they may be brought safely to the birth and manifestation as the sons of God. The picture is as true and exact as it is beautiful, and as true of one age and dispensation as it is of another. Nor is there a single item in the whole case which does not go to strengthen the overpowering proof that this is what we are to understand by this *mystic Child*." *

"The circumstances narrated hitherto have their *locus* on earth, and in particular Judea and Jerusalem: but at verse 19 the scene changes, for we read: 'And the Temple of God was opened in HEAVEN, &c.,

* "New Testament for English Readers," *in loc.*

* "Lectures on the Revelation," vol. II., pp. 323-5.

while the same is the scene of the vision of chapter twelve, which, evidently in continuation, thus commences: 'AND there appeared a great wonder in HEAVEN.' Where—in this last verse of chapter eleven—I would say we have also a distinct intimation that the Jewish people are concerned in the vision which follows—in the mention of '*the Ark of the Testament (or Covenant)*' seen in the *Temple opened in Heaven*.'** Hence we see that the Man Child must, in a certain sense, be *Jewish*, and that His birth only takes place after the sounding of the *seventh trumpet*.

OBJECTIONS WHICH MAY BE URGED.

One objection of a general character to Dr. Seiss's interpretation is this, that it is not the usage of the New Testament to attribute either *regeneration* (=conception), or *resurrection* (=birth) to the Church. Believers are born again of the Holy Spirit—not of the Church, and to regard the "visible Church" as our Mother, or to talk of "Holy Mother Church" savours far more of Romanism and Lutheranism, than of Scripture. It is an altogether un-Scriptural conception, at the root of which lies, as a concealed but cankering worm, the false and pernicious dogma of baptismal regeneration. "Except a man be born from above he cannot see the kingdom of God." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." "For as the body is one, and hath many members, and all the members of that body, being many, are one body: so also is Christ. For by one Spirit were we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit" (John iii. 36; Cor. xii. 12-13). Even when St. Paul speaks of "Jerusalem which is above and free; which is our Mother" (Gal. iv. 26), he is speaking of a city and a covenant,—not of the visible Church on earth.

Another objection to Dr. Seiss's interpretation is that he regards the birth of the Man Child as to be fulfilled in the resurrection and rapture of the saints at Christ's Second Advent. He seems to forget, however, that about that time "the visible Church" will become "the apostasy," which Christ has "spued out of His mouth" (Rev. iii. 16), and whose true portrait is to be found in the harlot of chapter xvii., rather than in the Divine and heavenly woman of this vision, who is clothed with the sun," and has "the moon under her feet," and whose brow is encircled by a diadem of twelve lustrous "stars."

As regards the identification of this woman with the Church of God, Dr. de Burgh advances an objection more apparent than real—viz., the circumstance

of the Dragon's persecution of the Woman's remaining seed, after her own retirement into the place prepared for her of God. "For how," as he asks, "can the Church (the woman) be in safety from the Dragon, and her members ('the remnant of her seed') at the same time exposed to his power?"

Still, if the identification of the Man-Child with the true Christian Church—the mystical body of Christ—be accepted as only partial, and confined mainly to the period of the first resurrection, there is doubtless a measure of truth contained in it, inasmuch as, in accordance with the pregnant analogy referred to at the commencement of this paper, the history of *Christ personal* is—in a certain degree—repeated in the history of *Christ mystical*.

THE REAL EXPLANATION OF THE MYSTERY.

The real fact is that the birth of the Man Child must find its final and exhaustive accomplishment in some event which is yet future.

The Man Child represents the "hundred and forty and four thousand" sealed ones of Revelation xiv. (not chapter vii., who are Jews) to whom it shall be granted to "rule the nations with a rod of iron," according to the Lord's promise in chapter ii. 27; and who shall be placed out of the reach of the Dragon watching for their destruction, by being literally "caught up to God and His throne," in other words, translated at the first stage of Christ's coming in the air, in accordance with Isa. xxvi. 20: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indignation be overpast." They are seen, in Revelation xiv., "standing on the Mount Zion,"—that is "the heavenly Jerusalem," see Heb. xii. 22; and singing a new song *before the throne*." This is somewhat the view taken by the Rev. Richard Chester, in his interesting article in the October number of THE PROPHETIC NEWS, and also by Dr. de Burgh, in his "Exposition of the Revelation," *fifth edition*; though these writers differ in what may be called points of detail.

The appearance in heaven of the woman who gives birth to the Man Child is spoken of at the commencement of the chapter as "*a great sign*." It is, the Apostle tells us, in the first place *a sign*, σημεῖον, a word which occurs here for the first time in the Apocalypse, and which signifies not simply that the object to which it is applied is a "*wonder*," as the Authorised Version has it, but the adumbration of some spiritual reality, or actual event belonging to the future. And we are further informed that it was "*a great (μεγάλη) sign*." In itself the vision, as the seer beheld it, was of a very sublime and imposing character: "A woman clothed with the sun, and the moon under her feet, and on her head a

* "Exposition of the Book of Revelation," 5th edition, p. 213.

crown of twelve stars." Let a painter try to embody the description, and it will at once be seen how remarkable and impressive was the spectacle. But the "greatness" of this sign must properly be understood in reference to the person or event signified. Hence the calling out and rapture of a Jewish remnant in the last days, as supposed by some, will not meet the necessities of the case; the vision is too sublime, the imagery too splendid, the accompanying events too momentous to be thus exhausted.

A well-known scientific writer has described the production of what he calls a "generalised portrait" by the combination of many particular portraits. "I threw," he says, "magic-lantern portraits of different persons on the top of one another, on the same screen, and elicited a resultant face which resembled no one of the components in particular, but included all. Whatever was common to all the portraits became intensified by combination; whatever was peculiar to each portrait was relatively too faint to attract attention, and virtually disappeared." In like manner, if we regard the present vision of the Man Child as finding a *partial* fulfilment in the birth and ascension of the personal Christ, and its *plenary* fulfilment in the separation and detachment of 144,000 watchful, living Christians (the wise virgins) from amongst the general body of true Christians, and their ascension to God's throne, we shall attain the comprehensive meaning of the Divinely-suggestive symbol.

TWO SEPARATE BUT HARMONISING INTERPRETATIONS.

We thus have the two separate interpretations, as it were, one on the top of another, and the light of Divine inspiration shining through both of them. There is a double fulfilment, *year-day* and *literal-day*. First, the ascension of *Christ personal* about 500 years before the 1260 years of the Papal Antichrist's chief power; and secondly, the ascension of *Christ mystical* (the 144,000 wise virgins) about 500 days before the 1260 days of the future democratic infidel Antichrist's chief power.

Of the personal Man Child Christ we read, "Ask of Me, and I give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a *rod of iron*; thou shalt dash them in pieces like a potter's vessel." So, also, of saints it is said, in the 149th Psalm: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all His saints" (Ver. 5—9). And in Rev. ii. 27, "To him that overcometh will I give power over the nations, and he shall rule them with a rod of iron."

EXPECTATIONS OF THE CHURCH.

BY REV. T. J. MALYON.

III.—THE END OF THE WORLD.

The Validity of the Common Interpretation—A Prevalent but Erroneous Idea—The Close of the Current Era Indicated by Scripture Declarations—"The Fulness of Time"—"The Fulness of the Times"—"Consummation of the Age"—The Indiscriminate Usage of the Term "World" as a Common Rendering of Three Greek Words—"The Harvest" at "the End of the World"—"This World" and "That World"—"The Heavens and the Earth shall Perish"—Quotations from Gregory, Jerome, and Cyril—"The Heir of the World"—The Two "Appearances" of Christ.

THE expression *the end of the world*, from Matthew xxviii. 20, is the same in the original with that in xxiv. 3, "What shall be the sign of Thy coming, and of the end of the world?" They are both understood by the generality of Christians, with reference to a final catastrophe of this earthly scene, more or less remote, and the translation of the Church to an eternal and unchangeable state.

The validity of this interpretation will now be briefly considered. Whether such be the plain and full meaning of the words, in the literal and grammatical sense, is a matter well deserving a sober and

judicious inquiry, considering how many passages of Scripture are made to turn upon the above construction as their cardinal point. When "some depart from the faith, giving heed to seducing spirits," and others "turn away their ears from the truth"; when "scoffers, walking after their own lusts," and saying, Where is the promise of His coming? are systematically carrying on the mystery of iniquity towards its entire consummation; when "damnable heresies" are privily brought into, and are widely spreading in the Church, it is high time for all Christians to consider whether "the last days" of Peter, and the

"perilous times" of Paul, be not actually commenced; and if so, "the coming of the Lord draweth nigh," and the "time of the end" cannot be very remote. As a matter of indisputable fact, the signs of the present day exhibit the very characteristics of the period *immediately* preceding the appearance of the Son of Man, and the manifestation of the sons of God, who shall be "accounted worthy to obtain *that world*" (*aïnos ekeinou*), which, of course, will not commence (whatever it be) till *the end of this world* (*aïnos toutou*), be come. (Luke xx. 34.)

A PREVALENT BUT ERRONEOUS IDEA.

A general expectation has existed in all ages concerning a future state of retribution, of which the merit or demerit of man, as a moral agent, is the standard and criterion of judgment as to punishment and reward. When life and immortality were brought to light by the Gospel, this indistinct apprehension became embodied in a clearer form: the gates of heaven were opened to all believers, and final condemnation pronounced only on the impenitent. Under a general concurrence of expectation on this momentous subject, diversities of opinion have existed in the Church as to the circumstances under which it will be realised; and the more prevailing idea is, *that a great extension of the spiritual kingdom of Christ will take place towards the close of the Christian dispensation, at the end of which Christ will appear in person as the judge of quick and dead; when the general resurrection, the dissolution of the material universe, the condemnation of the wicked, and the translation of the Church to the glories of heaven, will take place together.* And these things are, perhaps, invariably viewed in connection with such expressions in the Word of God as, the end of the world, the world to come, the Day of Judgment, the kingdom of heaven, &c.

THE CLOSE OF THE CURRENT ERA INDICATED.

A review and comparison of the different passages of sacred Scripture which have a direct application to these subjects, may suggest a somewhat different expectation, and which may justly be termed *Scriptural*, as being exclusively derived from the positive declarations of Holy Writ, taken from the original, in their most obvious and literal sense, the scope of which is as follows:—

That the present system, secular and ecclesiastical as far, at least, as Christendom and the Roman and Mohammedan empires are concerned, will pass away at the close of a certain period or era of the world, fixed in the determinate and unalterable counsel of God, and so far revealed in His written Word *that its near approach may be confidently anticipated*, from specific and infallible tokens contained therein, whenever their real application shall be manifested by

existing circumstances, and the palpable fulfilment of the "sure word of prophecy" concerning the "last times" of the Gospel;—that a new order of things, and a distinct period or era of the world, will *then* commence, to which all preceding times and dispensations have only been preparatory and subordinate, and which is the perfection and consummation of them all;—that the change thus effected in the physical and moral, secular and spiritual, state of the world, will be so complete, so general, and so extraordinary, as to correspond with the nature and significance of the expressions by which it is exhibited in Scripture—such as, a new creation, a new earth, making all things new, restoring all things, &c.

"THE FULNESS OF TIME."

It will be readily admitted that a new era commenced at the *first* appearance of Christ and the promulgation of the Gospel throughout the Roman empire, the Scriptural designation and definition of which is *the fulness of time*. This expression refers distinctly to the mission and personal office of our Lord Himself; and the period which thus commenced appears to be continued, without any marked interruption, to the epoch of His *second* coming, the whole era being spoken of in this way by Himself, and characterised by His Apostles under the general title of "the last days," in distinction from several other times or eras, as the *Paradisiacal*, *Patriarchal*, or *Mosaic* dispensations.

"THE FULNESS OF THE TIMES."

But *another* era seems to be expressly noticed, and is specifically entitled "The dispensation [or economy] of the *fulness of the times*" (Eph. i. 10), under which scattered parts will be gathered together, disjointed parts united in one great recapitulation of the whole mystery of God; when the detached and manifold gradations of the system hitherto in action will clearly appear to have been working together towards one determinate and positive issue—the final development of the glorious scheme of man's redemption in body and soul, as originally conceived and planned in the eternal counsels of Jehovah; when the whole creation, so long groaning and travailing in pain together under the disorganising corruption introduced by the Fall, shall be delivered by the power, and subjected to the dominion of, the Son of Man, the second Adam; when the earth, once cursed for the sake of man, shall be blessed again, renewed and fitted for the habitation of the righteous; when the typical theocracy of the people of God shall be realised in the kingdom of Israel restored to the translated and risen saints of the Most High; when "the Lord shall reign in Mount Zion, and before His *ancients gloriously*" (Isa. xxiv. 23), during the time appointed of the Father. *Then cometh the end,*

so called (*to telos*), thus clearly to be dis-
 ed from the "consummation of the age"
 as *tou aiōnos*).

bject and purport of the present article is to
 at is the real and significant meaning of the
 m in Matt. xxiv. 3, which is rendered in the
 ed Version "the end of the world," but
 ster accuracy and fidelity to the original in
 ised Version (marginal reading)—

"CONSUMMATION OF THE AGE."

reatest possible respect is unquestionably due
 cellent English translation; but it must be
 red that it is only a *translation*, after all,
 as been shown by the somewhat numerous
 as and emendations of the recently-com-
 ised Version, improved scholarship and
 d facilities of reference may point out to
 reater clearness the *intention* of God in the
 a which He has given us. The original
 must ever remain the standard of doctrine
 pretation to persons in any degree qualified
 tion tos earch after the mind of the Holy
 ough the medium of that language in which
 arily expressed.

bvious that the indiscriminate usage of the
 id as a common rendering of three Greek
 osmos, *oikoumenē*, and *aiōn*, each of which
 abtely a distinct and exclusive signification
 neitably occasion some considerable ambi-
 those passages of God's Word wherein any
 hem are used in connection; and if this
 y should in any degree be removed by the
 bstitution of more appropriate and analo-
 repressions, some light may be thrown upon
 of the greatest concern and moment.

ARVEST" AT "THE END OF THE WORLD."
 for instance, a passage in the same Evan-
 atthew—where *kosmos* and *aiōn* are used in
 connection, and *both* translated "world"

iii. 38):—"The field is *the world*;" "The
 s *the end of the world*;" "So shall it be in
 of *this world*." On carefully perusing the
 n which these words appear, any plain mind
 w the inference that at the *destruction of*
rial globe the procedure, represented under
 of a harvest, would take place. But when
 s in the original that different words are
 t the word which is *the field* is *kosmos*,
 globe; and the world which is then *to end* is
ulum, age, dispensation, or economy; and
world" refers to the word signifying *age*,
 to that which signifies globe,—the natural
 ous inference would rather be, "*when this*
spensation of the world shall end, then shall
it come."

That "*this age*" is not the proper end of the
 world, and, therefore, that the harvest is not the
 end of all things sublunary and terrestrial, may
 appear from a passage where our Lord is also the
 speaker. "*This world*" is contrasted with "*that*
world," which, on any construction, will be allowed
 to be still future; and as the word is there also
aiōn, if "*that world*" means *eternity*, then "*this*
world" must mean *eternity* also, for it is the same
 expression precisely. "*This world*" used for the
 earth may be opposed in an English translation to
 "*that world*" as heaven; but if *aiōn* be *age*, and not
world, then *this age* and *that age* have both a refer-
 ence to times and seasons, and are periods distin-
 guished from each other.

"THIS WORLD" AND "THAT WORLD."

"The children of *this world* marry and are given
 in marriage; but they which shall be accounted
 worthy to obtain *that world*, and the resurrection of
 the dead, neither marry nor are given in marriage"
 (Luke xx. 34)—that is, one to another; for they are
 now betrothed, and then will be married to Christ;
 for at His glorious appearance, and kingdom, and
 first resurrection of the just, "the marriage of the
 Lamb is come." The Bridegroom is absent in *this*
age, and the Church mourneth; but in *that age* He
 will be present, and the Church will rejoice.

"Lo! I am with you alway, even unto the end of
 the world" (*aiōn*, age). This presence will be allowed
 to be spiritual, not personal; but it will *then* be
 personal, as well as spiritual. The ordinance and
 communion of the Lord's Supper was instituted for
this age; in *that age* it should seem it would cease:
 "Ye do show forth the Lord's *death* till He come;"
 but "when Christ, who is our *life*, shall appear, then
 shall we also appear with Him in glory," and enjoy
 the fulness of that intermediate pledge, in "the
 marriage supper of the Lamb."

In the parable of the tares, he that *soweth* the good
 seed is *the Son of Man* (Matt. xiii. 37); and when
 "the harvest of the earth is ripe" (Rev. xiv. 15),
 the chief *reaper* is the Son of Man, having on His
 head a golden crown, and in His hand a sharp sickle."
 Thus the sower and the reaper will "rejoice
 together," not in the destruction of *the world*, but of
 the wicked on the face of it; not in the *end of the world*,
 but in the termination of the age of the blasphemous
 reign of Antichrist, and in the fall of Babylon.
 "Rejoice over her, thou heaven, and ye saints, and ye
 apostles, and ye prophets" (Rev. xviii. 20). "Let us
 be glad and rejoice; for the marriage of the Lamb
 is come, and His wife hath made herself ready."

"THE HEAVENS AND THE EARTH SHALL PERISH."

It is thus manifest, that if the harvest in Matt. xiii.
 39, be the end of the world literally, it is not so in

Rev. xiv. 14-16—for many things succeed the harvest on the face of it, till it is *renewed*, not *destroyed*. "The heavens and the earth shall perish"—that is, in their present form; "they shall wax old as a garment, and be folded up as a vesture; and they shall be changed" for a more beautiful garment—a *kosmos*,* *ornamentum*, a new earth, wherein righteousness shall dwell. In this view and interpretation, the fathers and ancient doctors of the Church unanimously concur. Thus Gregory says, "Both heaven and earth pass away as to the form which they have at present, but as to their essence they continue to subsist for ever."† Saint Austin also writes, "This world shall pass away by a change of things, but not by an absolute destruction . . . for the figure thereof passes away, but not the essence."‡ Jerome, too, commenting on the words of Isaiah (xxx. 26), "The light of the moon will be as the light of the sun," says, "When the Lord shall have made a new heaven and a new earth, and when the form of the present world shall have passed away, then the light of the moon shall be as the light of the sun."§ Cyril distinctly teaches that the earth will undergo the same process as our bodies undergo. Our present body, by the principle of dissolution which took possession of it, in consequence of sin, is destined to become a lifeless form. It must be laid in the grave where rotteness must be its father, and the worms its mother and sister. But out of its bed of corruption, out of its disorganised elements, God will construct the same identical body as to its essence, but in an entirely different condition. So will it be with this world. God will not destroy it as to its essence and substitute another in its place. But He will renew it with fire, and change it as to its present condition and form.||

"THE HEIR OF THE WORLD."

In addition to the truth taught by these weighty excerpts, it is clearly evident that if the promise to Abraham, that he should be heir of the *world* (*kosmou* Rom. iv. 13), is to be fulfilled, it must be in an age and condition of things very different from the present; for neither he nor his widely-scattered posterity have enjoyed that inheritance as yet. Even if, as is asserted by some, it be limited to his *spiritual* seed (which we submit it is *not*); if "the meek are to inherit the earth," *gen* (Matt. v. 5), it must be the

"new earth," the *gen kainen* of the Apocalypse, i. one of "the ages (or dispensations) to come" (*aiōn epērchomenois*—ensuing ages—ages which are coming on one after another), in which God will show the exceeding riches of His grace in His kindness towards us through Christ Jesus (Eph. ii. 7), when Satan will be bound; and not in *this age of this world*, of which He is the ruler, and (verse 2) in which He "now worketh in the children of disobedience."

There is another passage where the same indiscriminate use is made of the term "world," as used for *kosmos* and *aiōn* (vide Heb. ix. 26):—"Thou must He often have suffered since the foundation of the world (*kosmos*), but now once in the end of the world (*aiōn*) hath He appeared to put away sin by the sacrifice of Himself;" and then follows immediately—"To them that look for Him shall He appear the second time without sin unto salvation." If He appeared in the end of the world to put away sin, and He is to appear again without (apart from) sin, and promises, after He had put away sin by the sacrifice of Himself, to be with His disciples to the end of the world—these expressions cannot refer to the end of the world, properly so called; for of that kind there can be only one; and these are clearly as distinct as the First and Second Advents, or the dispensation of "the fulness of time" (*chronou*), when "God sent forth His Son, made of a woman" (Gal. iv. 4), and "the dispensation of the fulness of times (*oikonomias tou plerōmatos tōn kairōn*), when He will gather all things in Christ" (Eph. i. 10), or when "He shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the time of restitution of all things" (Acts iii. 21). Therefore neither of these expressions properly signifies the end of the world (*kosmos*), but the termination of an age, dispensation, or economy (*aiōn*) respectively.

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* Vide Matt. xii. 44; xxv. 7; 1 Tim. ii. 9; 1 Pet. iii. 3, for cognate forms of this word.

† Utraque hæc (caelum et terra) per eam quam nunc habent imaginem transeunt, sed tamen per essentiam sine fine subsistunt. (Lib. 17, Moral. iii.)

‡ Mutatione namque rerum, non omnimodo interitu transibit hic mundus . . . figura enim præterit, non natura.—(Lib. 20 de Civ. Dei, xvi.)

§ Erat lumen lune sicut lumen solis, quando dederit Dominus caelum novum et terram novam, et transferit habitus hujus mundi. (In cap. xxx. Is.)

|| St. Cyril in Isa. 1.

THE REV. G. H. PEMBER'S NEW AND REMARKABLE BOOK, "THE GREAT PROPHECIES."

Christians of To-day either Philadelphians or Laodicean—All Things Full of Warning that the Lord is at Hand—The Fulfilment of Joel's Prophecy on the Day of Pentecost—Signs of the Close of the Age—Latter-day "Showers" of Grace—Is the "Harvest" Season Near?—The Four Great Revivals—The "Letter" to Philadelphia—How Christ Chooses to be Known—The Lineal Heir to the Throne of David—The Last Warning Cry—The Modern Tactics of Satan—The Approaching Universal Temptation—The Removal of the Philadelphians—Pillars of Strength and Beauty—Special Rewards for Conquerors.

The Author of "Earth's Earliest Ages," has just added to the Church one of the most valuable contributions of prophecy ever published, entitled, *The Great Prophecies Concerning the Gentiles, the Jews, and the Church of God.* It is written in a popular and interesting style, and handles with masterly discrimination, scholarly research, and pungent description, the principal prophecies of the Bible. It furnishes valuable material to preachers in those portions of Scripture. We append the *Table of Contents*, and also give, in a separate article, an extract from the volume, entitled, "*Philadelphians never to be Translated Beforehand, and Laodiceans never to be Left to the Great Tribulation.*"

In the epistles to Philadelphia and Laodicea we are brought to the immediate times of the end, and these churches seem to represent the final result of the probation-period, and the two classes which are to ultimately evolved from it. Philadelphia, which signifies "brotherly love," is the company of the faithful upon earth; those who will be chosen when Laodicea is rejected and left to suffer the judgment threatened to Sardis. The present epistle, is therefore, specially addressed to the people of the Lord in the latter days; to those who shall be alive when He comes. The voice of prophecy agrees with the course of events in pointing to ourselves as being the persons directly concerned, either with this epistle or with the one which follows it; so that the solemn question which each of us is, *Which of them applies to my case?* I among the beloved of the Lord who shall be preserved from the hour of temptation? The question is urgent, and must be settled at once while opportunity is still granted: for all things are full of warning that the Lord is at hand. To the reasons which have been already suggested for this expectation, we will here add another, which is connected with the subject of this epistle.

FULFILMENT OF JOEL'S PROPHECY.

On the day of Pentecost, when the Spirit had descended, and indued the disciples with His mighty power, great was the astonishment of those Jews who had come from distant regions as they heard,

each in his own tongue, the speech of the apostles. "What meaneth this?" they cried in their perplexity. "Behold, are not all these which speak Galileans? And how hear we every man in our own language, wherein we were born?" But while some were amazed, others mocked and said, "They are filled with new wine." Then, amid the bewildering din, the twelve stood up, and Peter stepped forward as spokesman. They were not, he said, drunken with wine, as some supposed; but God was bringing to pass that which He had spoken by the mouth of the prophet Joel, in the glorious words—

"And it shall be in the last days, saith God,
I will pour forth of My Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams;
Yea, and on My servants and on My handmaidens in those days
Will I pour forth of My Spirit; and they shall prophesy.
And I will show wonders in the heaven above,
And signs on the earth beneath,
Blood, and fire, and vapour of smoke:
The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable day:
And it shall be, that whosoever shall call upon the name of the Lord shall be saved."

SIGNS OF THE CLOSE OF THE AGE.

Now this prophecy of the latter days foretold an outpouring of the Spirit of God upon all flesh—that is, upon all nations without distinction, and not merely upon Israel, to which such influences had been previously confined; and Peter affirmed that the promise was even then beginning to be fulfilled in the eyes of the people. But the words which he quoted go on to speak of signs in the heaven above, and on the earth beneath, which did not then appear, nor indeed will do so, until the close of the dispensation and the eve of the day of the Lord. Indeed, they are the same as the signs mentioned in the discourse on the Mount of Olives, which will be the signal that the times of the Gentiles are ended. And, consequently, the predicted work of the Spirit,

extends throughout the whole of the present age. Hence, perhaps, the reason why Peter does not say, "This is the fulfilment of that which hath been spoken," but only, "This is that which hath been spoken;" in other words, "This is a part, or the beginning of it." Since then, there were to be outpourings like those of Pentecost connected with the whole period of the dispensation of grace, in what way were they to happen?

If we keep in mind the fact that the metaphor is that of a refreshing shower of rain, we may find an answer to the question in the following words of James:—"Be patient, therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord is at hand."^o

Now in Palestine the normal early, or autumn rain begins in October, at sowing time: while the latter comes on in March, and continues a little way into April. By the middle of April the barley is ready for cutting, and the wheat harvest follows about a fortnight later. At the present time both the rains are usually scanty; and, on the other hand, there is no absolute cessation of wet weather between the seasons. But this is doubtless an abnormal condition of things; for in more than one passage of the Old Testament it was plainly intimated that the rain-supply of the Holy Land would depend upon the obedience of the people. We may cite the following promise as an instance:—"And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart, and with all your soul, that I will give you the rain of your land in its due season, the first rain and the latter rain."^t It would seem, therefore, that we must understand James to be alluding to the regular early and latter rains, the course of which would be after this manner. The first would come on during sowing time: storms would prevail for a day or two; then there would be a short interval of fine weather, succeeded by another series of showers; and so on until the dry season set in, at the close of which, about six weeks before harvest, the clouds would return, and the latter rains begin.

LATTER-DAY "SHOWERS" OF GRACE.

Accordingly, in applying the figure, we should expect copious outpourings of the Spirit in the early days of the Church, and also toward the close of the age, at the sowing and just before the reaping, with an intervening period of but little power. And this

is precisely what has happened. From the Pentecost, which was the birthday of the Church, there was for some three centuries showers of grace in many countries, and multitudes of earnest preachers overspread the world. But in the fourth century, when the persecutions had ceased, and Christianity was becoming corrupt and fashionable, a coldness, worldliness, and laxity of doctrine, set in; the power of the Spirit was withdrawn, and there was a great drought which lasted, without any general intermission, through many years, until the close of what is termed the dark ages.

Then the season of the latter rain seems to have commenced, and the first copious showers resulted in the Reformation. The next remarkable outpouring in this country caused the awakening in the middle of the eighteenth century. Then came a marvellous and abundant rain in the revivals of 1857-59, which affected the whole of the Protestant world; and, lastly, the movement which is still going on.

It will be noticed that the great showers follow at ever-shortening periods. Between the Reformation and the days of Wesley more than two centuries had passed by; but seventy or eighty years spanned the interval between Wesley and the revival which commenced in America; and about fourteen years after the latter the present movement began.

IS THE "HARVEST" SEASON NEAR?

Another interesting fact is that the former rain lasted about three hundred years, and that it is now rather more than that time since the Reformation. Is the patient waiting for the early and latter rain all but over, and has the season of harvest come at last? What means the cry which is ever gathering strength among the people of the Lord, "Behold, the Bridegroom cometh; go ye out to meet Him?" Does the eye of faith already discern One like to a Son of Man seated upon the white cloud with His sharp sickle in His hand, and expecting the message, "Thrust in Thy sickle and reap: for the time is come for Thee to reap: for the harvest of the earth is ripe?" But if so, how will that harvest affect us? Shall we be gathered into the Master's garner, have an entrance richly ministered unto us into the Kingdom of our Lord and Saviour, and pass through the pearly gates of the city with the rejoicing cry, "'Tis heaven at last?" Or shall we be left upon the reaped earth miserably groaning, "The harvest is passed, the summer is ended, and we are not saved?"

THE FOUR GREAT REVIVALS.

Yet one more remark upon the four great revivals: for we may discern in them a very striking and significant progress of doctrine. In the times of the first, the everlasting foundation-stone, which had

^oJas. v., 7-8.

Deut. xi. 13-14; Comp. Lev. xxvi. 3-4; Jer. iii. 3; Joel ii. 23.

been buried beneath the rubbish of centuries, was uncovered so that it could be seen by all; and once again the apostolic message was freely proclaimed, that man can be saved only through faith in Christ Jesus, and not by his own works or deservings. In the second, the new point chiefly insisted upon was that conversion is instantaneous and miraculous, being caused by the entrance into a man of the Holy Spirit, by whose indwelling he is made a new creature in Christ Jesus, separated off from the world, and gradually sanctified and prepared for his glorification. In the third movement, the great truth of the unity of the Church was recovered, and men began to see, as they never had before in modern times, that Christ is the one Centre around which all who believe in Him must cluster; that no human sects or creeds must be allowed to keep Christians apart, because the whole of the real Church has been baptized by the Spirit into one body. And, lastly, during the present outpouring of grace, two things have been brought into unwonted prominence—the doctrine of sanctification with the necessity for a higher spiritual life, and the proclamation that the Lord is at hand. These doctrines are closely connected, and their simultaneous appearance shows that the Spirit is now pressing upon the Church the words, "Therefore, be ye also ready: for in an hour that ye think not the Son of Man cometh."

These considerations may be added to what has been previously said, as tending to strengthen the conviction that we are now living in the time indicated by the epistle to the Church at Philadelphia, the prophecy in which is being manifestly fulfilled around us. For the deadness of Sardis has for some time given place to the warmth of revival; though, alas! this accession of energy is by no means confined to the Church of Christ: for all the powers of Satan seem on every side to be starting into activity.

THE "LETTER" TO PHILADELPHIA.

We find in this letter no open mention of blame or rebuke in regard to those who are directly addressed. For Philadelphia is the Church of brotherly love,* and when that grace reigns, Christ has little fault to find. We must, however, be careful that we understand the meaning which the New Testament attaches to the term: we must not interpret it of the world's love of clansmen, of the feeling which keeps together members of the same sect or society, or of the mutual attraction of minds which have been cast in a similar mould. For it is a yearning toward all true believers, not by reason of any qualities they may possess, nor on account of coincidence of opinion, but because they are the objects of Christ's affection. To this John refers when he

says:—"We know that we have passed out of death into life, because we love the brethren."† For if the love of Christ constrains us, so that we are drawn towards those who would naturally be unattractive or even offensive to us, we have proof that we are a new creation in Him, because we no longer know our fellow men after the flesh, but only through the great heart of the Lord Jesus, Who has become our life.‡ And this grace must be manifested in us if we would belong to the Philadelphian Church, and be saved from the evil that is speedily coming upon all flesh.

HOW CHRIST CHOOSES TO BE KNOWN.

To His own people Christ chooses to be known as "He that is holy," thereby intimating to us what manner of persons we also must be, if we would be His at His coming; for without holiness no man shall see the Lord. But He also presents Himself as "true," and what earnest searchings of heart should that word stir up in each one of us; For how great insincerity, and what confusion of motives, may be found, even in our service to God! So natural, indeed, is this condition to us that none can tell how often he offends; and yet the Most High desires truth in the inward parts, and all things are naked and laid open before the eyes of Him with whom we have to do. Surely the most advanced believer is ever needing to pray with the Psalmist—"Remove from me the way of lying."

Lastly, the Lord speaks of Himself as having the key of David, an expression of considerable difficulty on account of the purpose for which the key is afterwards used. It seems, perhaps, better not to seek an explanation from the twenty-second chapter of Isaiah—where "the key of the house of David" may have a different shade of meaning—but to understand a simple claim on the part of the Lord to the power of the throne of David. When the heart of Ahaz was moved and the heart of his people, as the trees of the wood are moved by the wind, through fear lest the royal family of Judah should be exterminated, God announced that the root of Jesse should not fail, until a virgin should bring forth a Son upon Whose shoulder the government should rest for ever.‡ Now Christ, alone of men, was born of a virgin mother, and He was also the lineal heir to the throne of David; therefore in Him the prophecy must be fulfilled. Accordingly, He here asserts His claim to that power over the world which is the prerogative of the Davidic crown. He has the right to open, and none dare shut; or to shut, and none may open; He alone can let loose, and He can restrain. This great power

* *Philadelphian* from *philein*, "to love," and *adelphos*, "a brother."

* 1 John iii. 14.

† 2 Cor. v. 14-17; Gal. ii. 20.

‡ Isa. vii. 2-14; ix. 6-7.

He will shortly assume to Himself in the sight of all men; but, even before that time comes, He will anticipate it in favour of the Philadelphians, so as to set for them an open door which no man can shut.

The open door probably means an opportunity for testimony. "Withal praying for us also," says Paul, "That God may open unto us a door for the Word, to speak the mystery of Christ."^{*} And again: "But I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me."[†] And in yet another place he relates that, when he came to Troas to preach the Gospel of Christ, a great door was opened unto him in the Lord.[‡]

Thus the title, He that hath the key of David taken in connection with the promise which follows it, may have been intended to signify that the Lord would use His rightful power over the world to restrain opposition to the preaching of His people in the times of the end. In other words, that a testimony should go forth, a last warning cry, like that of Enoch before he was taken away from the doomed earth.

THE LAST WARNING CRY.

And the promise is now being fulfilled before our eyes. The world is not changed; yet at the present time it suffers the preaching of Christ with a forbearance never before known. Its great and wise men do not, indeed, conceal their contempt for the revelation of God, though by their sneers they are ever proving its truth, while they cry:—"Where is the promise of His coming? For from the day that the fathers fell asleep, all things continue as they were from the beginning." Its ecclesiastics and sectaries are still as averse to the real doctrine of Christ as the Pharisees and Sadducees were at the First Advent. Nevertheless, there is at present no serious interference with the work of Evangelical Christians: for the Lord has opened, and there is none who may dare shut. How fearful is our responsibility during a time so graciously given; how earnestly should we strive, if by any means we may save some of those for whom Christ died! Now it is day; but the day is fast declining, and the night cometh when no man can work.

The Lord is, however, careful to explain why He has thus opened a door for Philadelphia. She has heeded the warning given to Sardis; she has strengthened the things that were ready to die, so that she now possesses "a little power"; therefore He is able to fulfil to her His own words:—"Unto every one which hath shall be given." This little power has been shown in the fact that she has not suffered herself to be carried away by any of the currents of the world: she has held fast to the word of Christ, and

has yielded neither to the traditions nor to the philosophies of men. And in the present day how hard it is to do this, how few the number of those who follow such a rule. Yet for this the Lord loves Philadelphia, and will save her from the hour of temptation. O that all true believers would apply the lesson thus presented to them, and begin to prepare for the impending change by a strict comparison of their own doctrine and practice with the revealed laws of the King! How otherwise can we be ready for His coming? And let us not imagine that any supposed service will cover the defects of our obedience. "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams." And we must not forget that, to pass by individual mistakes, there is not a sect in Christendom which has not some errors in its creed. These it is the duty of every Christian to detect and discard; and so all true believers would find themselves drawing nearer and nearer to each other, and would soon be standing, in these last times, as one body, separated from worldly religion, as well as from every other kind of worldliness, and awaiting the summons which shall bid them quit for ever the painful conflicts of earth for the glory which dwells in Immanuel's land.^{*}

It is also said of the Philadelphians that they did not deny Christ's name. Such a denial is not necessarily made in express terms: we may put an earthly Church in His place; we may deify human intellect; or, perhaps, the denial may rest in an ignoring of Christ's name, either through a false shame, or because, however willing we may be to speak of Him as a great teacher and philosopher, we do not really believe Him to be the Only Begotten Son of the Father, and the One Sacrifice for sin. There are many roads by which Satan leads professing Christians far away from the pale of the Philadelphia Church; and yet how easy it is in these times to confess Christ, when the worst consequences which are likely to follow a faithful testimony are nothing more than the derision of the world, the censure of nominal Christians, and perchance the loss of some few friends! Very different will it be when liberty is taken away, and the false king sits on his throne: for then, in the case of all

^{*} We do not mean by this to suggest the formation of a new Church with none but real Christians for its members. Such a scheme has been often tried with the invariable result that another sect, if not more than one, has been added to previous distractions. None but the Chief Shepherd Himself will ever succeed in gathering the harassed sheep into one visible fold. But while Christians remain—so long as conscience permits—in whatever communions they may happen to be, let them be ever ready to join in inter-communions, and let them remember the solemn context of those words:—"Then they that feared the Lord spake often one to another." If the distinctions and feelings of sect keep them from these things, they have little hope of being included within the pale of the favoured Philadelphia Church.

^{*} Col. iv. 3. [†] 1 Cor. xvi. 8-9. [‡] 2 Cor. ii. 12.

who are to be saved, that confession, which love could not call forth in the days of ease, must be extorted by the fires of persecution.

THE MODERN TACTICS OF SATAN.

The renewed activity of preaching, caused by the latter rain, moves Satan to repeat the stratagem by which he gradually counteracted the work of the early Church; and, consequently, the false Jews, the Synagogue of Satan mentioned in the epistle to Smyrna, appear for the second time upon the scene. For some years they have been rapidly overspreading the countries in which outpourings of the Spirit have occurred, especially England and America, neutralising the pure Word of God by means of Babylonian ritual and priestcraft, and often guiding men back to Rome itself. Their followers are taught to look down upon believers who hold more Scriptural views, and to arrogate to themselves the place of God's Church, just as the Pharisees did at the First Advent. But all who are really resting upon their Lord may be well content to endure this treatment for a season, for He has here promised to plead their cause in His own person, and to show that He has loved them. And He will do it in such a manner that some of those who have been led blindfold into the false synagogue, through not understanding the depths of Satan, will repent and bow down before them, confessing that after all they were the true Church, and desiring to be joined to them in Christ.

How this change will be effected, and in what way He will put a distinction between the obedient and the misguided, the Lord now proceeds to explain. But, first of all, there must be no mistake in regard to His reason: *because* the Philadelphians have kept the word of His patience, *therefore* He will keep them from the hour of temptation. How great trouble might we spare ourselves did we but keep the word of Christ! It is comparatively easy to receive it; the difficulty is to hold it fast with patience until the end. The idea conveyed by the Greek noun translated "patience" is that of manly endurance; the verb connected with it is sometimes used of soldiers who, when charged by the enemy, do not give way, but stand their ground. And so the Lord has set each one of us in a position which we must maintain in spite of all the efforts of the powers of darkness to dislodge us. Waiting amid trials and temptations is a chief ingredient in our cup of discipline, for "it is good that a man should both hope and quietly wait for the salvation of the Lord." Hence Paul says to the Hebrews: "Ye have need of patience that, after ye have done the will of God, ye may receive the promises." And he commands the Thessalonians because they turned to God from idols, to serve the living and true God, and to

wait for His Son from heaven. This patience and willingness to wait for Christ the Philadelphians have, and their reward is that He will keep them from the great hour of temptation.

THE APPROACHING UNIVERSAL TEMPTATION.

Now, the temptation will not be *partial*, but *universal*, for it is to come upon "*the whole world*," and, consequently, those who are to be delivered from it must needs be taken out of the world, even as Enoch was before the corruption and violence of men had come to their worst in the days of Noah. And that this is what the Lord means is evident from the following words, "I am coming quickly." The Philadelphians will obey the command to watch and pray always, that they may be accounted worthy to escape all the things that shall come to pass, and to stand before the Son of Man, and they will be heard. At a time known only to God, but before the full rise of Antichrist, the Lord will descend to the mid-region of the air, and call to Himself all those who are looking for Him (1 Thess. iv. 16-17). And then the predicted temptation will come upon the whole world, "to test them that dwell upon the earth."

The last expression may be understood in a moral sense of all those who have settled themselves upon the earth, with little or no aspiration beyond it; and who must be tested, because there is some wheat even in that vast heap of chaff. For there are many who believe in the Lord Jesus, but do not go much further in His ways; who are careless of pressing on to know Him and the power of His resurrection, being content with things here below, with their Churches and acts of devotion and good works. And so their thoughts are fixed upon earth; they seldom contemplate the heavenly calling, and do not look for that blessed hope and appearing of the glory of our great God and Saviour Jesus Christ. Such a state of mind must engender worldliness, and cause those who have it to be more or less dwellers upon the earth. And to separate them from the altogether carnal, to make them start back with horror from the things that are seen, and long for the advent of the Deliverer, the hour of trial will come; and they will be made to experience what the world is, when the restraining influence of the Holy Spirit is withdrawn, and the mystery of lawlessness unveiled. Then the miracles of Antichrist will bewilder, and his bloody persecutions terrify, them; but, since they are the beloved of the Lord, He will sustain them, and the fearful agitation of the sifting shall prove them to be wheat. Very different will be the result to the rest of the world. They will yield to temptation: having rejected God and His Christ, they will fill up the measures of their iniquity by bowing before Satan

and the Beast; and be, consequently, swept as chaff into the unquenchable fire.

THE REMOVAL OF THE PHILADELPHIANS.

Since, however, the grace of God will have previously separated the Philadelphians from the world and the false Church, they will not need the severity of the last winnowing, and will, therefore, be removed before that terrible purging of the floor commences. Their minds should be fixed on the promise, "I am coming quickly;" for their toil, and testifying, and light affliction, will not last long: Christ will soon appear, and turn all their sorrow into everlasting joy. But he adds a caution: Let them be careful and continually watch and pray, that they may retain the grace given unto them. For although His people can never perish, neither shall any one snatch them out of His hand, yet they may be beguiled of their reward. If by yielding to their own inclination, and the words of those who deprecate enthusiasm, they lapse into indolence; if they follow in the way of others and indulge their fleshly appetites; if they suffer the cares of life to gather around them like a mist beyond which they can see nothing; if they turn aside either to human philosophy or tradition—they may fail to lay hold of that for which they were laid hold of by Christ, and miss the glory of the Kingdom, though they be saved from eternal death.

"PILLARS OF STRENGTH AND BEAUTY."

The Lord presses His exhortation still further by the promise to the overcomer. When those who are ready shall have been caught up to Him, it will be time to begin the building of the great living temple. For the chief of the stones will then have been conveyed to the appointed spot, hewn and chiselled and fitted each for its place, so that no sound of hammer or axe, or any iron tool of affliction, will ever be heard there. And in the glorious erection those who have endured the contempt of men for Christ's sake will be *pillars of strength and beauty*, fixed on their bases, so that they shall no more go out. For the former things will then have passed away, and those who in previous times have been bidden to come out from the world, or—which is still more painful—to turn their back upon the false Church, and go forth unto Christ without the camp bearing His reproach, will then have reached the abode of everlasting rest, the dwelling of glory.

The mention of the place appointed for them in the temple may intimate that during the interval between their rapture and the Lord's appearing in glory; He will judge them in regard to the things done in the body, and assign to each the part he is to sustain in the celestial worship.

SPECIAL REWARDS FOR CONQUERORS.

But there are yet other rewards for the overcomer.

The Lord adds: "I will write upon him the name of My God, and the name of the city of My God, the new Jerusalem, which cometh down out of heaven from My God, and Mine own new name." There is something very gracious in the expression, "My God," which occurs four times in this verse. We are reminded of a former utterance: "Go unto My brethren, and say to them, I ascend unto My Father and your Father, and My God and your God." By so speaking the Lord seems, in both instances, to identify Himself, as the second Adam, with His own people, in accordance with the Scripture: "For both He that sanctifieth and they that are sanctified are all of One: for which cause He is not ashamed to call them brethren."

With regard to the names; Christ will acknowledge His faithful disciples before His Father, Who will then Himself recognise them, and by setting His name upon them seal them as His own. The overcomer will also be marked as a citizen of the Jerusalem which is now above, but will shortly descend to be the light and glory of the redeemed earth. And, lastly, Christ will write upon him His own new name, probably that to which allusion is afterwards made: "And He hath a name written, which no man knoweth but Himself." In Immanuel's land a name is no empty sound, as with us: it declares the real nature of its possessor. Probably, therefore, this new name indicates some glorious mystery of which, by his union with Christ, the believer will be made

A PARTAKER IN THE COMING AGE.

The last words of the epistle, the exhortation to listen, should fall solemnly upon our ears: for, as we said just now, there is strong probability that they apply to us above all others, that the Lord is even now completing the number of the Philadelphian Church, and will, in the times of the present generation, remove her to the heavenly places. "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

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"FRANCE AND PROPHECY."

TO THE EDITOR OF THE PROPHETIC NEWS.

SIR,—History invariably repeats itself. Never was there a time when the study of prophecy was more needed than the present, especially in connection with that contained in the Apocalypse of the Old and New Testaments.

In this communication I propose to offer a few remarks bearing on portions of Daniel xi. and Revelation xviii. In Daniel xi. 19 we read: "Then he shall turn his face toward the fort of his own land; but he shall stumble and fall, and not be found." This verse appears to have been fulfilled at the period of the Franco-German War, 1870, when Napoleon III., after his defeat by the victorious Germans, never re-visited his native land.

Verse 20: "Then shall stand up in his estate (in his place or territory of France) a raiser of taxes in the glory of the kingdom; but within few days (years) he shall be destroyed, neither in anger, nor in battle." The word *then* is here expressly given. Who, it may be asked, assumed the reins of government in France immediately after the fall of Napoleon III.? The answer is not far to seek; Louis Adolphe Thiers, who was called from this world in the very height of his fame, at a time when he was the object of the affectionate admiration of his fellow-countrymen. After eighty years of active life, he may be said to have exhausted nature in the service of the country he loved so well. Born April 16, 1797, died September 4, 1877; buried September 8, 1877. Europe was fully represented by England, Germany, Italy, Spain, Belgium, and Turkey; the Russian ambassador was present when the coffin was taken from the house. I would impress on my readers that the word *then* in the above verse implies an immediate successor. In history we find similar coincidences—I quote one: there was no interval between the fall

of Belshazzar and the immediate resumption of power by Darius—his successor.

The subjoined telegram is taken from the *Echo*, of September 4, 1877:—"Paris, September 4.—M. Thiers has died of an attack of fulminant apoplexy. In the morning he was in good health, and took his usual walk. Symptoms of the illness showed themselves only after luncheon; he died apparently without great suffering." This telegram fulfils to the letter the manner of the fall of the greatest raiser of taxes recorded in history. In the verse referred to (20) occurs the word *glory*. If all men acted up to their duty there would be no need to maintain rights, for they would always be respected. The Frenchman's ideal was *glory*. One of their prophets had said, "La douceur de la gloire est si grande qu'a quelquechose qu'on l'attache meme a la mort, on l'aime," which might be freely rendered, "*Glory* was so sweet that men loved it, even when coupled with death." When Napoleon I. was engaged in action one day, a young man came to him in hot haste and informed him he had planted the French flag upon the walls of the town they were taking. The Emperor expressed pleasure at the event, but, seeing blood upon the young soldier, added, "But you are wounded." "Wounded," exclaimed the young man, "I am killed," and, smiling, fell dead at his feet. Thus the Frenchman's ideal was *glory*, and the Englishman's *duty*. It was not Nelson, at the Battle of Trafalgar, who invented that celebrated couplet, "England expects that every man will do his duty:" for every boy and man in the navy felt the force of it before it was uttered by Nelson; the secret was, he had touched the ideal of Englishmen. *Glory* might never be obtained, but *duty* always could be done.

Verse 21 commences with the word *And*, and denotes an interval or gap between M. Thiers and the Antichrist. "*And* in his estate (in his place) shall stand up a vile person, to whom they shall not give the honour of the kingdom, but he shall come in peaceably, and obtain the kingdom by flatteries." In taking a few years' retrospective glance since the death of Napoleon III., we find the presidential chair has been occupied successively by M. Thiers, Marshal MacMahon, and M. Grevy, and, if my views are in accordance with Scripture prophecy,

THE ANTI-CHRIST WILL SOON BE REVEALED.

I will now direct your readers' attention to the 18th chapter of Revelation, premising that it has been first carefully read. This chapter, I am disposed to believe, refers to the total destruction of the Harlot City—Paris. In verse 7 we read: "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." The following extracts are taken from Mr. Edward Beeston's work, "The Bearings of Revelation on Current Events," dated November 11, 1872." The inhabitants of no other nation pour forth such a flood of glorification of their country and capital. The egotism expressed in the motto which the Frenchmen chose for their national palace has never been exceeded by the men of any other nation: "Earth hath no nation like the French, no nation a city like Paris, or a king like Louis." Looking to the manner in which the prophecies against the city of Babylon were fulfilled, and the agency employed, and the repetition of the siege of that city, there is a considerable amount of probability that Paris will also be a second time besieged by the German armies, and will a second time fall like her

prototype, with an accession of severe punishment."

In the *Manchester Evening News*, of Tuesday, December 27, 1881, appeared this paragraph:—

"A French astrologer, who, it appears from our Parisian contemporaries, enjoys a 'high and well-deserved reputation' as a reader of the stars and a foreteller of future events, has just discovered, by the aid of his science, that some decidedly unpleasant events are in store for France in the year 1887. According to this prophet, who, in January, 1870, announced in the papers the approach of the Commune, and has during his life predicted a good many events *that have come to pass*, the year 1887 will be made memorable by another war between France and Germany. He sees, moreover, with patriotic grief, that the Prussian forces will be victorious, and will again reach the walls of the capital, the streets of which, whilst the triumphant invader is at the gates, will be running with the blood of Frenchmen killed in the civil war. The Commune will be for a time established, and the federal troops will fight the Germans 'like lions.' Powerless, however, to drive back the enemy, the extreme resolution will be adopted of blowing up what remains intact in Paris; and the astrologer states, that he 'sees distinctly' the Trocadero, the Opera House, and all the public buildings and monuments destroyed by dynamite or gunpowder. Paris having disappeared, Lyons will become the capital of France. It is gratifying to know that subsequently the tables will be turned. France will attack Germany; she will invade it, conquer it in turn, and lay siege to Berlin. What will take place afterwards the prophet does not say. But, no doubt he will have something else to tell us soon."—I am, Rev. Sir, &c.,

M. REDMAN.

PYRAMID CHRONOLOGY.

TO THE EDITOR OF THE PROPHETIC NEWS.

SIR,—Not having seen in THE PROPHETIC NEWS any notice of a little pamphlet by Mr. Donald Stuart, called "The Chronology of the Bible Identified with that of the Great Pyramid of Egypt, from Adam to A.D. 1881" (W. H. Guest, 20, Warwick Lane, Paternoster Row, price 6d.), I would like to call the attention of your readers thereto. Therein Mr. Stuart very clearly calculates from the chronology of the Bible that the 6,000 years from Adam ends in the past year, 1881. That the difficult period of the Judges is overcome by 1 Kings vi. 1; as the author says:—"I have been in manner forced to pass over the historical details of this portion of the Bible chronology, because it is beset with extraordinary

difficulties, on account of the intercalation of numerous contemporaneous events and persons; and it can only be after long and laborious investigations and study that I, or others, may hope to trace out this period with certainty and accuracy. But the glorious Book is not in fault. As if it were (and it must be) expressly intended to meet this, the first—indeed, the only serious difficulty in the way of a correct reckoning of Bible chronology from Adam, we find the following magnificent key to the whole in 1 Kings vi. 1—viz.: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the

month Zif, which is the *second* month, that he began to build the house of the Lord." Here, then, is a statement of time which cannot be gainsaid, and which is given with every possible detail and care. To doubt or deny it were to deny all the Bible. From this central date, then, I have started anew; and from this point the remainder of the chronology proceeds on to the birth of Christ, without even the necessity of a single hypothetical figure."

The author finds that Abraham was born at the same time as the foundation of the Great Pyramid—the year 1949 from Adam, or 2170 B.C.; that the exodus took place 2669 from Adam, or 1450 B.C.; and that Christ was born 4119 from Adam. Adding 1881 years to the latter date (making in all 6000 years), we come to the year 1881.

The author thus summarises the facts in his notes on the Biblical and Pyramid Chronologies:—

	BIBLE.	PYRAMID.	ADAMITE ERA.
Adam to announcement of Deluge	1591.2 ...	0 ...	1591.2
Announcement of Deluge to accession of Pharaoh before Exodus...	985.6 ..	985 ...	2577
Accession of Pharaoh to birth of Christ...	1542 ...	1542 ...	4119
Birth of Christ to A.D. ...	1881 ...	1881 ...	6000
Years from Adam to A.D. 1881	6000		
Add unrecorded period in Pyramid ...	1592		
Years from Adam to A.D. 1881 ...	6000		

If, then, these Biblical dates agree with those of the Pyramid and with the termination of the Grand Gallery in 1881, what signification or interpretation can be placed upon the *succeeding* measurements *beyond* the Grand Gallery? Surely not an inch to a year—as in the previous measurements—for that would carry us into the seventh thousand, and leave us in doubt as to the end of this dispensation; or whether we were to reckon the whole length of the two Chambers, together with the low passages, in inches for years, or only reckon the latter.

It has occurred to me—I know not if it has to others—that *after* this year, or *beyond* the Grand Gallery, a different measure must be used to denote time, than the inch to the year. For He has said, "Except the Lord had shortened those days, no flesh

should be saved; but for the elect's sake, whom He hath chosen, He hath shortened the days." What can this mean, or how can we apply this to Pyramid measures of time?

Can it be that the passages beyond the Grand Gallery are to be measured by the cubit, and not by the inch—a cubit for a year, not an inch for a year as hitherto? This, indeed would be a *shortening* of the future days in Pyramid measurements, and in confirmation of this, it appears that the low passages beyond the Grand Gallery amount in length to near seven cubits; the first being 52 inches, or rather more than two cubits. Can this signify the first two years and some months of the last seven years of this dispensation, so often referred to by the Editor of THE PROPHETIC NEWS in his various works and publications? Then comes the Antechamber—or, rather, the first portion of it—which seems to me to denote a period of rest for the nations, and at the end of which period we have the *choice* of two ways to proceed further—either *over* or *under* the granite partition, the thickness of which partition I do not know; and it may be that it is in this first portion of the Antechamber that the elect will be gathered in before the dreadful period of wars, &c., on earth begins—that is, for those whose choice is *over* the partition. For those who pass *under* the partition—and the world at large will do so—continuing the "even tenour of its way," there will be no further or other means of escape from the future troubles. They will, after a *second* pause or rest—the second portion of the Antechamber—at once enter into the last and final passage, a tribulation of nearly four years, if we take a cubit for a year; this last passage being 100 inches, or four cubits in length. Beyond this, the King's Chamber, evidently and almost without doubt, represents the Millennium.

As we have now arrived at the end of the Grand Gallery and the end of the 6000 years, it would be well for those who have studied the Pyramid measurements to direct their attention more now than ever to the passages and Antechamber beyond the Grand Gallery, with the view to discover some other measure of time than the inch. And I herewith contribute my mite—a *cubit for a year*,—feeling sure that some other measure of time commences this year in Pyramid chronology.

I am, Rev. Sir, &c.,

JAMES P. D. CAMP.

WILL BE READY SHORTLY.

LECTURES ON THE APOCALYPSE,

By the Rev. DR. SEISS, of Philadelphia, U.S.

"CHRISTIAN HERALD" OFFICE, 1, BAKEHOUSE COURT, ST. PAUL'S, LONDON, E.C.

LATTER-DAY SPIRITUALISM.

BY THE REV. N. S. GODFREY, M.A.

THE Rev. N. S. Godfrey, Vicar of St. Bartholomew's, Southsea, recently preached a special sermon on a pamphlet which has been very widely distributed amongst the congregations of the various religious denominations in the borough. Taking his text from 2 Peter ii. and part of the 1st verse, "There shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them," he said a pamphlet had been given away at the doors of that and other churches. Many of his congregation had mentioned its character to him, and asked his opinion about it. His advice was, and he repeated it, "Burn it." He had now looked through it and examined it. At first sight it seemed to read fairly well, and to contain many of the views which were known as those of the Plymouth Brethren. But, after careful examination, he had no hesitation in pronouncing it to be the most damnable book he had read in his life. It was *Spiritualism* in the most refined subtlety of its Satanic character, or it might be *Swedenborgianism*, which was but *Spiritualism* under another name; or it might be and more likely was, simply *Spiritualism*, that was to say, *the teaching of demons or spirits and wicked men and women by means of media or in other ways*. By way of parenthesis, he pointed out the free use of the Scripture and the Satanic perversion of its meaning and application which they found all the way through the book, giving it a colouring of good, although they only needed to read half a dozen lines to see how full of mischief it was. This was, he thought, a point of congratulation, for the inspiration and authority of Scripture were admitted even by that book, and quoted as authority for history, doctrine, and prophecy. This was a marvellous thing, and well worth the consideration of those who are now denying all these things.

Having read a number of lengthy extracts from the book, Mr. Godfrey said there was enough mischief in it to require a hundred sermons to dispose of. There was no difficulty about it to those who knew the Word of God. Again, pointing out the subtlety with which it was put together, and the Scriptures quoted, he announced that on an early occasion he proposed to answer the question, How was it that Holy Scripture seemed to have so many meanings? He then summarised the doctrines taught in the quotations cited. He added that four days earlier a small pamphlet on "*Spiritualism was sent to him anonymously, at the recent Church Congress at Newcastle-on-Tyne.*" It contained a report of the various speeches made at that Congress,

with various comments upon them by a Spiritualist, who affirmed that it was found that behind the phenomena of *Spiritualism* was a philosophy, and that this had a direct religious bearing; that truer ideas of God were being made known through *Spiritualism*—in other words, that *there was a new revelation coming in to set aside the old*, and that it afforded to the religious mind, weary and worn out, the nourishment found nowhere else. All this *blasphemy* was part and parcel of spirit-rapping and table-turning.

Mr. Godfrey added that he investigated the subject 28 years ago, when he pointed out its tendency, said it was Satanic, and showed that by its own teaching, *Spiritualism* was *the work of demons or spirits of the wicked dead*. For that he was assailed on all sides by ridicule, abuse, and misrepresentation. He was everything that was bad and weak-minded, and hundreds of writers of the clergy and laity rushed into print to denounce him and defend Satan's character from such grave calumnies. One gentleman said table-turning was as harmless as spinning a top; another that Satan was more in him than in the table; another said he was out of his mind; another that he ought to be put in the spiritual court. Since that time he had held his tongue and said nothing. He had been there 25 years, and they could testify that he had never publicly brought the subject forward and scarcely ever alluded to it.

But when a book containing all that was subtle, dangerous, and bad for immortal souls, full of the very errors and heresies which he then denounced, was distributed to his congregation at his church door, he was silent no longer—his heart was hot within him. When he read that book the fire burned within him, and he had spoken with his tongue in order that they might know what was going on around them. He repeated now what he wrote 28 years ago, that *all these alleged new revelations were ushering in a new religion—a religion of blasphemy, a religion of hell, in connection with the coming great Antichrist*. Who was right, he or his opponents? Who was wrong, he to denounce it, or they who proclaimed its harmlessness? What he had now quoted was his complete justification before God and men for all that he had said, and he stood there to warn them to have nothing whatever to do with those fearful errors and blasphemies, which were coming in like a flood, and he stood there also to thank God that He at that time opened his eyes to the character of the whole movement and gave him boldness—for it required some little moral courage—to utter his protest against it with no uncertain sound

PASSING EVENTS.

FOREIGN QUESTIONS.

THE dearth of prominent domestic topics just now brings into the foreground several European questions of first-rate importance but of doubtful issue. The course of events in Egypt, France and Germany, not to mention the west Balkan regions—where Austria has her hands full—is an enigma; but perhaps the greatest peril to the peace of Europe is to be found in the valley of the Nile. Although France and England have explained—if not explained away—the significance of their Collective Note to the Khedive, that despatch has evidently given great umbrage to the Porte, whose reply is rather an Imperial remonstrance than a humble protest. It is rather startling to find the Sultan, who was only the other day supposed to be in moribund condition, now asserting his claim to Egypt as an “integral part” of his dominions, vindicating his right to intervention at Cairo, if required, and scolding for their presumption the two Consuls-General of the Western Powers. Such lofty pretensions are probably due to the advice of German diplomacy, which now dominates Turkish policy, and are, we fear, a direct encouragement to the Egyptian Nobles who claim the prerogatives of a free Parliament, including the control of the Budget, and claim that the Khedive's Ministers should be directly responsible to them. The position is one of great delicacy, for although Cherif Pasha is a statesman of capacity and firmness, his master, Tewfik Pasha, is too weak to resist Turkish intrigues, and his army is a tool that can be effectively used by the Suzerain, through the agency of native agitators, to thwart the policy of France and England. To add to the perplexities of the situation, the interest of the two Western Powers in maintaining control over Egypt is neither equal nor identical. In the one case it is limited to the protection of French financial schemes; in the other, it embraces the neutrality of the Suez Canal, the great highway to our Indian Empire, as well as great material interests.

THE COMING SESSION.

Welcome to many a political gladiator have been the clarion notes of the Opposition heralds, summoning the faithful to the feast which precedes the gathering of the Parliamentary hosts to do wordy battle against each other. The gap made in the foremost rank of the Conservative party by the

lamented death of the Earl of Beaconsfield has not been definitively filled; the crown of leadership has not yet been actually assumed by either the Marquis of Salisbury or Sir Stafford Northcote, who respectively hold the reins of the Conservative Peers and Conservative Commons. When Parliament does assemble, on February 7, the first vexed question to demand settlement will probably again be the position of the House of Commons with regard to the infidel Bradlaugh's claim to take his seat as junior member for Northampton. Although the Earl of Derby has recently added the weight of his opinion to that of Mr. Gladstone and Mr. Bright, who, with their colleagues, thought it would be most expedient to offer no obstacle to Mr. Bradlaugh's entrance, it is reported that when Mr. Bradlaugh approaches the table to take the oath, Sir Stafford Northcote will again move that he be not permitted to do so. Whereupon it is further rumoured that the Government will meet the Opposition motion with the convenient issue of “the previous question.” But this troublesome matter once settled, or left unsettled, we have the authority of the Prime Minister for the statement that “the very first question, I may say of magnitude, that Her Majesty's Government will have to deal with in the coming Session must be to endeavour to bring the great legislative instrument, the House of Commons, into a condition satisfactorily to perform its duties.” This familiar ministerial declaration was repeated by Mr. Gladstone in the quiet speech he made to his tenants at the rent-audit dinner at the “Glynne Arms,” Hawarden, on Jan. 12. The *clôture*, will, it is said, be proposed as the Government's remedy for obstruction. It would certainly be a drastic measure. “Were that matter disposed of,” Mr. Gladstone went on to say, “I do not know anything which would stand between us and the endeavour we intend to make to deal with this question of local government, local expenditure, and local taxation.” The engrossing subject of the land on this side of St. George's Channel occupied the greater portion of Mr. Gladstone's address. It is plain, however, from what Lord Derby lately divulged in his frank, Liberal speech, that a Municipal Bill for London will claim precedence of any Ministerial Land Bill next Session. Irish Home Rule members are said to be girding up their loins for a resolute attack upon the Government for the incarceration of Mr. Parnell in Kilmainham Gaol. Motions of censure have already been drawn up.

PERSECUTION OF THE JEWS IN RUSSIA.

TRULY horrible is the account given in the *Times* of the outrages inflicted upon the Jews in Russia during the past year, by a correspondent, who says:—"During the past eight months a tract of country equal in area to the British Isles and France combined, stretching from the Baltic to the Black Sea, has been the scene of horrors hitherto only perpetrated in medioeval days during times of war. Men ruthlessly murdered, tender infants dashed to death or roasted alive in their own homes, married women the prey of brutal lust, that often caused their death, and young girls violated in the sight of their relatives by soldiers who should have been the guardians of their honour—these have been the deeds with which the population of Southern Russia has been stained since last April. In the face of such horrors, loss of property is of little moment, yet they have been accompanied by the razing of whole streets inhabited by Jews, by the systematic firing of the Jewish quarters of towns in Western Russia, and by the pillage of all the property on which thousands of Jewish families were dependent for existence. In addition to this, many Russian towns have heartlessly seized the opportunity to expel from their limits crowds of Jews, who have been left by these inhuman and deliberate measures homeless, amid masses of ignorant peasantry infuriated against them."

But the most alarming feature in the whole matter is the connivance of the authorities in these atrocities, if they have not been due in many cases to their actual instigation. The *Spectator*, summarising the recent deplorable attack on the Jews at Warsaw, says,—“The Jews of Warsaw have been attacked by the townspeople, and believe that the mobs acted with the consent of the authorities. A false alarm of fire raised in the Cathedral, caused a stampede, during which twenty ladies were killed, and many injured. The Poles declared that the alarm was due to Jews, and, forming into strong mobs, attacked the Jewish quarter, and the shops owned by Jews. They wrecked them scientifically, beating the while all Jews who appeared in the streets. For three days the authorities did not interfere, soldiers and police alike looking on with tranquillity or favour. At the expiration of that time, however, orders arrived from St. Petersburg, and then the police acted with vigour, and two thousand arrests were made.” The *Spectator* adds: “*It is useless to shut our eyes to the fact that the hatred between Russians and Jews has grown intense, and is exercising an important political influence.*” The words we have italicised become very significant read in the light of Ezek. xxxviii. * Russia (Rosh, Meshech, and

Tubal) is clearly the power there referred to, as gathered against the mountains of Israel in the latter years.

We learn with thankfulness from the *Observer*, that the Archbishop of Canterbury, Cardinal Manning, the Earl of Shaftesbury, the Dean of Westminster, and Canons Liddon and Farrar, are in communication, with the object of setting on foot a conference or committee, with the intention of calling public meetings in the metropolis and throughout the country, and raising a fund for the relief of the homeless Jewish families in Russia, and to facilitate emigration. It is said that one member of the Jewish community has volunteered to head a subscription list with a donation of £10,000, but that he considers £1,000,000 is necessary to do any effectual good. It is certainly to be hoped that the voice of Europe will be raised in strong protest against the Russian Government, for the charges brought against the Russian authorities are, as has been truly said, “grave beyond all precedent.” A Government which either cannot or will not maintain order has no excuse for existing.

Canon Farrar, in a lengthy article to the newspapers on this subject, says,—“It would be a most happy result of the present troubles, if the Jews, like the Greeks, could be restored to the dignity of an independent and self-governed nation in their own Holy Land. There they might once more develop, amid unimpeded conditions, the genius and greatness which they have shown in past ages, and to which the whole world will be indebted to the end of time. There they might learn the absolutely immeasurable inferiority of their Talmud to their Bible. There they might free themselves from the less honourable tendencies into which they were mainly driven by the disabilities, which closed every other career against them, and deprived them for so many ages of the fair rights and dignities of citizens.”

THE FRENCH GOVERNMENT AND RELIGION.

SOME very interesting and important letters bearing on this subject have been communicated to the *Christian World* by Dr. Pressensé. In his opinion the attitude of the Government towards the question of the relation of Church and State forms the “one black spot on the horizon of M. Gambetta’s Cabinet.” “On this matter,” he observes, “we are not left to conjecture, or to deductions from former declarations. We have acts and words of quite recent date and of quite unmistakable significance.” “The most significant of these was the appointment of M. Paul Bert, a man whose opinions are quite as pronounced as those of Mr. Bradlaugh, to the

* Such as are outlined with great skill in Mr. Lawrence Oliphant’s recent volume, entitled “The Land of Gilead.”

Ministry of Public Instruction, after an address delivered by him on the eve of the elections, in which he emphatically affirmed the necessity of excluding religion from the education of the young, as much as,—to use his own words,—“morality aims by all that is withdrawn from the sphere of religion.” And this nomination was made still more objectionable by the combination with it of the Ministry of Public Worship, which had been held by the Minister of the Interior. This was the plainest possible declaration of the intention of the Government to rule with rigour in this department.

If any doubts had remained possible on the subject they would have been dispelled by the subsequent proceedings of M. Paul Bert. One of his first nominations was that of M. Jules Soury as professor of psychology in the higher grade schools. M. Soury is a most determined opponent of Christianity. He has written a book to show that Jesus Christ was the victim of mental hallucination, and the psychology which he will teach will be that which a contemporary historian has described as ‘psychology without the soul,’ every attribute of the human mind being traced to a material cause.

As regards public worship, M. Paul Bert explained his programme when he received the heads of the department. He stated that while the separation of Church and State was the final issue, he intended for the present to apply in all its rigour the Concordat of 1802, restoring the state of things existing at that date. He added, however, that he would abandon the doctrinal part of it, the obligatory teaching of Gallican principles, the famous five articles in which Bossuet had epitomised them in the assembly of the French clergy in 1782.

“Now it should be observed,” says Dr. Pressensé, “that the Concordat formed a system coherent in all its parts, and that the doctrinal portion, designed to secure that the rights of the Church should be maintained in the teaching of the clergy, was the

very pith and marrow of it. If the administrative part of it alone is retained, and this by itself strictly applied according to its tenor in 1802, it may become a means of oppression and civil tyranny. I do not refer here to those articles of the Concordat which imply the nomination by the State to ecclesiastical offices, or which impose on the clergy submission to the civil laws. No one can complain of their application, even if it be more strict than it has been of late years. But in the Concordat of 1802, there are financial clauses with regard to the maintenance of worship, which the present Government seems wishful to bring again into force. These are calculated on the state of things existing eighty years ago, both as regards the salaries of the ecclesiastics, the number of the priests, and the nature of the establishments subsidised. It may be imagined what a blow it will be to the Catholic Church to be suddenly reduced financially to the subsidies of 1802. The Protestant Church will also necessarily suffer. The Ministry has given notice of the suppression of the theological faculties, which will henceforth be regarded as mere seminaries, disconnected from the universities; and Dr. Pressensé points out the disastrous effects of this change, both as lowering the educational standard, and involving a loss of moral prestige.

Meanwhile events are advancing rapidly. The Ministry of Public Worship is preparing a scheme intended to supplement the Concordat by attaching penal sanctions to its most important clauses. “It is evident that the Government means to make the Concordat a sort of prison for the religious, itself holding the key.” It is not without significance that one of the provisions of M. Gambetta’s Bill for the Revision of the Constitution is, that the system of offering public prayers at the opening of the sessions of the Legislature shall be abolished.” Henceforth neither in her Parliament nor in her public schools will France acknowledge God!

WHAT THE JEWISH PAPERS ARE SAYING.

A BALANCE SHEET.

THE *Verordnungsblatt*, of the Evangelical Church in Prussia, contains the report of the Supreme Council of the Church for the year 1881. The statistics published by this paper show that in Prussia an accession of members of other communities to the Evangelical Church is going on slowly and gradually, but still to a perceptible extent. The report says:—

“Last year, 2,070 persons joined the Church and 75 persons left it; in the previous year those who

joined it were 1878 in number, and those who seceded from it 918. This represents a balance in favour of the Evangelical Church of 1175 in 1881, against 1060 in 1880. Most of the converts were Roman Catholics. Of Jews, as many as 120 joined the Church, but it is to be regretted that, in 16 cases, Evangelical Christians went over to Judaism.” Both the Roman Catholic and the Jewish papers seek to contest the accuracy of these figures: but being unable to say more than that they do not believe in

it, their arguments can carry no weight whatever. A clear gain of 104 Jews to the Established Church of Prussia in one year alone, probably means the conversion of full 200 Jews throughout Germany during the same period, and shows that Christianity is making slow but sure headway among the chosen people of God.

THE SANITARY LAWS OF MOSES.

PEOPLE are beginning to look upon the sanitary statutes laid down in the Pentateuch as something more than an historical reminiscence. Modern science has found that the revealed laws on dietary matters contained in Leviticus are greatly in advance of human research. In a paper on the subject, recently published by Dr. Behrend, all the facts relating to the superiority of the Mosaic code and the traditional Jewish practice connected with the killing of beasts and the inspection of dead meat, have been brought forward, and this paper is summarised in an article of the *Jewish Chronicle*, from which we cull the following passages:—

"It is a well-known fact that diseases can be communicated from animal to animal, and from man to man, and the transmission of one of the diseases of animals to mankind was the foundation of Jenner's great discovery. Vaccination, however, was long regarded as exceptional, and it is only in recent years that other examples of the same principle have attracted much attention, notably in the case of trichinosis. But it is now found that in many other more subtle forms of disease the same state of things holds good, and that if, *e.g.*, a man eats part of a sheep that was afflicted with tuberculosis, there is every tendency to tuberculous disease being induced in the human subject.

"The importance of this result is self-evident. If animal food with only a tendency to disease can bring on the same disease in any person that eats it, it is at once clear that steps should be taken to ensure that all carcasses ultimately intended for human food should be subjected to careful examination to guard against the existence of disease in our food. In other words, it is a direct corollary from the teachings of modern science that a State system of sanitary inspection of food should be adopted almost exactly answering to the sanitary enactments of the Mosaic legislation.

"This is no mere theoretical result due to any bias in favour of Jewish custom. From a purely scientific standpoint, Dr. Richardson, in his work on the 'Ministry of Health,' has pointed out the necessity of the Jewish system of inspection of food being adopted by all nations who aspire to be guided by science and by reason. He distinctly states that the 'ministers of the Jewish religion are in advance

of the ministers of other forms of religion, and even, to some extent, of the professors of medicine.' So that it turns out that the very practices which have been derided as superstitious and despised as useless are now seen to be anticipations of the most advanced scientific truth. The practices which Jews have followed for three thousand years must ultimately be followed by all nations that claim to be civilised."

THE WARSAW RIOTS.

UNTIL lately, the so-called kingdom of Poland had been entirely free from those horrid scenes of riot, plunder, and rapine, that were waged upon the ill-fated Jews, last summer and autumn, in the Russian provinces that belonged to the Republic of Poland prior to the year 1772. This has been quite changed since Christmas, 1881. On that day, riots altogether equal to those that occurred in Southern Russia, last summer, broke out at Warsaw, the capital of Poland, which is stated to have a Jewish population of over 100,000. The mob, which had been greatly strengthened by Russian Nihilists, committed the most frightful outrages on these defenceless people.

The Jewish papers, and, for that matter, most of the daily papers throughout Europe, are full of heartrending accounts of these dreadful scenes. There is one point on which they all agree, and this is that no provocation of any kind on the part of the Jews justifies in the least the dastardly outrages of which the Warsaw Jews became victims on the occasion named on Christmas Day. The whole affair had been previously planned with great malice, regardless of human life, for the consequences proved fatal to as many Gentiles as Jews, and merely with a view to pander to the passions of the mob and thereby to further the ends of Nihilism, which, until then, had been altogether unsuccessful in Poland.

A WEALTHY SUICIDE.

SOME three or four years ago, according to the *Presburg Lapok*, the body of a man called Heinrich Marktbreiter, a Jew of Vienna, was fished out of the Danube. On the body was found a sum of about £10,000 in public securities, and £4,000 more was left in Vienna by the deceased, who had obviously committed suicide, although it did not appear on what grounds. In a will left by Marktbreiter, the Jewish congregation of Vienna was appointed universal heir to the estate. This will was impugned by the sister of the deceased, and quite recently the Royal Court of Presburg decided that, inasmuch as Marktbreiter must have been of unsound mind, he was not in a fit condition of making a will. The court therefore ordered that as much of the money as had not found its way into the pockets of the lawyers, should be handed over to the plaintiff.

THE PROPHETIC NEWS

And Israel's Watchman.

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THE APOCALYPSE.

A SERIES OF SPECIAL LECTURES ON THE REVELATION OF JESUS CHRIST.

By REV. J. A. SEISS, D.D., Pastor of the First Lutheran Church, Philadelphia, U.S.

LECTURE EIGHTEENTH.—THE SOUNDING OF THE FIRST FOUR TRUMPETS.

I. The Preparation of the Seven Angels to Blow Their Trumpet-blast—II. The First Trumpet Sounded—Thunder, Hail, Fire, and Blood—Historical Blood-red Snows and Rains—A Third of the Earth Burned—III. The Sounding of the Second Trumpet—A Meteoric Mass Hurlled into the Sea Turns Its Waters into Blood—The Mediterranean: Middle of the Earth—IV. The Third Trumpet—The Star or Comet Wormwood—Remarkable Phenomenon in 1838—V. The Sounding of the Fourth Trumpet—Signs in the Heavens—Obscuration of the Sources of Light and Heat—The Trumpet Voices Summarised—Intenser Woes to Follow.

WE have reached a point in the history of the Apocalypse, at which the prayers of all the saints have come up with acceptance before God, who has promised to avenge them. The coals and ashes of holy indignation have dropped from the golden censor to lodge upon the doomed world. May the Lord Almighty give us grace to contemplate the awful scenes foreshown, as becomes both the subject and ourselves! Observe:—

I.—THE PREPARATION.

"And the seven angels which had the seven trumpets prepared themselves that they might sound."

Not all seven of these angels were to sound at once. Mighty events of varied character were to be induced by their several soundings. It was necessary, therefore, that there should be some pre-arrangement, both as to the order of time for each to sound, and the particular class of results each one's sounding should control. No attentive reader can fail to observe a complete and forestudied system and order in these trumpets and their successive effects. No two of them are alike, and yet there is a gradual rising, one over the other, to the end. One touches the ground, the trees, and the green grass. Another touches the sea, the ships, and the creatures in the sea. A third touches the rivers and the springs of water. A fourth touches the sun, moon, and stars. A fifth breaks open the door of

separation between earth and hell. A sixth unlooses the dreadful army of horses and horsemen, the seven thunders, and the mighty struggle and murder of the two witnesses. And the last brings on "the battle of the great day of God Almighty." There is a particular distinction between the first four and the last three; and again between the last of the three and the two which immediately precede it.

II.—THE SOUNDING OF THE FIRST TRUMPET.

"And the first sounded, and there followed hail and fire mingled with blood, and it was cast into the earth; and the third of the earth was burned, and the third of the trees was burned, and all green grass was burned."

Here is the first touch of what fell from the censor of the Priest-Angel. I take the language as it stands. This book does not give things veiled, but unveiled. It is the Apocalypse, the uncovering. The results here described are heralded by the sound of a trumpet; what is published by a trumpet is no longer a secret. The phenomena are of a very stupendous sort; but the actors are Archangels, the occasion is the day of judgment, and the business is the closing up of the history of a doomed world. In such a case we may well look for wonders. God has also declared His purpose to renew the miracles of Egypt, and to do "marvellous things" like unto what He did in the days of Israel's deliverance. (Micah vii. 15; Jer. xxiii. 7-8.)

The plagues of Egypt were literal realities. They were miracles of judgment, such as have never been since on earth. And if it is the design of God to repeat them on a larger scale, or to do again what at all corresponds to that which He then did, the world has yet to witness just such scenes as are literally described under these trumpets.

THUNDER, HAIL, FIRE, AND BLOOD.

And "as it was in the day that Israel came up out of Egypt," so it is in what John beheld under the sounding of this first trumpet. Then "the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt, since it became a nation. And the hail smote throughout all the land of Egypt, all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field." (Ex. ix. 23—28.) Here we have a corresponding visitation, only the fire is more destructive, and there is the further element of blood mingled with the fire and hail.

The whole picture is that of a tremendous tempest of hail-stones, lightnings, and bloody products of the infuriated elements. Blood-red rains and blood-red snows are not unknown to the world. We occasionally hear of them. On the 17th of August, 1819, Captain Ross saw the mountains at Baffin's Bay covered for eight miles with blood-red snow, many feet in depth. Saussure found it on Mount St. Bernard, in 1778. Ramond found it on the Pyrenees, and Summerfield in Norway, and others have told of it in other places. So blood-rain has more than once fallen. It is recorded by Cicero, that word was brought to the Roman Senate, on one occasion, that it had rained blood; also that the River Atratus had flowed with a bloody stream. (De Div. ii. 27.) Slight falls of this kind have occurred in the Cape Verd Islands, at Lyons, at Genoa, and in the south-west of our own country, to the great alarm of the people of the vicinity. But whether the like of what John describes ever happened before or not, God has said, concerning the great day: "I will show wonders in heaven above, and signs in the earth beneath, blood and fire." (Joel ii. 30.) And the manner in which He will do it is here unveiled. A storm of hail, and fire, and bloody interminglings, shall envelop the world.

A THIRD OF THE EARTH BURNED.

Hail and fire pour upon the world with such fury that the third of the earth is burned. Our English version says nothing of the burning of the earth. It speaks only of trees and grass. But the best manuscripts specify the earth also. Modern critics

agree that the omission of the earth is unwarranted. "*The third of the earth was burned*"—set on fire and charred by the fierce lightnings of heaven, and a corresponding destruction was, of course, wrought among buildings, flocks, herds, and human life.

"*The third*" is mentioned, not with rigid strictness, as absolutely just that proportion, but, as we would say in general terms, one-third of the earth was burned. And so also "*the third of the trees*." The Egyptian plague "smote and brake every tree of the field;" this destroys many more in the aggregate, because the visitation is so much more widespread, but it does not consume all. It carries fearful havoc among the forests, orchards, and timber-lands of the earth, but still the major part of the trees escape. Not so, however, with the grass and the more tender portions of vegetation. The Egyptian plague destroyed "*every herb of the field*," and it is the same in this case. "*All green grass was burned*." A scene of distressing and far-reaching desolation is thus foreshown, in which a large portion of the earth's surface is charred with fire, many towns, cities, forests, and plantations reduced to ashes, every field and meadow stripped of its growing crops, and bloody and putrid blackness spread over all the smitten world.

III.—THE SOUNDING OF THE SECOND TRUMPET.

"*And the second angel sounded; and, as it were, a great mountain burning with fire was cast into the sea; and the third of the sea became blood; and the third of the creatures in the sea, the things which had lives, died; and the third of the ships was destroyed.*"

Here is one of the hints I speak of as indicating that a thing is not to be literally taken. The image of a burning mountain is before the writer. But it is not literally a mountain; it is only something having the general appearance of a mountain; and he plainly tells us so. He saw—*as it were* a mountain. Of course, then, we are to take it, not as a real mountain, but as something resembling a mountain. A certain writer insists that the plague under this trumpet is not to be taken literally, because a mountain falling into the sea could never turn it into blood. But John does not say it was a mountain. He says it was something that looked like a burning mountain. Exactly what it was, he could no better tell us, except that its effect upon the waters of the sea was, that it turned them into blood. An ordinary mountain would not do this; but that falling, fiery mass, which had the appearance of a burning mountain, did it.

Some conceive of this fiery mass as a volcano, but neither is this the exact image. John says nothing of a mountain vomiting fire, but of a mountain burning with fire, which might be a volcanic moun-

tain, or it might not. When God descended on Sinai, "the mountain burned with fire unto the heart of heaven, with darkness, clouds, and thick darkness." (Deut. iv. 11); but there is no evidence that it was a volcanic eruption. The idea of John's language is rather of a great mountainous mass of matter falling from the sky, clothed in seething, thundering, and flashing flames, and dashing into the ocean. The whole image is meteoric, rather than volcanic.

THE SEA TURNED INTO BLOOD.

The plunging of this awful fiery mass into the sea affects it wonderfully. It turns the waves to blood. And if any are disposed to doubt the possibility of such a thing, let them turn to the account of the exode of Israel from Egypt, where it is written that Moses "lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants, and all the waters that were in the river were turned to blood." (Ex. vii. 20.) In the Psalms also (cv. 29) it is written: "He turned their waters into blood;" and again (lxxviii. 44): "He turned their rivers into blood, and their floods, that they could not drink." It was fresh water in that case, and it is sea or salt water in this; but if God could work such changes by the staff of Moses, what is to hinder Him from producing like changes, even on all the waters of the ocean, by means of this fiery mass, as it were a burning mountain? And if the one was literal, as all admit, why not the other, although upon a mightier scale, corresponding to the momentousness of the great day?

THE MIDDLE OF THE EARTH.

This burning mass is plunged into "*the sea*." It would seem as if some particular sea was meant. If so, most likely the *Mediterranean Sea*, around which the greatest recorded event of the world and of the Church have been enacted, and which is the *central sea* of all history, both sacred and profane. Its very name etymologically means the *middle of the earth*. The result is, that the third of it becomes blood—poisonously bloody—so that a third of the living things in the sea perish.

It would seem, also, as if tempestuous commotion of the elements is to attend this awful precipitation. Both the vastness and the fiery condition of the mass ejected into the sea, naturally suggests such effects. Hence, "*the third of the ships was destroyed*," burned, sunk, or dashed ashore.

And all this finds place also in some of the plain, old unsymbolic predictions concerning the day of the Lord. Fishes constitute one of God's precious gift to man. They were among the principal food of Jesus, and were the subjects of some of His most

marvellous miracles. And, in punishment of the sins of men, it is but reasonable to expect the fishes of the sea to be smitten, as well as the trees and the fruits of the earth. Hence, in foretelling the Divine judgments, Hosea said: "*The fishes of the sea also shall be taken away*" (iv. 1—3.) So the Lord, also, said by Zephaniah (i. 3), "I will consume the fowls of heaven, and the fishes of the sea." Isaiah further declares: "The day of the Lord of hosts shall be upon every one that is high and lofty, and upon all the ships of Tarshish." (Is. ii. 16.) And here, under the second trumpet, the blessed John beholds exactly how these predictions are to be fulfilled.

IV.—THE SOUNDING OF THE THIRD TRUMPET.

"And the third angel sounded, and there fell out of the heaven a great star, burning as a torch, and it fell upon the third of the rivers, and upon the springs of the waters; and the name of the star is called Wormwood; and the third of the waters was turned into wormwood; and many of them died from the waters, because they were made bitter."

Here is another marvellous meteoric phenomenon—perhaps a comet striking the earth.

Apart from his stilted system of symbolisation, D. N. Lord finds the description of the apostle very plain, and reproduces it in a way which well exhibits its literal import. "The star, obviously, was not a solid globe, but a thin, transparent meteor [or comet], which, as it swept along near the surface and sunk to the ground, still left the objects it enveloped perceptible to the apostle, and was soon absorbed by the waters and the earth. He beheld the rivers and fountains still running, discerned a change wrought in them by the meteor, and saw that it was the new element infused into them that rendered them deadly to many who drank of them."

A name is assigned to this meteor, not as though it had previously been known, or should become known by this name, but in a way descriptive of its qualities and effects. Properly designated, "the name of the star is called Wormwood;" or, according to some manuscripts, emphatically, "*the wormwood*." Wormwood, or *absinth*, is a bitter, intoxicating, and poisonous herb. Used freely, it produces convulsions, paralysis, and death. And this star is appropriately named "*the Absinth*," as the embodiment of the very quintessence of all wormwood. It is bitter itself—the poisonous bitterness of absinth.

THE FALLING OF THE STAR WORMWOOD.

And this bitterness is communicated to whatever it touches. It falls upon the third of the rivers, and upon the springs of waters. It sinks into the earth, and impregnates the fountains and the wells. It touches the sources of many waters, and turns them into bitterness. Such a thing is by no means

impossible. On the 21st of March, 1823, in one of the Aleutian Islands there was a great volcanic explosion, and, as one of the results, the river water assumed the colour of beer, and was so extremely bitter as to be unfit for use. God is at no loss for means to effect His ends. And if one meteor could turn the waters of the sea to blood, another may as readily turn the waters of the rivers and wells to the deadly bitterness of absinth. Nay, something of his sort is indicated in the ancient prophecies, where we read: "Because they have forsaken My law which I set before them, and have not obeyed My voice, neither walked therein, but have walked after the imagination of their own heart, therefore, thus saith the Lord of hosts, the God of Israel: Behold, *I will feed them with wormwood, and give them water of gall to drink.*" (Jer. ix. 13—15). Even if this was figuratively fulfilled upon the apostate Jews, we are still warranted in counting on a more literal fulfilment in that great day which is to repeat, and bring to their fullest consummation, all the judgments that have ever gone before it.

The result of this embittering of the waters is fearful distress on account of the absence of wholesome drink, and great mortality among men.

V.—THE SOUNDING OF THE FOURTH TRUMPET.

"And the fourth angel sounded, and the third of the sun was smitten, and the third of the moon, and the third of the stars, so that the third of them should be darkened, and the day should not shine the third of it, and the night likewise."

We have seen the judgments of God going forth on the land, with its trees and herbage—on the sea, with its fishes and its ships—on the rivers and springs—and everywhere spreading disaster, suffering, and death. This trumpet carries us above, to portents and afflictions from the heavenly bodies. Jesus has told us, "There shall be signs in the sun, and in the moon, and in the stars" (Luke xxi. 25), and here John beholds some of them. We have had some of them before, but they intensify as the end draws near. We shall see more of them hereafter.

This is a judgment scene of the great day that is foreshown, and it is a fearful and disastrous obscuration of the sources of light and heat to our world, so that sun, moon, and stars will shine with only the third of their force, disturbing the seasons, hindering the ripening of fruits and harvests, and filling the world with chilliness and sickening gloom. The same was prophesied by Isaiah (xiii. 9), where it is said: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the earth desolate; and He shall destroy the sinners thereof out of it. *For the stars of heaven and the constellations thereof shall not give their light, the sun shall be*

darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." (Compare Jer. iv. 23—28; Ezek. xxxii. 7—8; Joel ii. 10—30—31; iii. 15; Amos v. 20; Zeph. i. 14—16; Matt. xxiv. 29). Nor can we consider this unlikely or improbable, when we call to mind the plague of "thick darkness," for three days, which attended God's judgments upon Egypt.

THE TRUMPET VOICES SUMMARISED.

Thus, then, we have the significance of the first four trumpets. The first angel sounds, and a fearful tempest of hail and fire, mingled with blood, follows. The third of the land is burned, and the third of the trees, and all green grass;—a judgment upon the world for its wickednesses.

The second angel sounds, and a great meteoric mass, like unto a mountain burning with fire, is plunged into the sea, turning the third of its waters to blood, killing the third of all living things in the sea, and utterly destroying the third of the shipping on the sea;—another sore judgment upon the guilty and God-defying children of men.

The third angel sounds, and a great star-like meteor falls out of the sky, blazing like a torch, and is absorbed by the earth and waters, embittering the third of the rivers, and the wells and fountains, so that large portions of mankind die because of the poison it imparts to the waters;—another sore judgment upon the wicked dwellers upon the earth.

The fourth angel sounds, and calamity befalls the luminaries of the sky. The sun, moon, and stars are one-third obscured, making the days gloominess and the darkness of the nights still darker, with all the attendant distresses of such a beclouded and chilly state of things;—a further judgment upon the generations of the unsanctified.

INTENSER WOES TO FOLLOW.

And yet these are only the preliminaries and preludes of still intenser woes to follow. Ah, yes; sin has a voice that is heard in heaven. Though sentence against an evil work be not executed speedily, it will be executed at last. Jezebel may flourish in her iniquities for many years, but, finally, the horses trample her body in the streets, and the dogs of Jezreel gnaw and crunch her royal bones. Long was the old world left to drive its crimes, jeer at Noah's odd notions, and fling defiance into the face of God; but presently the earth broke down beneath their feet, and their lifeless bodies dashed upon each other amid the waves of an ocean world! The trampled law will assert its rightful honour, and Christ will not endure the smiting, taunts, and wrongs of

Pilate's hall for ever. And when these trumpets once give out their clangour, the vibrations will run through the universe, and everything created for human blessedness shall turn into a source of disaster and trouble to them that know not God, and obey not the Gospel of Christ.

"Day of anger, day of wonder!
When the world is driven asunder,
Smote with fire, and blood, and thunder!"

And will any one who hears these solemn things go away from the contemplation of them, not caring whether he is involved in these plagues or not?

There is now a free salvation from all of them offered through faith in Christ Jesus. Hid and housed in Him and His redeeming grace, not one of these calamities shall ever touch us. Who, then, can reconcile himself to retire from the exhibitions of this hour, without having his heart and mind made up, God being his Helper, never more to neglect or give over his devout endeavours to find the only shelter from the miseries of that terrible day?

"King of Majesty tremendous,
Who dost free salvation send us!
Well of Mercy! Oh, befriend us!"

LECTURE NINETEENTH.—THE SOUNDING OF THE FIFTH TRUMPET.

I. The Preliminary Proclamation—Made by an Eagle—The Eagles of Heaven—Not the Roman Armies—Who are Really the Eagles that Gather to the Dead Body of Christ?—(1) Eagles are Great Watchers—(2) They Have Elevated Aspirations and Instincts—(3) Stronger of Wing than Other Birds—The Place of the Saints Prior to the Oncoming Judgments—They Shall Exercise Judicial Functions over the World—Refuge against Approaching Calamities—God Gives the World up to Perdition with Reluctance—II. The Nature of the First Woe—Incursions from the Nether World—The Fallen Stars—Satan's Ejection from Heaven—His Earthly Administration—His Agency Permissive—The Opening of the Abyss—The Infernal Locusts and Their King—Their Destructive Power—Their Maliferous Sting—The Duration of Their Visitation—Life Intolerable, Suicide Impossible—Hell and Hell-torment: not Fictions—This Life the Vestibule to Other Worlds.

FOUR trumpets have been considered. The three most distinguished ones yet remain. They have a special preface, consisting of a heavenly proclamation of *woe, woe, woe* to the dwellers on the earth. It is a pre-announcement of the general character of what is to come, and a merciful forewarning of the judgments which these remaining trumpets are to bring. It is from this that they have the name of *woe-trumpets*. Let us, then, look—

I.—AT THIS PRELIMINARY PROCLAMATION.

II.—AT THE NATURE OF THE FIRST WOE.

I.—Our English version describes this proclamation as made by an *angel*. This is admitted to be an erroneous reading. It is not sustained by the best and oldest manuscripts. The Codex Sinaiticus, the Codex Alexandrinus, and the Codex Vaticanus, the very best and most reliable authorities on the true reading of the New Testament, have *αετος*, *eagle*, instead of *αγγελος*, *angel*. The Syriac has *eagle*. Griesbach, Scholz, Lachman, Van Ess, Hengstenberg, Stuart, Tischendorf, Tregelles, Wordsworth, Ewald, Alford, and the best critics in general, accept *eagle* as the proper and original reading. Bengel, a century and a half ago, wrote—"the Italian version, and other most ancient authorities, widely separated from each other in age and clime, and in very great numbers, clearly vindicate the reading of *αετος*, *eagle*, from all suspicion of gloss." As this agent is in heaven and speaks intelligent words, it is easily to be seen how interpreters and transcribers, on the ground of congruity, might be tempted to read

angel instead of *eagle*; but, on the supposition that the original was *angel*, it is impossible to explain how the best, and the vast majority of ancient copies, came to have it *eagle*. I, therefore, take what seems to me to be the true reading, and the only one critically defensible, which is *eagle*.

THE EAGLES OF HEAVEN.

Are there, then, rapacious birds in heaven? No; nothing of the kind. There are other eagles besides birds. The Saviour Himself has spoken of them in more than one place. Speaking of the day of His future coming, He said to His disciples: "I tell you, in that night there shall be two men in one bed: the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto Him, Where [*whither*], Lord? And He said unto them, Where-soever the body is, thither will THE EAGLES be gathered together" (Luke xvii. 34—37).

Here then, those ready and watching saints, who are to be mysteriously conveyed away from the earth upon the first manifestation of the day of the Lord—the first stage of His Second Advent—are called *eagles*. We find them spoken of also in the Saviour's great prophetic discourse in Matt. xxiv. 26—28, where He admonishes His people not to trouble or disturb themselves to find Him in the day of His coming, and not to heed those who shall say, Behold He is here, or there, "for," says He, "as the

lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be; for whosoever the carcass [slain body] is, there will the eagles be gathered together." Here, as Hilary observes, "He calls His saints *eagles*, soaring to Him, the body, by a spiritual flight."

NOT THE ROMAN ARMIES.

There are some who take these eagles to mean the Roman armies, which bore the eagle on their standards; and consider the carcass to be the corrupt Jewish population and state which the Romans destroyed. But the whole face and intent of the passage, and the common voice of antiquity, and of the great reformers, unite in referring the description to Christ and His people, at the time of the Second Advent. We are naturally repelled from the idea that Christ should be represented as a dead body, or that His meek followers should be likened to birds of prey. But when carefully considered, there appears eminent propriety in the figure.

Jesus is the Saviour, most of all *by His death*. It is by His fall that we rise, and by His death that we live. "He that was dead" is one of His particular titles, though He is alive for evermore. He gave His flesh for the life of the world. His own word is: "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day: for My flesh is meat indeed, and My blood is drink indeed." (Jno. vi. 53-55.)

He has also instituted a holy sacrament, concerning which He says: "Take, eat; this is My body which is broken for you. Drink; this is My blood which is shed for you and for many for the remission of sins." He is the Lamb "slain from the foundation of the world." He is, therefore, the true *slain body* on which all saints feed, to whom they are gathered in spirit, faith, and loving sympathy, now, and to whom they shall be gathered in person hereafter, to see Him as He is, and to be with Him for ever. And as saints have their life from the slain Christ, they are rightfully likened to the eagles which live on fallen bodies. They are eagles of faith. They feed on the body and blood of their Saviour, broken and shed for them.^o

^o "The congregated *eagles* are the assembly of saints and martyrs." *Chrysostom*. "Christians are compared to eagles, because they partake in the royalty of Christ."—*Origen*. "Eagles are the saints whose youth is renewed like the eagles (Ps. ciii. 5), and who, according to the saying of Isaiah (xl. 31), mount up with wings as eagles, that they may ascend to Christ."—*Jerome*. "Christ's body crucified is that of which it is said: 'My flesh is meat indeed.' (Jno. vi. 55.)" "The eagles, which fly on the wings of the Spirit, flock to this body. To this body the eagles are gathered who believe Christ to have come in the flesh." (Jno. iv. 2.) "They fly to Him as to a dead body, because He died for us, so as all the saints fly to Christ wherever He is, and hereafter, as eagles, will be caught up to in the clouds."—*Augustine*. "As the eagles are gathered

WHO ARE REALLY CHRIST'S EAGLES?

But not all Christians are to the same extent, and so pre-eminently, *the eagles*. The eagle is a royal bird. It stands at the head of the feathered tribes, as the *lion* among beasts. There are also different orders and classes of saintship, as there are degrees of sanctity and spiritual attainment. When the Saviour comes, according to His own word, He will take some and leave others—honour some servants and cut off some other servants. And those who are "taken" while others are "left" are particularly and emphatically "*the eagles*." They are the heirs of royalty and dominion. They are to have crowns. They are to share in the official honours of eternity, as none but themselves ever will. And the qualities of these are eminently the qualities of eagles.

1. Eagles are *great watchers*. They have a quick clear, penetrating, and far-reaching vision. In this respect they excel all birds. It is almost impossible to surprise or deceive them. Audubon, the ornithologist, once placed himself in ambush to watch an eagle's nest. The parent birds were absent when he took his position. When the female returned, "ere she alighted, she glanced her quick and piercing eye around, and instantly perceived her haunt had been discovered, and, dropping her prey, with a loud shriek, communicated the alarm to her mate." And the eagle saints are those who are *not taken unawares* when the day of the Lord comes. That day is to come as a thief, with stealth, unperceived by the common world; but it cannot surprise them. They are on the look-out for it. They have a clear and keen vision for all signs of its nearness, and they exercise that vision. They are ever on the watch, as commanded by the Lord. Whatever the duties in which they are engaged, both in their going out and in their coming in, they are never unmindful of what may at any time occur. They know their danger and they know their safety, and exercise a corresponding circumspection.

THEIR ASPIRATIONS AND INSTINCTS.

2. Eagles have *elevated aspirations and instincts*. They prefer the heights, both when they soar and when they rest. They make their homes among the most inaccessible crags, and excel all birds in their sublime ascensions. So eagle saints have their citizenship in heaven. They live in the world, but all their feelings, aims, affections, and desires are above it. Their greatest impulses are upward, ever upward. They love the higher atmosphere and the

where the carcass is, so shall Christ's people be gathered where He is."—*Luther*.

As additional authorities on the same subject, we name Ambrose, Theophylact, Euthemius, Calvin, Brentius, Bullinger, Bucer, Gualter, Beza, Pellican, Flacius, Musculus, Paræus, Piscator, Cocceius, Jansenius, Quesnel, Du Veil, Calovius, Suicer, Ravanell, Poole, Trapp, Cartwright, Pearce, Leigh, Andrewes, Wordsworth, &c.

sublimar sunlight above the clouds and malarious mists and dangers of earthiness. They build their nests in the mountains of God, and prefer and long to be where they are never more annoyed with the vexations and dangers of this sordid world.

3. Eagles are *stronger of wing* than other birds. Their *swiftness* and *power* are astonishing. So the eagle saints are distinguished by their vigour of faith and hope. They are particularly strong in those truths and promises which lift heavenward, anticipate the dawn of a sublimer economy, and sit 'in heavenly places in Christ Jesus.' Isaiah referred, in his day, to saints of these eminent qualities, and likens them to eagles, where he says: 'They who wait for Jehovah gain fresh strength, lift up their wings as eagles, run and are not weary, go forward and do not faint' (xl. 30—31; *Delitsch's Translation*). And in Deuteronomy (xxxii. 11-12) Jehovah is likened to a parent eagle, and His elect to young eagles, whom He feeds, and upbears, and teaches to fly and rise to Himself.*

THEIR PLACE BEFORE THE JUDGMENTS.

We thus identify a class of *eagles*, other than the rapacious birds denoted by this name—eagles that have voices, intelligence, and place in heaven. These eagles are also in heaven before the judgments occur to which these trumpets refer. The Saviour Himself, in Matt. xxiv., puts their gathering together where the body is, in advance of the sending forth of His angels with the great trumpet-sounding. When the sun is darkened, and the moon is obscured, and the stars fall, and the powers of the heavens are shaken, and the sign of the Son of Man appears, and all the tribes of the earth mourn, these eagles are already where the Lord, on whom they live, is. John saw them there, among other images, under that of "a flying eagle" (Rev. iv.) before the Lamb took the book or even a seal was broken; where also he heard them sing unto the Lamb, "Thou art worthy; for Thou wert slain, and redeemedst us to God by Thy blood, out of every tribe, and tongue, and people, and nation, and Thou madest us unto our God kings and priests, and we shall reign on the earth" (Rev. iv. 5—10; v. 8—10). And from among these was he whom John here beheld and heard flying in mid-heaven, saying, with a great voice, 'Woe, woe, woe, to the dwellers on the earth, by

reason of the remaining voices of the trumpet of the three angels who are yet to sound!'

The manner in which this eagle is spoken of implies that there are others of the same class. The seer says, "I beheld and heard *one eagle*" thus flying and saying. This "*one eagle*" presupposes more eagles; as "*one scribe*" in Matt. viii. 19, presupposes more scribes; as "*one voice* from the horns of the golden altar" (ix. 13) presupposes more; as "*one mighty angel*" (xix. 21) presupposes more angels.

THE SAINTS SHALL JUDGE THE WORLD.

The Church of the first-born is to have a part in the administrations of the judgment upon the guilty world. Do ye not know that the saints shall judge the world?" (1 Cor. iv. 2.) Hence, when the first seals were broken, the voice of power was heard from the Living Ones. "Go!" And so here, "*one eagle*" has a mission which he executes between the sounding of the fourth and fifth trumpets, as the prelude to what the last three trumpets are to produce. Verily we know not, and cannot half conceive, what ministries and agencies of heavenly sublimity await us, if only we are faithful. We shall fly, like eagles, in mid heaven, and mingle our voices with the trumpets of judgment, and fill offices of honour and dignity among the transactions of archangels, as they go forth to close up the history of a rebellious world!

The precise manner in which this proclamation of the eagle is to reach men is not stated. That it is to be heard on earth, I am quite sure. We can discern no reason why heaven should be thus specifically notified that the succeeding trumpets are woe-trumpets; nor yet for the introduction of such a special agency to inform John that they were to be woe-trumpets. The results of the blowing of them would necessarily make this sufficiently manifest to him. The intention of the proclamation itself is evidently merciful. I take it as a *heavenly signal*, given in the midst of the ongoing of the scenes of the day of judgment, to apprise men of the terrible plagues next to be enacted, that those then living, who have not become utterly blind and deaf to sacred things, may take warning and seek

REFUGE AGAINST THE ONCOMING CALAMITIES.

It is one of the principles of the Divine administration that mercy is remembered in the midst of wrath; and, as long as there is any possibility of bringing men to a right mind, the opportunity for it is given. These three woe-trumpets are to conclude the history of this world, and to end for ever this present economy. Hence, on the very eve of the end, and when the last awful visitations are about to fall upon the ungodly, still a mighty voice of warning goes forth from mid-heaven, that such as will heed it may prepare themselves and cry for mercy

* "This image, used in Exodus (xix. 4), is fully verified in Him who is called the *Great Eagle* (Rev. xi. 14), and who bears His Church on eagles' wings through the wilderness of this world, and who ascended up into heaven with His young ones on His wings, and to whom, as their Parent, and their Life, and their Food, all true eagles of the Gospel, as His children, are gathered now on earth, and will be gathered for ever hereafter in heaven."—*Wordsworth in loc.*
 "The comparison of Himself to the *hen* was adapted to the time of His first advent in humility. This latter reference to the *eagle* has relation to the time of His Second Advent in glory, when the eagles of the Gospel will be gathered together where the body is."—*Ibid.* on 1 Thess. ii. 1.

before mercy is clean gone for ever. God gives up the world to perdition with great reluctance. He has always said that He has no pleasure in the death of the wicked, and we thus behold Him true to His word up to the last.

II.—We come, then, to the first of these eagle-announced woes. The fifth trumpet brings it. It is quite different in character from the four preceding trumpets. All are blasts of judgment, and all belong to the great day of the Lord; but no two of them are alike except in this, that they all bring calamity to the wicked dwellers upon the earth.

INCURSIONS FROM THE NETHER WORLD.

Thus far the trumpets have blown upon only the objects of physical nature, and wrought their effects through disturbances in the material world. The first trumpet smote the land, the trees, and the grass. The second smote the waters of the sea, the fishes, and the ships. The third smote the mountains, wells, and rivers; and the fourth obscured and darkened the sources of light and heat to the world. From these several successive blasts great suffering and mortality result to the children of men. But the trumpet now before us goes beyond the physical world and calls into action quite other agencies. *The doors of separation between the earth and the prison of evil spirits are opened, and mysterious and malignant tenants of the under-world are permitted to overrun the globe, and to inflict torture and woe upon its unsanctified inhabitants.*

John hears the fifth angel sound, and beholds a fallen star in the earth. This is not a meteor like that which he beheld on the sounding of the third angel. He does not see the falling, but recognises the star as a fallen one—*fallen*, he does not say when or how. This star is an intelligent agent, for things are distinctly ascribed to "him" which could not be said except of a living being. A key is given him. He takes that key. He uses it for the unlocking of a door, and he lets forth from their prison some of the tenants of the abyss. All this argues active and intelligent agency, and furnishes the Divine intimation that we are not to consider this star to be of the same kind as the star under the third trumpet. It is not a material, but a spiritual star, and a fallen one—

A STAR FALLEN OUT OF HEAVEN.

We know of such spiritual and celestial stars. When the capstone of the great pyramid of creation was laid, the Almighty Himself hath declared that "the morning stars sang together, and all the sons of God shouted for joy" (Job xxxviii. 4—7). These were angelic beings. We know, also, that there are "*angels* which kept not their first estate, but left their own habitation" (Jude vi.) We read of "*the angels that sinned*," whom God did not spare (2 Pet.

ii. 4). These are of various orders and degrees, "principalities and powers" (Eph. vi. 6; Col. ii. 15). Among them is one of pre-eminent dignity, the leader and prince of all the rest—"the great dragon, that old serpent, called the Devil and Satan" (Rev. xii. 9). Hence, we read of "the devil and his angels" (Matt. xxv. 41).

Here, then, are *fallen stars* of a spiritual sort, and one of particular distinction and magnitude, answering to the description of the text. For the present they have possession of the aerial or heavenly spaces (Eph. vi. 12). Satan is particularly described as "the prince of the power of the air" (Eph. ii. 2).^o

THE EJECTION OF SATAN FROM HEAVEN.

He is fallen morally, and fallen from the proper heaven of glory, and is eventually to be entirely ejected from the heavenly places now occupied by him and his angels, previous to the great binding which is to shut him up in the abyss. The Saviour refers prophetically to this, where He says: "I beheld Satan as lightning fall from heaven" (Luke x. 18). This ejection, in its final completeness, is described by John in the twelfth chapter, where he speaks of the "war in heaven," and the ejection of "Satan and his angels" by Michael and his hosts. After that, these impure spirits have no more place in heaven for ever. But, even after this precipitation from the aerial regions, their work on earth is continued for a time with augmented fierceness and wrath. Satan is this fallen spiritual star, and John beholds him fallen into the earth with particular malignity and bent on letting loose against men all the evil powers which he can command. He also stands related to the *inhabitants of the abyss*, as their chief lord, in a way which renders it congruous and fitting with all that we know of him, that we should see him in this "star out of the heaven fallen into the earth."

HIS ADMINISTRATION UPON EARTH.

And because of the wickedness of the world, special powers are granted him. As people prefer the service of the devil, God allows them a full experience of his administrations. It has always been so. Because the nations before Christ, when they knew God, glorified Him not as God, neither were thankful, but became vain in their imaginations, and changed the truth of God into a lie, He dropped the reins to them, and gave them up to uncleanness, vile affections, and a reprobate mind, to be filled with all unrighteousness, and to receive in themselves that recompense of their error which was meet (Rom. i. 19—32). Because men receive not

^o Bishop Wordsworth has this note upon the place: "Satan and his angels, being cast down from heaven, but not being yet consigned to hell, have their empire in this lower air, and are therefore called the powers of the air and of darkness." The word *oùparés* is sometimes rendered *heaven* and sometimes *air*.

the truth, and dislike it, God gives them what they love, and sends them strong delusions, that they may believe lies, and reap the reward of their perverse choice in its own line. And because men reject the Lordship of Christ for the lordship of Satan, God in judgment enlarges the powers of the word of their preference, that they may have the full benefit of the malignant will of their own chosen.

SATAN'S AGENCY PERMISSIVE.

John beholds and describes how this is done. To his fallen star, he says, "was given the key of the well-pit of the abyss." It was "given" to him, as all that Job had was given to the same fallen one, to do with it as he might list. Though Satan has great power, he is under bonds and limitations, beyond which he cannot go without permission. He is now allowed to employ his demons, but not to bring forth all the evil agencies who would fain serve him in his work of malignity. But, in the great day of judgment, and in augmentation of the punishments of the ungodly, he will be allowed to call into his service multitudes of evil beings now restrained and imprisoned in the under-world. Nor will he fail to use this power any more than he failed to exert his full liberty against Job. With the key to the well-pit of the abyss, he opens it, breaks down in part the wall of severance between earth and hell, and evokes a plague, such as was never before experienced.

Jehovah once said to Job: "Have the gates of Sheol been opened unto thee? or hast thou seen the doors of the shadow of death?" (xxxvii. 17.) There are worlds of being and of darkness upon which man has never looked. There is a tenanted abyss of which the demons know, and concerning which they besought the Saviour that He would not send them into it.* It is a dark and horrible prison, in which many strange and evil beings are shut up. Satan knows of that world, and would fain bring forth its malignant inhabitants into the earth if he only dared. At last, however, he receives permission to bring them, and the fifth trumpet gives the result.

THE OPENING OF THE ABYSS.

As soon as the mouth of the pit is opened, a thick blackness issues from it like the black smoke of a great furnace—a blackness which fills the air and obscures the sun; and out of the smoky blackness proceed living things, horrible in shape, malignant in disposition, and armed with power to afflict and torment men's bodies. John calls them *locusts*; but they are quite supernatural, infernal, not earthly locusts. They neither consume nor injure any of the

grass of the earth, nor any green thing, nor any tree. They do not appear to eat at all, though they have teeth like the teeth of lions. They are winged creatures and their flight is noisy, sounding like chariots and horses rushing into battle. They seem to dwell mostly in the air and in the smoke and darkness. Neither is there any indication that they are capable of being caught or killed.

The forms of these creatures are particularly described. They are a sort of *infernal cherubim*—antipodes of the Living Ones conjoined with the heavenly throne. The horse, the man, the lion, the scorpion, are combined in them. Their general appearance is like horses caparisoned for battle. Their heads are surmounted by the semblance of crowns seemingly of gold. They have faces resembling the faces of men. They are hairy, with hair like women's hair. Their backs and breasts are encased as with iron plates, after the manner of a Roman soldier, and they have tails of the size and shape of a scorpion. Their dimensions are not given. Scorpions vary in size; some kinds are six inches in length. Figuring to ourselves, then, an outline of body, the tail of which would correspond to the size and make of a large scorpion, we reach quite formidable proportions.

THE INFERNAL LOCUSTS AND THEIR KING.

These horrible creatures have a certain degree of intelligence. Commands are addressed to them. They are able to distinguish between those who have the seal of the living God upon their foreheads and other people. They have a king whom they obey. Earthly locusts have no king (Prov. xxx. 27); but these have a king over them. This king is not Satan himself. Satan is, indeed, chief of all the powers of darkness, but he has archons and princes under him, with their own particular commands. It is Satan who opens the door for the egress of these hosts from the pit; but their immediate king is one of Satan's angels—"the angel of the abyss."

This king has a descriptive name. It is given in Hebrew and in Greek, showing that this administration has to do with Jews and Gentiles. Christ is named *Jesus* because He is the Saviour. This king is named *Abaddon* in Hebrew, and *Apollyon** in Greek, because he is a *destroyer*—the opposite of saviour.

But the destructive power of these locusts is limited. As Satan was not allowed to touch Job's life, so these creatures are forbidden to kill men, and the sealed ones they are not permitted to touch at

* See Luke viii. 27-31, upon which Doddridge remarks of the "abyss" that it is "the prison in which many of these fallen spirits are detained, and to which some, who may, like these, have been permitted for a while to range at large, are sometimes by Divine justice and power remanded."

* Dr. Bleek, Dr. Croly, and other expositors justly understand *Apollyon* to mean *Napoleon*, which will be the name of the future Great Antichrist, who will be killed by a sword (Rev. xlii. 3-12), and his soul descend into the abyss of condemned spirits, and will then come up out of the abyss, and re-enter his dead body, so that it will be raised to life again. Thus the Napoleonic Antichrist, will be a resurrected man during the final 3½ years.—[EDITOR.]

all. The extent of their power is to horrify and torment "the men who have not the seal of God upon their foreheads." They inflict their torment by means of stings, like the stings of scorpions. These stings are in their tails, which tails resemble scorpions. They have power "as the scorpions of the earth have power." They are not "of the earth" as scorpions are "of the earth." They are supernatural beings, but they have the capacity to injure and torture men which natural scorpions have.

MALIGNITY OF SCORPION STINGS.

The pain from the sting of a scorpion, though not generally fatal, is, perhaps, the intensest that any animal can inflict upon the human body. The insect itself is the most irascible and malignant that lives, and its poison is like itself. Of a boy stung in the foot by a scorpion, Laborde relates that, although of a race which bears everything with remarkable patience, he rolled on the ground, grinding his teeth, and foaming at the mouth. It was a long time before his complainings moderated, and even then he could make no use of his foot, which was greatly inflamed. And such is the nature of the torment which these locusts from the pit will inflict. They are also difficult to be guarded against, if they can be warded off at all, because they fly where they please, dart through the air, and dwell in darkness.

The duration of this extraordinary plague is "*five months*." No single generation of earthly locusts ever lasts so long. Twice is the period mentioned, as if the Holy Spirit would call special attention to it as marking the great severity of the plague. To be subjected to such intense anguish, and to have it endure for "five months" fills out a length and breadth of woe which only they who feel can fully know. Death itself would be preferable to such an existence. Willingly, also, would the sufferers of this torment resign life in preference to the continuance of it in such torture, if there were no interference to prevent death. But there is such interference. Not only are the locusts forbidden to kill, but the people afflicted by them are hindered from dying. The statement is, that they shall "fervently desire to die," and "shall seek death;" but the woful peculiarity of "those days," is, that they cannot find death.

LIFE INTOLERABLE—SUICIDE IMPOSSIBLE.

Men are obliged to live, whatever efforts they may make to escape from life. This trumpet accordingly introduces the very *torments of hell* upon the theatre of this present world.

Judgments prefigure each other, and every feature of the great consummation has its forerunners and prelibations. And so there may have been a dim and inchoate likeness of this trumpet in the Saracenic scourge. But the height and fulness of it, and its

only proper *fulfilment*, remains to be accomplished in the great day to come—the Day of the Lord—the period of Christ's unveiling—when it will be literally realised in all its horrible details.

In the plenary fulfilment the "*five months*" must mean *five months*, and not 150 years, and the locusts from the pit cannot be the Saracens, or anything else than what they are literally described to be. They are extraordinary and infernal agents, whom Satan is permitted to let loose upon the guilty world, as a part of the judgment of the great day. All the *seals*, trumpets, and vials of this book relate to that day. It is a day of miracle throughout—a day of wonders, a day of fierce and tormenting wrath. It is everywhere so described in the Scriptures. And we do greatly mistreat the records which God has given for our learning, if we allow the sceptical rationalising of our own darkened hearts to persuade us that such supernatural things are impossible, and therefore must not be literally understood. On the same ground the whole doctrine of the judgment may be explained away, and every article of the distinctive Christian faith.

HELL AND HELL TORMENTS NOT FICTIONS.

It appears, then, that hell and hell-torments are not the mere fictions which some have pronounced them. Neither are they as remote from this present world as men often dream. There is a fiery abyss, with myriads of evil beings in it, malignant and horrible, and there is but a door between this world and that.^o Heaven is just as near; but heaven is above, and hell is beneath. Mortal man and his world lie between two mighty, opposite, spiritual spheres, both touching directly upon him, each operative to conform him to itself, and he predestined, as he yields to one or the other, to be conjoined eventually to the society on high, or to companionship with devils and all evil beings beneath. To doubt this, is to mistake concerning the most momentous things of our existence, and to have all our senses closed to the most startling realities of our lives. As we are *heavenly* in our inclinations and efforts, and open and yielding to things Divine, heaven opens to us, and spirits of heaven become our helpers, comforters, protectors, and guides; and as we are *devilish* in our temper, unbelieving, defiant of God, and self-sufficient, the doors of separation between us and hell gradually yield, and the smoke of the pit gathers

^o King, in his *Morsels of Criticism*, after commenting on Isa. xiv. 22; Ps. lxxix. 15; Ezek. xxvi. 20; xxxi. 10; Isa. xlv. 9; Numb. xxi. 31; Eph. ii. 10; Ps. xxviii. 1; xxxviii. 4; Job xvii. 16; Luke viii. 31; 1 Pet. iii. 18–20, &c., remarks: "Upon the whole, therefore, we may, consistently both with the words of Holy Scripture and with philosophical ideas, conclude, or at least suspect, if we do not venture to affirm it, that there is a place of habitation, of some kind or other, in the lowest depths, and in the heart of the earth, and that this place is *hades*, or hell." "The *abyss* cannot possibly mean the sea... *Abyssores* is by no means a word made use of in any of the Gospels for the sea."—Vo. II., pp. 373–401.

over us, and the spirits of perdition come forth to move among us and to do us mischief. And, at the last, as the saints of God are taken up out of the world on the one side, the angels of hell, with their malignity and torments, are let in on the other.

THIS LIFE THE VESTIBULE TO OTHER WORLDS.

People are prone to persuade themselves that this world of sense and time is all that we need be concerned about, and hence have no fears of an unseen world of evil, and no decided or active desire for the blessings of an unseen world of good. They live only for earth, not dreaming that this brief life is only the vestibule to worlds of mightier and eternal moment. Their houses are built by the very margin of hell, and yet they rest and feast in them without a feeling of insecurity or of danger. The flames of perdition clamour after them beneath the pavements on which they walk, but they have no sense of fear or serious apprehension. God and angels are ever busy to win their attention to the ways of safety, but they turn a deaf ear and drift along as they list, crying, Peace! Peace! And so will the wicked and the unbelieving go on, until ignored and offended

Omnipotence gives over the power to Satan to let loose upon them these horrid beings from the abyss, under whose torment they will wish they never had lived at all, and vainly attempt to escape from what they once considered their chief and only good.

Friends and brethren: The judgments of God are coming—they are coming. The agents for them are ready and at hand. They are to alight with awful severity upon all the rebellious and ungodly. They will not be delayed either till this life is over. They are coming in this present world. Men shall feel them while yet they stand upon their feet, and go on with their unbelief and earthiness. Hell is to be let in upon the living earth, and no human hand can stay its torments. And as the generations of the rebellious and the unsanctified complete their five months of horror and writhing under the scorpion stings of these infernal tormentors, the first woe will be fulfilled, whilst yet two other and more horrible ones follow.

God Almighty, in His mercy, save us from the evils of those days! Amen.

EXPECTATIONS OF THE CHURCH.

BY REV. T. J. MALYON.

IV.—“THE WORLD TO COME,” AND “THE RESTITUTION OF ALL THINGS.”

What is the “Age to Come?”—Important Terms Misinterpreted—Christ’s Enemies to be Made His Footstool—The “Restitution”—What Does it Mean? The Question Suggested: What Were All Things at First?—The Whole Compass of the Subject Presented by the Apostle Peter—The Old and the New—A Suggestive Analogy—The “Restitution,” not an Allegory—(1) The Establishment of the New Jerusalem State Coincident with the Downfall of the Mystical Babylon—(2) A New Earth is An Earth Still—(3) The Camp of the Saints to be Compassed by God at the Close of the Millennium—The Scriptural Anticipation of the Church—The Mystery of God Completed—The Messiah and the Jews—The Rest of Redemption—The New Heavens and the New Earth—the First and the Second Adam—The Good Time Coming—A Glorious Epoch.

WE have pointed out that the Gospel dispensation is denominated by the Apostle to the Hebrews “the last days,” in reference to anterior periods; and thus the First Advent of Christ was the consummation of all preceding ages—*sunteleia tōn aiōnōn*—and in this sense only “the end of the world,” in which He appeared; and of all these ages, past, present, and to come, He is the sovereign disposer—*BASILEUS TON AIONON* (1 Tim. i. 17); *di ou kai tous aiōnas epoiesen* (Heb. i. 2), which the Vulgate translates, *per quem fecit et sæcula*. They were all constructed, and respectively adapted to successive dispensations under each, by the Word and Wisdom of God, as the Creator and Redeemer of man, the Saviour of the world, (*kosmou*) as Prophet, Priest, and King.

And thus even the passage in Heb. xi. 3, “Through

faith we understand that the worlds (*tous aiōnas*) were framed by the Word of God,” is translated best by the Vulgate (see margin of Revised Version in loco), “*Fide intelligimus aptata esse sæcula verbo Dei*,” and if *aiōn*, in this passage, be properly rendered *sæculum* (age), it may be questioned whether there be any in which it may not, with equal propriety, or rather with advantage to the sense, be so translated. It has already been shown that *aiōn*, thus understood as *age*, or *æra*, is to be distinguished from *kosmos*, which may be properly translated *world*, if only its distinctive signification be borne in mind. And the same remark may be applied, it is presumed, with equal justice to the propriety of this translation of *aiōn*, when used in connection with the word *oikoumenē*, habitable earth; and it is conceived that much light, needed by many, will thus be thrown

upon the whole doctrine and argument contained in the first and second chapters of the Epistle to the Hebrews, where the expression now to be considered occurs, "*the world to come.*"

IMPORTANT TERMS MISINTERPRETED.

There are many persons who consider these terms with reference to the eternal state; and some learned expositors have laboured to show, that in this passage, and perhaps in others, they relate to the present state of things under the Gospel; but if the suggestions already offered have any valid foundation, the reference may be neither to the one nor to the other, but to that yet *intermediate* state between the two, which will take place at the consummation of the present age or economy.

The Apostle initiates his magnificent cumulative argument by distinguishing with emphasis "*sundry parts and divers manners*" (*polumerōs*) in which God has revealed Himself to man; and then affirms, that in these "*last days*"—avowedly and unmistakably the time of the Gospel—He has spoken by His Son; "by whom also He constituted (appointed or arranged) the *ages*"—in one of which, He sent His Son into the world; and in another of which He will "bring Him again into the world" (*otan de palin eisagagē ton prōtotokon eis tēn oikoumenēn, &c.*)—i.e. "And when He shall have again brought in the first-born into the inhabited earth, &c." (see Revised Version, text and margin); and this world to come—this identical *oikoumenē*,—it appears by Heb. ii. 5, He hath not put in subjection to angels, neither are they to be any longer ministering spirits, as at present (i. 14), "for them who shall be heirs of salvation"—for the heirs of salvation are in that world, already entered upon their inheritance; and the angels are then employed in paying adoration, with the rest of the elect, to the First-begotten, then sitting on His mediatorial throne, in the glory of His heavenly Father, who says to the Son, "Thy throne, O God, is for ever and ever,"—*eis ton aiōna tou aiōnos*, the Latin Vulgate rendering it "*in seculum seculi*," for the age of the age; not *in secula seculorum*, for ages of ages, or all eternity. "Sit Thou on My right hand until I make Thine enemies Thy footstool." "But now we see not yet all things put under Him."

CHRIST'S ENEMIES HIS FOOTSTOOL.

But when Antichrist is destroyed, and Satan bound; when the mighty mystic Babylon falls, and the Beast and False Prophet are cast into the lake of fire; when the man of sin is destroyed by the brightness of the coming of the Lord; *then* His enemies being made His footstool, all things will indeed be made subject; and *then* the new earth and heaven, spoken of by Isaiah; *then* the new heaven and earth, wherein righteousness shall dwell, expected

by the Church, according to Peter; *then* the new earth, *gē kainē*, of John, will appear; and this will not be in this age, (*en to nun aiōni*) but in that which is to come (*en to mellonti—en to eperchomenō*). Into this *oikoumenē* God will bring His Son; and during this age (*aiōn*) His saints will live again, and "reign on the earth." And when this age of the world shall end, heaven and earth may pass away, but the word of God will not; for unto THE KING ETERNAL (of the ages) there remaineth "honour and glory for ever and ever" (ages of ages), or throughout ETERNITY, properly so-called (1 Tim. i. 17).

"THE RESTITUTION OF ALL THINGS."

The consistent interpretation of the passage in which this expression occurs, and the doctrinal views inculcated therein, will most readily be ascertained by an intelligent consideration of the original and appropriate usage of the word translated "restitution" (Acts iii. 21),—*apokatastasis*. The primary sense is that of return to a former state—restoration, or, better still, a *re-establishment*; and its secondary sense is, consummation, or perfection. In speaking of the natural body, it would imply what is termed *convalescence*; and it is especially used by the classical authors of antiquity to signify the recovery of a dislocated or fractured limb. With reference to the body politic, both the verb (*apokathistēmi*) and noun (*apokatastasis*) are used by Polybius to signify the restoration of an original constitution or form of government, (*apokatesesan eis tēn ex archēs katastasēn tes politeias*—Exc. Legat. 53). In the motion of the heavenly bodies, the same expression would refer to the return of a planet to a given point in its orbit, after a complete periodic revolution.

"The restitution of all things," when spoken of in connection with the power and coming of Him "by whom all things were made," suggests the simple but awful consideration of what "all things" were at first; what they afterwards became; and what, according to the sacred oracles, they are to be hereafter. Comprehensive as this outline may appear, it may be defined sufficiently for the present purpose by three passages of Scripture, containing together the whole compass of a subject thus collectively represented by the Apostle Peter.

On the sixth day of creation, "God saw everything that He had made, and, behold, it was very good" (Gen. i. 31). In the days of Noah, "God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted his way upon the earth (Gen. vi. 12). "The times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began," He confirms by the last "words of prophecy," saying, "Behold! I make all things new" (Rev. xxi. 5).

THE OLD AND THE NEW.

The Apostle Peter recognises this threefold distinction with reference to one and the same material universe. In the conclusion of his Second Epistle we find—1, "The heavens were of old, and the earth" (v. 5); 2, "The heavens and the earth which are now" (v. 7); 3, "New heavens and a new earth" (v. 13). The first "*perished*, being overthrown with water." The second is "reserved unto now," and is to be "dissolved." The third is the object of "promise" and of expectation. The same word "*perish*," applied by Peter to the first, is used by Paul to the second; and, qualified by his own exhaustive explanation, gives the sense of "dissolved" in the language of Peter. "They shall *perish*, but Thou remainest; and they shall all wax old, as doth a garment, and as a vesture (*peribolaion*) shalt Thou fold them up, and they shall be CHANGED; but Thou art the same, and Thy years shall not fail" (Heb. i. 11-12). This should be conclusive.

As the *perishing* of the "old world" was not its utter destruction, but a material alteration in its form, properties, and appearance; so, from analogy, as well as direct inference from the text, the *dissolution* of the present world may be expected to amount to no more than a very material alteration, or such as may be signified by a change of raiment; which, though it may denude for a time, does not essentially destroy the body, but may increase its comeliness and beauty.

A SUGGESTIVE ANALOGY.

Some analogy has ever been recognised between the two great works of God, Creation and Redemption. Jewish and Christian writers have intimated the idea, that as the one was finished in six days, the other will be accomplished in six thousand years. Peter admonishes the Church, that "one day is with the Lord as a thousand years, and a thousand years as one day;" and as he is there speaking of "the day of the Lord," "in which the heavens shall pass away," and "the earth also, and the works that are therein shall be burned up," may not this "day of the Lord" be identified with the thousand years six times specified by John, in six successive verses (Rev. xx. 2-7), where he saw "a new heaven and a new earth," and heard the word of regeneration, sublime as the creative fiat, saying unto him, "It is done?" This is the declaration of Him who says, "I am Alpha and Omega, the beginning and the end" (Rev. xxi. 5-6). It is His word, written for our instruction, on whom, as is solemnly affirmed, *the ends of the world are come*.

THE "RESTITUTION" NOT AN ALLEGORY.

The last pages of the sacred volume are entitled to the same consideration as the first, and may be

shown by internal evidence to refer to a dispensation here below. Some have contended for a mere allegorical sense and interpretation of the Fall of man and the corruption of nature; and they would be consistent in considering the recovery of man and the restitution of all things as an allegory also. How it has happened that so many pious and able men, convinced of the reality of the former on earth, should transfer the fulfilment of the latter beyond any sublunary state, it is not our province to explain; but the following reasons for a different exegesis may be given.

The word Restitution, if its sense has been accurately defined, can have little, or rather no, reference to heaven, or the kingdom thereof, generally so called. The subject of prophecy is *that of prayer*; a kingdom to come; in which the will of God will be done *on earth*, as it is in heaven. The first three chapters of the sacred record contain a history of the formation and corruption, and the last three may be considered as a prophecy of the reformation and restitution, of all things. The former took place on earth, and therefore the latter may be expected to take place in a terrestrial state; but the inherent and overwhelming evidence of the

PROPHECY SEEMS PLAINLY TO DECLARE IT.

1st. The establishment of the New Jerusalem is coincident with the downfall of the mystical Babylon. The same angel points out both; "one of the seven angels which had the seven vials of the seven last plagues" (Rev. xx. 9; comp. xvii. 1). The angel appears to be the seventh, or last, because, when the seventh vial is poured out, the same voice is heard, saying, "It is done." And thus the downfall of Babylon, and the descent of the Holy City from Heaven, are synchronous; and if one takes place under a dispensation on earth, so also the other.

2nd. A new *earth*, is an earth still, having its nations and kings; for "the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it."

3rd. It appears, by Rev. xx. 9, that *after* the expiration of the Millennial thousand years, Gog and Magog "went up on the *breadth of the earth*, and compassed the camp of the saints about, and the *Beloved City*." If this be "that great city, the holy Jerusalem," a Church state on earth must be intended by the last chapters of the Apocalypse; for how are Gog and Magog, or any other enemies *on earth*, to encompass the mansions of the blessed above?

Many other instances might be adduced to show the inconsistency of placing the New Jerusalem state beyond the confines and existence of this terrestrial globe. It may be sufficient, however, by way of supplement, to call to mind that the immediate

successors of the Apostolic Church uniformly coupled the restitution of all things with the triumphant state of the Church on earth.

THE SCRIPTURAL EXPECTATION OF THE CHURCH never did, and never can, hold out any encouragement to pride or ambition, spiritual or temporal; it seeks not the honour which cometh from man, but participates in "the earnest expectation of the creation (*ktisis*) in waiting for the manifestation of the sons of God." "We know," says the Apostle, "that the *whole creation* groaneth and travaileth in pain together until now." And these agonies are not the pangs of dissolution, but the struggles of life: "Because the creature (or rather the creation) itself shall be delivered from the bondage of corruption into the liberty of the glory of the sons of God." Compare Rom. viii. 19—23, with the new song of the redeemed, the voice of angels, and the swelling chorus of "Every creature which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them" (Rev. v. 9—13). Then read in connection Psalm cxlviii., and it will appear how far the restitution of all things will constitute that REGENERATION in which the blessed Redeemer promised to His disciples that they should sit on thrones; and of which, in their intermediate state, they declare with joyful anticipation, "We shall reign on the earth" (Rev. v. 10; vi. 10).

THE MYSTERY OF GOD COMPLETED.

It is apparent, then, that angels and saints before the throne of heaven, kings of the earth upon the earth, the sea and all that is therein, the redeemed and the regenerate—"every created thing," "the whole creation," once "subjected to vanity in hope,"—all are represented as rejoicing together in the accomplishment of the mystery of God; and *this* is "the mystery of His will," "That in the dispensation of the fulness of the times He might gather together in one *all things* in Christ, both which are in heaven and which are on earth" (Eph. i. 10). And thus, when *the fullness of the times* is come, the solemn declaration of the angel is made in the name of Him "who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be a [prophetic] time no longer [or not three hundred and sixty days = one year]." But (*i.e.*, before the expiration of the time) "in the days of the voice of the seventh angel, when he shall begin (be about) to sound, the mystery of God shall be finished, according to the good tidings which He declared to His servants the Prophets." "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdom of THE

WORLD is become the kingdom of our Lord and of His Christ" (Rev. x. 6; xi. 15; comp. Dan. xii. 7).

THE MESSIAH AND THE JEWS.

The restitution of all things is connected with the Second Advent, or rather *mission*, of Christ to the Jews: "He shall *send* Jesus, which before was preached unto *you* (of the House of Israel); when the heavens must receive until the times of restitution." In reference to this the Almighty Messiah declares by the mouth of Hosea (v. 15), "I will go and return to My place till they acknowledge their guilt." "And so *all* Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and He shall turn away ungodlinesses from Jacob."

"The heavens and the earth were finished, and all the host of them: and on the seventh day God ended His work which He had made, and He *rested* on the seventh day" (Gen. ii. 2). And as in the third chapter of the Hebrews the Apostle is discoursing of the several rests of God and His people, He draws a beautiful analogy between the rest of *creation* and that of *redemption*, and shows that they terminate in the rest (sabbatism) of the people of God; when they will not harden their hearts, as in the wilderness; and when they will enter into that rest which Joshua of old could not give them.

THE REJECTED STATE OF ISRAEL

is spoken of in the very graphic language applied to the state of chaos: "I beheld the earth, it was *without form and void*; and the heavens, and they had *no light*" (Jer. iv. 23). But when "the captive exile hasteneth that he may be loosed," the Lord declares His purpose in the language of creation, saying, "That I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people" (Isaiah li. 14—16). And thus again the restoration of Israel is spoken of in connection with, or under the figure of, the new creation: "Behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind: but be ye glad, and rejoice in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy" (Isaiah lxi. 17). It might appear by this passage that the new heavens and earth are only a figurative expression for the restoration of Israel. But the same expressions in Peter are clearly to be taken in a literal sense. He says: "We look for new heavens and a new earth, according to His *promise*." The promise referred to may be found in a corresponding passage, where the new heavens are spoken of in comparison with, and apparently distinguished from, the New Jerusalem Church: "As the new heavens and the new earth which *I will make* shall remain before me, so shall your seed and your name remain" (Isaiah lxvi. 22).

THE NEW HEAVENS AND THE NEW EARTH.

And this will be when "the Lord will come with fire, and with His chariots, like a whirlwind" (Isaiah lxvi. 15); when "He cometh out of His place to punish the inhabitants of the world for their iniquity." "He hath promised, saying, Yet once more I shake, not the earth only, but also heaven: and this, Yet *once more*, signifieth the removing of those things that are made, that those things which cannot be shaken may remain" (Heb. xii. 26; Haggai ii. 6, 7; Isaiah xxvi. 21).

The first Adam was a "figure of Him that was to come" (and is to come again), the second Adam, "the Lord from heaven." To the first was given "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over *all the earth*" (Gen. i. 26). This dominion, lost by transgression, is restored to "the Son of Man." "Thou madest Him to have dominion over the works of Thy hands, Thou hast put all things under His feet; all sheep and oxen, yea, and the beasts of the field; the fowls of the air, and the fish of the sea, and whatever passeth through the paths of the seas. O Lord, our Lord, how excellent is Thy name in *all the earth*!" (Psalm viii. 6-9.) The comparison of this passage, as interpreted by Paul (Heb. ii. 6-8, with 1 Cor. xv. 22-28), manifestly demonstrates the same to be the dominion of the second Adam, and not of the first, and in a kingdom yet to come on the earth.

THE SECOND ADAM.

"By one man sin entered into the world, and death by sin;" and to Adam He said, "Cursed is the ground for thy sake. Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken: so He drove out the man, lest he should take of the tree of life." But the first promise of the Spirit to the Churches is, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." This paradise will *then* be upon earth; for the tree of life, and the leaves, are *for the healing of the nations*. And there shall be no more Curse—*i.e., anything accursed* (Rev. xxii. 2): consequently all the effects of sin will be done away: for "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the *former things are passed away*" (Rev. xxi. 4).

"The Son of God was manifested to destroy the works of the devil." Satan was the author of all evil. He was permitted to enter the first paradise, but will never, by fraud or force, gain admission into the second. For he is shut up till the thousand years of Millennial blessedness are fulfilled; and when loosed, at their expiration, he is foiled in his last mad

attempt against the camp of the saints, and is cast into the lake of fire. (Rev. xx.)

The Church is "God's husbandry, God's building." The Lord God planted a garden in Eden, and there He put the man whom He had formed in his state of innocence. The second paradise will be "a city which hath foundations, whose builder and maker is God;" to which the Divine presence and communion will be restored; for, "behold, the tabernacle of God is with men, and He will dwell with them: and God Himself shall be with them, and be their God."

ALL THINGS WERE ONCE PERFECT, AND ALL THINGS MUST BE AT LENGTH RESTORED.

The remembrance of the great fact that the harvest age of the Church of Christ is *near at hand*, is surely one pre-eminently fitted to fire the zeal and quicken the diligence of the people of God. Events, in every department of human thought and activity, are hastening onwards with ever-accelerating speed, and the "consummation devoutly to be wished" cannot be long deferred. The world is, at the present hour, in a singularly expectant posture—waiting the next grand climacteric in human affairs. Its great heart yearns for a Deliverer. The whole creation groans beneath burdens too burdensome to be borne. There is a growing feeling amongst men that lawlessness, despotism—autocratic or democratic, bloodshed, fraud, oppression and unbridled lust, have, in defiance of heaven, rioted long enough, and that a patient but righteous God will soon rise in His wrath and make a short work. This prophetic yearning for deliverance—this instinctive prophecy of the human heart, is not peculiar to the Christian—the Hindoo, the Buddhist, the Mahomedan, the Papist feels it. The whole world waits for the coming change.

THE GOOD TIME COMING.

Poets have sung again and again of the good time coming, while with aerial touch the celestial artist, Hope, has ever pictured to the minds of men the idea of some future golden age. Philosophers have portrayed their Utopias; in which all the social and domestic relations of man shall be blessed—laws and civil institutions shall realise all their beneficent designs—and man in all his relations and positions shall expand into a perfect manhood; in which his mental and moral capabilities shall meet their full development, and he flourish in all his primeval glory—in which renovated nature, disenthralled from the curse of six thousand years, shall glow again in all her pristine loveliness and beauty: "beautiful meadows alternated with pleasant groves; a serene and cloudless sky spread over them, and a soft celestial light sheds a magical brilliancy over every object. The heroes there renew their favourite sports"—Orpheus discourses enchanting music; per-

petual spring reigns: the earth teems with bounty thrice a year; and all cares, pains and infirmities are banished from those happy abodes.

But the longing desire and the cherished expectation of a return to earth of the beauty and glory of Paradise is by no means a notion dimly and doubtfully traced through heathen mythologies or systems of ancient philosophy, or faintly imaged forth in early dispensations of the true faith. We ever and anon meet in these systems and dispensations, as might be expected, reflections—scattered rays, of these animating truths, more or less vivid and unmistakable; yet the idea of earth's emancipation from the curse and the inauguration of the reign of peace and righteousness among men, lives with the best religious instincts of the human heart, and is associated with the most ecstatic hopes of the people of God in all ages of the world.

NEW JERUSALEM ON EARTH.

Weary and heavy laden, struggling against life's burdens, and but too often overcome by its temptations and sins, the hopeful, waiting children of the promise are reaching forward to the halcyon days when the beauties and glories of Eden shall return again, and the voice of God shall again be heard among the trees of the garden. Angels shall mingle with men, and heaven and earth enjoy sweet communion. Seers of old have predicted such a period; ancient bards have sung it—patriarchs, and saints in every age of the Church have prayed for, hoped and waited for these golden days—when all shall be

righteous; when the New Jerusalem shall be come down from heaven, when the glory of the Lord shall be revealed, and all eyes shall see it, when the kingdoms of this world shall become the kingdom of our Lord, and His will be done on earth as it is in heaven; when sickness and sorrow shall no more intrude; when all tears shall be wiped away.

"Disease was none; the voice of war forgot,
The sword, a share; a pruning-hook, the spear;
Men grew and multiplied upon the earth,
And filled the city and the waste; and Death
Stood waiting for the lapse of tardy age
That mocked him long."

This was the beatific vision which the beloved disciple saw on the Isle of Patmos. A vista was opened to him through the clouds that should darken the pathway of the Church in her onward career through the world, and he saw, as if painted on canvas, the future glories of the Millennial day. This is the glorious epoch which we anticipate. The earth once renovated, loyal to its king, and glorified, will no longer be an alien and an outcast in the great family of worlds, but shall be restored to its moral orbit, and be brought near again to the great moral centre of the universe, to God the Father and fountain of all. And, reinstated in the great fraternity, its blissful inhabitants shall mingle in sweet and living concord, passing and repassing from world to world, as the inmates of loving households, happy to meet and mingle in all the harmonies of love and friendship, while the whole universe shall be the broad field of research and investigation, of adoration and praise, of thanksgiving and perpetual joy.

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THE great drama of the Apocalyptic judgments, even when considered merely as a series of symbolic visions seen by the inspired seer of Patmos, while rapt "in spirit on the Lord's-day," stands alone in the range of universal literature for the sublimity of its imagery, as well as for the awe-inspiring character of its action. That imagery is borrowed alike from the heavens above, from the earth beneath, and even from the dark regions under the earth. Heaven, earth and hell are laid under contribution for figures by which to set forth the greatness of the Divine purposes, the grievousness of the Divine judgments, and the glory of the Divine issue. And yet this imagery is never either unworthy or incongruous; it never sinks below the dignity of the solemn theme; it never, with the one possible exception of the wild beast,* having seven heads and ten horns, falls to the level of the monstrous or the grotesque.

GRANDEUR AND IMPRESSIVENESS.

On the other hand, where, unless it be in the pages of the older Hebrew prophets, shall we match the grandeur and impressiveness of many of the vivid word-pictures which this book presents? Take, for example, the going forth of the four horses, as the first four seals are broken, in their startling contrast of colours and riders—from the splendid and spotless charger of the great warrior who goes forth "conquering and to conquer," to the ghastly creature of corpse-like hue bestrode by the grim form of death; the chosen champions of heaven, as it were, entering the lists and taking their place to play their awful part in the coming tournament of God. What a terrific scene, again, is that presented to us under the sixth seal, when, as amid the convulsive throes of expiring nature, the sun becomes black as sackcloth of hair, the moon becomes as blood, and the stars are rained down to the earth, like the unripe fruit of the fig-tree shaken by a mighty wind, while the very heavens are rent asunder like a burning scroll, and every mountain and island is moved out of its place! Again, what a startling image is that, under the second trumpet, of a vast volcanic mass, ablaze with fire, plunged into the sea, causing the deep to

"boil like a pot," and sending up great clouds of vapour, which, as they are borne away by the fainting breeze, disclose the appalling spectacle of a sea of blood, upon whose surface float in vast masses the lifeless forms of its finny inhabitants, and the more terrible wreckage of many a gallant ship.

THE MIGHTY FLYING EAGLE.

Of a very different character, but not less impressive, is the figure which we meet with, under the fourth trumpet, of "a mighty eagle" flying in the mid-heaven, between the earth darkened by the shadow of still on-coming judgments, and a heaven silent with anticipative awe, crying with a loud voice, "Woe, woe, woe, to the inhabitants of the earth." Coming as it does immediately after the tremendous phenomena of the previous trumpets, there is something peculiarly impressive in the austere solemnity of this figure. We mark the stately progress of the king of birds, and, as Solomon tells us, there is something "wonderful" in "the way of an eagle in the air," we seem to hear the beat of its mighty pinions in the pauses of its solemn cry, and somehow the picture once realised lives in the memory for ever. To have seen an angel in mid-heaven announcing coming judgment would have been solemn; but, to us at least, the cry of that solitary eagle seems more solemn yet.

GIGANTIC LOCUST-FORMS FROM THE ABYSS.

In striking contrast to this figure of the lonely eagle is the appalling vision, in the ninth chapter, of vast swarms of gigantic locust-like forms ascending from the opened mouth of the abyss, amid clouds of lurid smoke which darken the very heavens, and covering the earth with their countless hosts! Each of these monstrous creatures, separately considered, is an image of terror in its unearthly combination of attributes, but in their overwhelming aggregation they present to the mind's eye a spectacle of infra-natural power to which few parallels can be found.

Lastly—for we may not linger in this wonderful picture gallery—we have in the crowning vision of the New Jerusalem descending from heaven, "as a bride adorned for her husband," with its walls of jasper, its gates of pearl, its streets of gold, and its foundations of precious stones, a com-

* Which is introduced for the special purpose of linking the Apocalypse with the Book of Daniel.

* The correct reading of Rev. viii. 13.

plex symbolism, a revelation of glory and of joy, which has touched the heart and fired the imagination of humanity as no other revelation ever did. Whether we regard it as a literal reality or as a wondrous piece of symbolism, it stands alone in its altitude of peerless beauty, as a realisation of

THE SAINTS' EVERLASTING HOME.

Its glory has shone through the tears and assuaged the sorrows of saints and martyrs, the persecuted and afflicted, in all ages of the Church's history. The pious monk has embalmed his conception of it in a hymn, the long-drawn melody of which is the echo of its own inspiration; the prisoner in the dungeon, as his thoughts have dwelt upon its accumulated splendours, has felt as though his prison walls had dissolved, and he was already the freeman of that "city which hath the foundations, whose builder and maker is God;" and even the slave, hiding in the dismal swamp as he listened to the description of its glory, has felt the chains drop from his festering limbs, and shouted aloud in the exultation of his childish soul. Surely it is not too much to say, that if it be still true—as true it is—that "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love Him," there is at least one sense in which this has ceased to be true since John saw this vision of the New Jerusalem, and wrote it for the inexhaustible joy and consolation of God's strangers and pilgrims on the earth.

But my object in the present paper is not to enlarge upon the wonderful character of the Apocalyptic imagery in general, but rather to draw attention to the fact, commonly quite overlooked, though of great importance as enabling us to realise more completely the grandeur and significance of the representations of this sublime book—namely, that the whole action of the Apocalyptic drama is, so to speak, played out on a stage which has a *permanent background*, the relation of which to the occurrences described, it is necessary to realise if we would not miss much of the impressiveness and something of the meaning of the latter.

WHAT IS THE "PERMANENT BACKGROUND?"

This *permanent background*—the scenery, if a histrionic allusion may be permitted—which remains unchanged up to a point presently to be indicated, is the *great vision of the throne, the elders and the living creatures*, recorded in the fourth chapter, in the following words:—"Straightway I was in the Spirit, and behold, there was a throne set in heaven, and one sitting on the throne; and he that sat was to look upon like a jasper stone and a sardius; and there was a rainbow round about the throne, like an emerald to look upon. And round about the throne

were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And out of the throne proceeded lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven spirits of God; and before the throne, as it were, a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle. And the four living creatures, having each one of them six wings, are full of eyes round about and within; and they have no rest day and night, saying Holy, holy, holy, is the Lord God, the Almighty, which was and which is and which is to come. And when the living creatures shall give glory and honour and thanks to Him that sitteth on the throne, to Him that liveth for ever and ever, the four and twenty elders shall fall down before Him that sitteth on the throne, and shall worship Him that liveth for ever and ever, and shall cast their crowns before the throne, saying, Worthy art Thou, our Lord and our God, to receive the glory and the honour and the power, for thou didst create all things, and because of Thy will they were, and were created." (Rev. iv. 2—11, R.V.)

THE EQUIPAGE OF THE MOST HIGH.

Such was the scene in heaven as John beheld it when he had obeyed the summons, "Come up hither, and I will show thee the things which must come to pass hereafter." Put into other words, and endeavouring to indicate more clearly the relation in which the various objects which it includes stood to one another, it may be thus described: The central and most prominent feature in the whole scene, and that which it would seem first arrested the seer's attention, was a *throne*; "the throne of the majesty in the heavens," spoken of in the Epistle to the Hebrews; and though neither its form nor appearance is described, it was doubtless "high and lifted up," like that which Isaiah saw in the corresponding theophany which he describes (Isaiah vi. 1—4.) Upon this throne "One was sitting," but if John does not describe the throne, far less does he attempt to describe its Divine occupant. Indeed what he saw was rather a glory than an actual form; with sublime ambiguity he says, "He that sat was to look upon like a jasper and a sardius." The "jasper" most probably indicated the colourless splendour of the diamond, with which the red hue of the sardius mingled in mystic wonderful combination. Arranged in a circle or half circle around this throne

he seer next observed, upon a lower level, four and twenty lesser thrones, and seated upon them four and twenty human forms—those of grave and venerable “elders” clothed in white robes and wearing crowns of gold; thus combining the emblems of priesthood and royalty. Within the circuit of these lesser thrones and supporting, as it were, the great central throne itself, which rested on their hinder parts, were four cherubic forms, having severally the heads of a lion, a calf, a man, and an eagle; while round this central throne, encircling the formless glory which occupied it, was a beauteous bow of emerald green. All these things formed in a sense a single object, the equipage of the Most High; in the forefront of which burned seven lamps of fire, while around it, as far as the eye could reach, stretched a sea of glass translucent as crystal.

Such was the sublime background upon which the seer gazed; nor was it simply as a lifeless and painted picture; on the contrary, it was instinct with Divine life and motion. The cherubim were in ceaseless motion day and night, crying, “Holy, holy, holy,” and ever and anon the elders rose from their royal seats, and, removing from their heads the golden crowns which encircled them, cast them down before the central throne in attitude of profoundest worship, saying “Worthy art Thou, our Lord and our God, to receive the glory and the honour and the power, for Thou didst create all things, and because of Thy will they were, and were created.”

Now what I desire by these remarks specially to impress on the reader's mind, is the fact that this entire scene, or background, as I have called it, continued within the sphere of the seer's vision throughout the whole course of the Apocalyptic judgments as contained in the seals, the trumpets, and the vials; in other words, that the whole of the action described from the beginning of the fifth chapter to the middle of the nineteenth, took place in the presence of the throne, the elders, and the cherubim. That this was the case can clearly be proved from the passing references to one or other of them which occur throughout these visions.

Thus, when the Lamb takes the seven-sealed book of the inheritance, he does so standing “*in the midst of the throne, and of the four living creatures, and in the midst of the elders.*” Again, as the Lamb, having received the book, breaks its first four seals, the voices of the four cherubim are heard successively saying, as with a loud voice, *Come*;” so also, under the sixth seal, the various classes of the dwellers on the earth are represented as saying to the rocks and mountains, “*Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.*”

Again, in connection with the description given in the seventh chapter of the “great multitude which no man could number,” we are not only told that they were “*standing before the throne and before the Lamb,*” but reference is made to the simultaneous worship of “*the elders and the four living creatures*,” while one of the elders actually enters into conversation with John respecting their identity and destiny. In like manner, of the hundred and forty-four thousand seen standing on the Mount Zion, in the fourteenth chapter, it is said: “*And they sung as it were a new song before the throne, and before the four living creatures and the elders.*” Again, when, in the following chapter, the seven angels who have the seven last plagues come out from the temple in heaven, it is “*one of the four living creatures*” who delivers to them the seven golden vials full of the wrath of God. And, lastly, in the nineteenth chapter, after the awful destruction of Babylon, it is said: “*And her smoke goeth up for ever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah.*”

THE ALTAR BEFORE THE THRONE.

It is a very remarkable circumstance, however, that whereas in the vision of the fourth chapter, above quoted and described, there is no allusion to the Jewish tabernacle or its furniture, yet, in the sixth chapter, on the opening of the fifth seal, the seer tells us, “*I saw underneath the altar the souls of them that had been slain for the word of God,*” &c., and this altar is apparently the altar of sacrifice—corresponding to the brazen altar of the tabernacle—for Alford says, “the peculiar form of the word *slain*, which follows, seems to imply this.” Yet again, in the eighth chapter, on the opening of the seventh seal, we read: “*And another angel came and stood over the altar, having a golden censer, and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne.* (Rev. viii. 1—2, R.V.) Here, then, we have reference made to the golden altar, which, in the tabernacle, occupied its position in the holy place, and which is here located “before the throne.” A similar allusion to “the golden altar” is made in the ninth chapter, on the sounding of the sixth trumpet; and then, in the eleventh chapter, on the sounding of the seventh trumpet, we meet with the more explicit and comprehensive statement: “*And there was opened the temple of God that is in heaven, and there was seen in His temple the ark of His covenant.*” While, lastly, in the fifteenth chapter, before the pouring out of the seven vials, John says: “*And I saw, and the temple of the tabernacle of the testimony in heaven was*

opened: and there came out of the temple the seven angels that had the seven last plagues, arrayed with precious stones, pure and bright, and girt about their breasts with golden girdles. And *one of the four living creatures* gave unto the seven angels seven golden bowls full of the wrath of God." And here observe particularly that, though the scene would seem to be the temple, "the living creatures"—and, as we learn from chapter xix. 4, the elders and the throne itself—are still simultaneously present. Thus we have mention made—first, of the altar of sacrifice, which, in the tabernacle, stood in the outer court—then of the golden altar, which had its position in the holy place; and, lastly, of the Holy of Holies, with the ark of the covenant within it. And all this, in combination with the scenery of the heavenly vision in the fourth chapter, which remains permanent throughout. How is this to be reconciled? Is the explanation this—which, if true, is surely very beautiful?—that, as the visions of the Divine Judgment proceeded, the scenery of the temple—God's earthly dwelling-place—grew up, as in

A GRAND TRANSFORMATION SCENE

around the unearthly, heavenly glories described in the fourth chapter; till, subsequently, the judgments being ended, and their blessed result attained, the "great voice out of the throne" shall be heard, saying: "Behold, the tabernacle of God is with men, and He shall dwell among them, and they shall be His peoples, and God Himself shall be with them, and be their God" (Rev. xxi. 3).

In brief conclusion, let me illustrate, in two or three instances, the additional completeness and impressiveness imparted to some of the scenes of the Apocalyptic drama by the realisation of their relation to the background of the fourth chapter. Thus, for example, in the case of the vision of the "great multitude which no man could number" (chap. vii. 9-17), what a new sublimity does it add to the picture, when we see them, as it were, occupying, in their countless, white-robed masses, the heretofore vacant glassy sea, which stretched, like a crystal pavement, over the wide space between the throne, the elders and the cherubim, and the seer himself. "The celestial scene," as Alford says, "becoming filled with this innumerable throng: its other inhabitants remaining as before." While their loud and unceasing cry, "Salvation unto our God which sitteth upon the throne, and unto the Lamb,"

mingles with the anthem of the elders and the cherubim, and is overpowered only by the voices and thunders proceeding from the eternal throne.

AWFUL SILENCE IN HEAVEN.

Again, when we are told that, on the opening of the seventh seal, "there followed a silence in heaven about the space of half an hour"—this statement, most impressive in itself, becomes infinitely more so when we consider all that it involves, if so be that the principle of interpretation here advocated be kept in mind. It involves the conclusion that the cry of "Salvation unto our God" died upon the lips of the great multitude. It involves the conclusion that the sublime anthem of the elders ceased. It involves the conclusion that the "Holy, holy, holy" of the cherubim was no longer heard. Yea, it involves the conclusion that, from the throne itself, the "voices and thunders" which awed all heaven, became silent. The very life of heaven was arrested; the heart of the universe stood ominously still; and, had that silence lasted more than half an hour, it had surely ceased to beat.

THE "NEW SONG" OF THE HUNDRED AND FORTY-FOUR THOUSAND.

Lastly. In the case of the glorious vision of the "hundred and forty and four thousand standing on the Mount Zion"—elevated, it would seem, above the countless multitude already referred to—each one in that sea of upturned faces radiant in the light of the Divine signature enstamped upon each brow;—how much is the sublimity of the spectacle increased by the consideration that their wondrous "new song," which no man could learn save themselves, was sung "before the throne;" and, that as the great tide of unique melody swelled upon the Apostle's enraptured ear, it gathered volume as it rolled inwards, till it burst in thunder around the enthroned Lamb! And how exquisite a consolation must it have been to the burdened heart of the seer to perceive how, even while the righteous judgments of God were desolating the earth, heaven was becoming more and more populous. How the celestial scene which, when first disclosed, presented as its sole creature inhabitants the elders and the cherubim, became the Temple of the Lord, thronged with adoring worshippers; till at length—so far, at least, as this present age is concerned—the Father's house was filled, and the Saviour's soul was satisfied.

THE STUDY OF PROPHECY AND ITS INTERPRETATION.

READ AT A RECENT MEETING OF CLERGYMEN.

BY REV. RICHARD CHESTER, Rector of Middleton and Canon of Cloyne.

Theoretical and Practical Believers of God's Word—Is All Scripture Profitable?—Result of Neglecting Prophecy—Its Study Solemnly Enjoined—Importance of Investigating Second Advent Truth—Peter's Exhortation—Our Lord's Preface to the Apocalypse—The Interpretation of Prophecy—Has God Given us the Key?—The Result of Consistently Using It—Fanciful and Groundless Interpretations—Their Utter Fallacy Exposed—How to Deal with the Apocalypse—The Essential Requirements for Prophetic Study are Prayer and Special Spiritual Teaching and Guidance.

INASMUCH as a large portion of the Holy Scriptures is essentially prophetic—and *all* Scripture is affirmed to be “given by inspiration of God,” and to be “profitable for doctrine, for reproof, for correction, for instruction in righteousness”—to speak of the importance of the study of prophecy, might appear to be little else than waste of precious time. Do not *all*, it may be asked, who believe the Bible to be the Word of God, fully assent to the importance of the study of prophecy? The answer, is, By no means. *Theoretically* they may assent to it. They cannot well do otherwise; but *practically* many of the readers and students of God's Word deny it; and deny it, moreover, in the most practical manner possible—namely, by not studying it—not taking any interest in it themselves, as though it were unimportant.

Nor is it very difficult to account for this.

It would seem to be a tradition handed down from our fathers, and accepted and acted upon by numbers amongst us, without ever questioning its correctness, that the real practical use of prophecy is only as an evidence of, and a witness to, the foreknowledge and the truthfulness of God; which it can only be when fulfilment has turned it into history; and that, therefore, while it is still, properly speaking, prophecy—the foretelling of still future events—there is no real, tangible, practical object to be attained by making ourselves familiar with it. That such is the opinion of not a few of the clergy themselves, and of some men of special learning and eminence among them, is a fact of which most of you are fully aware, and perhaps sincerely deplore.

For my part I can only account for this fact by regarding it as a mournful instance of how far the strength of prejudice, and the consequent unwillingness to consider any subject which would tend to weaken or to remove it, will go towards blinding the minds of those who, in other respects, are remarkably keen-witted and far-seeing.

IS ALL SCRIPTURE PROFITABLE?

Is *all* Scripture profitable? Then assuredly prophecy—unfulfilled as well as fulfilled, must be profitable. Was there not a period, and a lengthened

period in the world's history, during which all that men had to believe, and all they had to look for in the matter of their souls' salvation, was the subject of unfulfilled prophecy—prophecy which was awaiting its fulfilment in a, to them, far distant future? Were *they* not to study it? Were *they* not to make themselves familiar with it? It was the only light they had; and because it shed its rays forward upon the future rather than around upon the present, or backward upon the past,—were they, neglecting it, to walk in darkness? Enoch, Abraham, Jacob, Moses,—all the saints and patriarchs of old—the men whose faith was truly “the substance of things hoped for, the evidence of things not seen”—the men of whom “the world was not worthy”—busied themselves with unfulfilled prophecy—walked in the light—strove in the power, and lived and died in the faith of it. Can *we* be right or safe in its neglect?

RESULT OF NEGLECTING PROPHECY.

There were, we know, those of old who did neglect it—who studied only such portions of the Word of God as seemed to fall in with their own views and opinions—who neglected the predictions of the Messiah's *First* Coming in humiliation to suffer; familiarising themselves only with the predictions of His *second* coming in glory, to reign. And the result, as we all know, was that when He did come as their suffering Messiah—born, as was foretold, of a virgin—born of the family of which, and in the place in which, it had been foretold that the Messiah should be born—acting as it was foretold that He should act—suffering as it was foretold that he should suffer—dying and rising again as the prophets had predicted that their Messiah should die and should arise—they saw not the connection between such prophecies and their exact and most literal fulfilment—they themselves unwittingly “fulfilled them in condemning Him.” And the Apostle's charge against them was “*Through ignorance ye did it.*” “*If they had known*”—another Apostle affirms—“they would not have crucified the Lord of glory.” But the ignorance was *wilful* ignorance, and therefore culpable in the very highest degree.

We can now see the magnitude of their crime, and measure it by the severity and the duration of its punishment. Is it not passing strange that any one with the past history and the present position of the Jewish people before his eyes, can for one moment imagine it to be either *wise* or *right*, or *safe* to neglect, and to remain therefore in wilful, contented ignorance of God's unfulfilled prophetic word!

ITS STUDY SOLEMNLY ENJOINED.

But, besides the evidence of the necessity for the study of prophecy as such, and the examples of its utility, and the warnings as to its neglect, with which we are thus confronted in the Old Testament Scriptures, and in the history of the Jews, we have all these enforced by strong and direct reproof, and by emphatic injunction, in the Scriptures of the New Testament. The journey of the two disciples to Emmaus is one with which we are all familiar—how their minds were troubled and distracted by the, to them, utterly unexpected death of Him whom they had trusted would have been the Redeemer of Israel—how the report of His resurrection from the dead had only served to increase their perplexity—and how the Lord Himself, meeting them upon their way, and entering into converse with them, accounted for all this unbelief, and the ignorance in which it originated, in these memorable words: "Oh, *fools*, and slow of heart to believe *all* that the prophets have spoken. *Ought* not the Christ to have suffered these things, and to enter into His glory?" And then, "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." He expounded to them the prophecies, with which, while altogether unfulfilled, had these disciples made themselves sufficiently familiar—neither His crucifixion nor His resurrection could have for one moment shaken their faith in Him as their Messiah, or taken them in the least degree by surprise. On the contrary, these events, fulfilling at once these prophecies, and the expectations which they had founded upon them, would have immeasurably increased their faith and filled their hearts with overflowing peace and joy.

IMPORTANCE OF STUDYING SECOND ADVENT TRUTH.

Is there not in all this a very solemn warning to *us*, lest similar folly and slowness of heart, and consequent ignorance and unbelief with regard to what these same prophets have spoken concerning His *second* advent should cause it, and the events connected with it, in like manner to take *us* by surprise, and to involve *us* in sadness and perplexity, at the very time when we ought to be "glad before His presence with exceeding joy"—and should bring — *us*, as in such case far more inexcusable than

they were, proportionably more of stern and overwhelming rebuke?

The words of our blessed Lord to His disciples in the prophecy upon the Mount of Olives as recorded in St. Matthew's Gospel, chapter xxiv., in which He exhorts those who should "see the abomination of desolation spoken of by Daniel the prophet standing where it ought not," to "flee unto the mountains"—adding the very pregnant warning "let him that readeth understand," can scarcely be regarded by any one not utterly blinded by prejudice otherwise than as an express injunction to the study of unfulfilled prophecy. For, be it remembered, that Daniel's prophecy of "the abomination of desolation standing where it ought not," whatever be the interpretation which we may put upon it, is shown conclusively by our Lord's words concerning it, to have been at the time when these words were spoken altogether unfulfilled.

PETER'S EXHORTATION: THE APOCALYPSE.

Again, what are we to make of St. Peter's exhortation in Chapter i. of his second Epistle, where the context, as well as the tenor of the words themselves, proves incontrovertibly that he is speaking altogether of the then and still unfulfilled predictions that concern the Saviour's second appearing—"We have also a more sure word of prophecy whereunto ye do well that ye take heed as unto a light shining in a dark place until the day dawn, and the day-star arise in your hearts?"

What are we further to understand by the words, still more direct and emphatic of the Lord Jesus Christ Himself, which He has prefixed to that revelation of Himself which God gave to Him to show unto His servants things which must shortly come to pass, and which He sent and signified to His servant John? This revelation admittedly consists—at all events the latter chapters—and, as many believe, by far the greater portion of it,—of still unfulfilled prophecies. It is, moreover, confessedly the most difficult to interpret of any portion historical, doctrinal, preceptive—or prophetic of the entire Word of God. Yet what are the words which He has prefixed to it? "Blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein, for the time is at hand."

Is it not marvellous almost beyond belief that, in the face of examples, warnings, rebukes, and injunctions such as these, recorded in the Holy Scriptures for our instruction—all of them proceeding from the Spirit, and several of them from the lips of the Lord Jesus Christ Himself—any of those who profess and call themselves Christians, much more any of those who have taken upon

themselves the awfully solemn responsibility of ministers of the Word, can continue in habitual neglect, and therefore in wilful ignorance, of the prophecies which "Holy men of God have spoken as they were moved by the Holy Ghost?"

THE INTERPRETATION OF PROPHECY.

I now address myself to a few observations upon the mode of interpreting these prophetic Scriptures. And here it seems to me that we come into contact with another very influential reason, besides that to which I have referred already, for that neglect of the study of prophecy of which I have been speaking.

If many of the current interpretations of prophecy be, as they unquestionably are, such as must seem to men of sound practical common sense altogether figurative and fanciful, and therefore vague and uncertain in the extreme—and this, moreover, after making all due allowance for the figurativeness and the symbolism of Eastern language,—we can understand how a feeling of repulsion not easily to be overcome may spring up in the minds of such persons against a subject thus objectionably, as they conceive, presented to them. That the dislike ought in such case to be restricted to the *mode* of interpretation, and should not extend in the least degree to that which it seeks to interpret, is most true, and ought never to be lost sight of—that the argument in such case is altogether the illogical one from the abuse against the use, is a fact which must be evident to every one who is unprejudiced. But unhappily when prejudice, in the great majority of instances, takes possession of the mind, there is no room left in it for either argument or discrimination. The mischief thus done by fanciful and arbitrary expositions, and by the fierce denunciation uttered by advocates of opposing systems against all interpretations, and modes of interpretation except their own, is, I am persuaded, such as their respective authors have been, and are, but little aware of.

HAS GOD GIVEN US THE KEY?

Surely it is fair to ask the question upon this subject, whether it be *possible* that God should have given to us in His Word a very large amount of prophecy, and should have enjoined the study of it upon us; and yet have furnished us with no guide, no key, to its interpretation beyond such as our own imagination or ingenuity may supply? And to this question, when we take into account the character of Him with whom we have to do, there seems to me but one answer, and that is, *Impossible!* If so, assuredly, to the further question, Where is such guide—such key—to be found? there is also but one answer, namely, *In the Word of God itself*; the prophecies therein contained, and which have been, by fulfilment, turned into history, furnishing us with the one

safe, sufficient, intelligible key to the interpretation of each and all of those prophecies which are at present awaiting a similar transformation in the future accomplishment of the events to which they refer.

PROPHECY FULFILLED IN THE PAST IS THE KEY TO THE INTERPRETATION OF PROPHECY TO BE FULFILLED IN THE FUTURE.

Is there anything fanciful or imaginative, or contrary to reason and to common sense in *this*? Most assuredly there is not; especially when we remember that the boundary line between fulfilled and unfulfilled prophecy is a moving one—that prophecies which to-day are unfulfilled, and belong altogether to prophecy properly so called, may to-morrow be fulfilled and belong to history.

And yet this simple, sober, common-sense rule of interpretation, and they who make use of and abide by it, are called by many persons visionary, arbitrary, and imaginative; and have been so called, and denounced as such, by those whose system of interpretation nevertheless has caused them to represent *trees* in the Apocalypse as symbolising *the clergy*, and *grass* as symbolising *the laity*! If such a mode of interpretation be not arbitrary and visionary it were difficult, I conceive, to fabricate one to which these terms might be deservedly applied.

THE RESULT OF USING THIS KEY.

Now, if we take the key thus supplied by the Word of God itself as furnishing us with our mode of interpretation, what is the result? We find that all the prophecies concerning the people of Israel which have been admittedly fulfilled in the judgments inflicted upon them in the past, and in their present dispersion amongst the nations; and that all the prophecies, moreover, which have been unquestionably fulfilled in the First Advent of our blessed Lord, in His birth, His life, His suffering, His death, His resurrection and ascension, have every one of them been fulfilled *with the closest, most minute literality*. Are we not, therefore, in a position from which to ask, by what right or authority can any person take upon him to affirm, or to teach that all the as yet unfulfilled prophecies concerning the same people of Israel—their restoration to, and re-establishment in the land of their fathers—their conversion and their being made a blessing to all the nations of the earth, are to be fulfilled, not literally, but *spiritually*—that is not fulfilled *to the nation of Israel at all, but to the Gentile Christian Church*?

FANCIFUL AND GROUNDLESS INTERPRETATIONS.

Are we not in a position from which to ask by what authority does any person presume to affirm or to teach that the yet unfulfilled prophecies concerning the "*Second Advent* of our blessed Lord"—the coming again in "*like manner*" of "*this same Jesus*

who went up into heaven"—are to be, as they call it, *spiritually* fulfilled?—some affirming that they were fulfilled long since at the destruction of Jerusalem,—others that they are being continuously fulfilled to each believer at his own death,—such being, as they take upon them to assert in most manifest contradiction to the teaching of Scripture upon the subject—virtually to each believer the Second Coming of the Lord. Others, again, maintain that the Second Advent, while they admit it to be yet future, will be a spiritual—not a personal visible Advent,—the kingdom, a spiritual, not a visible Kingdom—a spiritual, not a personal reign. Had Simeon and Anna, and all those who at the time were looking for redemption in Jerusalem entertained views at all similar to these concerning the *First* Advent, would they have been in the least degree prepared to receive the infant Jesus when He was brought into the temple, and to welcome and rejoice over Him as their Messiah and their King?

THEIR UTTER FALLACY.

One prediction—that uttered by the Angel to the virgin prior to the First Advent—has been well employed for the purpose of exposing the utter fallaciousness of this mode of interpretation. The Angel's words were these, "Thou shalt conceive in thy womb, and shalt bring forth a son, and shalt call His name Jesus: He shall be great, and shall be called the son of the Highest." This much is now, as we know, all fulfilled prophecy, and has every clause of it, every item in it—been *most literally* fulfilled. The virgin *did* conceive in her womb—she *did* bring forth a son, she *did* call His name Jesus—he *has been* and *is* "great, and is called the Son of the Highest"—as such He now sits exalted at the right hand of God. But the Angel continued in the same breath: "And the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." This latter portion of the Angel's prediction has not as yet received its fulfilment. How is it to be fulfilled? Spiritually, we are told by a multitude of interpreters; the throne of David cannot mean David's literal throne on earth. It must mean a throne in the heavens which never belonged to David. The house of Jacob cannot mean the people of Israel, inasmuch as they are dispersed and unbelieving. It must mean the Christian Church over which the Lord is spiritually to reign. The one part of a prophecy to be fulfilled most literally—the other part of the same prophecy spoken at the same time—by the same individual—in the same breath—to be fulfilled spiritually—in other words not to be fulfilled at all! Every principle of reason, and logic, and sobriety, and common sense cries out *against the notion and condemns it.*

HOW TO DEAL WITH THE APOCALYPSE.

But it may be asked how, according to the mode of interpretation which you are thus laying down, will you deal with the Book of Revelation? Are there not figures and symbols to be met with in abundance there? How upon a principle of literality, and nothing but literality, can you attempt to deal with these? My reply is, that time would not permit me now to enter upon the wide subject of Apocalyptic interpretation further than to observe that while undoubtedly the book is full of figures and symbols seen in vision by the Apostle, they are the figures and symbols, not of things to be *hidden*, but of things to be *revealed*. They are, several of them, explained, in the very context of the passages where they occur—those not so explained will for the most part be found used in other portions of the Scriptures from which their signification can easily be determined. To assume, as many interpreters have done, that *everything* in the Book of Revelation is figurative or symbolical, is simply the begging of a question, the affirmation of which it is *impossible*—the negative of which it is *most easy* to prove.

GREAT REQUIREMENTS FOR PROPHETIC STUDY.

Earnest prayer for the special guidance and teaching of God's Holy Spirit, for the special fulfilment to us of His gracious office of "guiding us into all truth," and "showing us things to come"—careful comparison of Scripture with Scripture, "spiritual things with spiritual"—these, I am very sure, are the great requirements for the study and the interpretation of *all* prophecy—and especially of the Book of the Revelation of Jesus Christ." To it, not one whit less than to any other portion of the prophetic Word, I firmly believe we should practically apply the wise canon of "the judicious Hooker," that where a literal interpretation is admissible the furthest from the literal is usually the worst.

A further canon to be carefully applied to all prophecy which refers to the Second Advent of our blessed Lord, I would venture very humbly to suggest—namely, that an interpretation of any prophecy such as would necessarily put His long-promised coming to "receive His people to Himself" to a distance from us that precludes the possibility of its actual occurrence during our own life-time, ought by us to be at once rejected as unsound, for this simple, but sufficient reason, that it is at palpable variance with the manifold signs of the times, and our Lord's own most explicit teaching upon the subject—it renders it, if we receive and adopt such interpretation practically impossible for us to live in that daily expectation of that unceasing watchfulness for His coming, which He has so frequently and solemnly enjoined upon us—but which, alas! we are so slow to observe.

THE SHIPS OF TARSHISH;

OR, GREAT BRITAIN IN UNFULFILLED PROPHECY.

BY THE REV. E. J. HYTCHE.

PART I.—THE HEIR OF TARSHISH.

Has Great Britain Any Place in Unfulfilled Prophecy?—The Anglo-Israel Theory—England to be Included in the Revived Roman Empire—Name and Locality of Tarshish—King Solomon's Navy—Two Theories Examined and Disproved—Tarshish Westward of Palestine—Neither Ceylon nor Tartessus Can be the Prophetic Tarshish—Its Commercial Features Significant—Its Regal-Heraldic Symbol of the Norman and Scotch Lions—The Recent Acquisition of Kittim, or Cyprus—Conclusion: Great Britain is the Tarshish of Prophecy.

CONSIDERING the wide sway of Great Britain—including as it does about one quarter of the human race—and from its prominence in all that concerns social and religious progress, this question has been suggested: Has it any place in Revelation, and more especially in unfulfilled prophecy? Nor is this inquiry the mere ebullition of that inflated, we might say sinful, patriotism which, by ignoring the Biblical act that (Acts xvii. 26) God "made of one blood all nations of men to dwell on all the face of the earth," forgets that all nations are brethren, and thus, instead of waging, shoulder to shoulder, the great battle of life, strives how to outvie other nations. But the question springs rather from the historical fact that God has so honoured England since the Reformation that, whilst the lands of Calvin and of Luther are sunk in Rationalistic theology and Agnosticism, if not in Atheism, the bulk of the English and Scotch are foremost in preaching the great Gospel truth that, as respects salvation, man is nothing and Christ is everything.

THE ANGLO-ISRAEL THEORY.

In answering the question, Is Great Britain mentioned in unfulfilled prophecy? there are some recent writers who have propounded the strange theory that the lost ten tribes are to be discovered in theaxon portion of the United Kingdom. But the evidence adduced does not warrant this theory, based as it chiefly is on those coincidences in habits and ceremonies which might be anticipated from the common origin of man, that from an eastern centre. In fact, we are, as a people, so made up of Celts, Danes, Teutons, Saxons, Normans, &c., that it is almost impossible to say which element predominates. As, then, ethnological facts, as well as Biblical reasons too numerous to mention in this brief sketch, are opposed to the theory of the Israelitish origin of Englishmen, we shall not seriously regard it in attempting to solve the enigma.

The historical fact that England and a part of the

lowlands of Scotland formed a portion of the Roman Empire gives, at least *indirectly*, an affirmative reply to the question, Is Great Britain mentioned in unfulfilled prophecy? For as every portion of the Roman empire—as well as east and west—will be revived by Antichrist in the last days, it necessarily follows that England—probably either separated from Ireland, or with autonomy granted—will form one of the ten vassal states under his supreme rule. (See Dan. vii. 20—24, and Rev. xiii. 1.)

But for an answer to this question we are not left to a mere inference or surmise, for we think that, under the name of Tarshish, Great Britain is *specifically* noticed in Holy Writ. And not only so; for so many incidents in its career in the last days and during the Millennium are narrated that they read like a record of past than an epitome of future events.

NAME AND LOCALITY OF TARSHISH.

The *name* of Tarshish first appears in sacred history in the pedigree of Japheth and his descendants. From Gen. x. 4-5, it appears that one of his grandsons, named Tarshish, aided in colonising "the isles of the Gentiles." He probably gave his own name to the territory which came into his possession. In accordance with the Hebrew rule in indicating geographical sites, we cannot doubt that wherever the city of Tarshish was planted, it was westward of the Holy Land.

The exact *locality* of Tarshish has caused much controversy on the part of Biblical students. This has chiefly sprung from the difficulty which is found in reconciling 1 Kings xxii. 48 with 2 Chron. xx. 36. For in the first passage it is stated that "Jehoshaphat made ships of Tarshish to go to *Ophir*;" whilst in the latter it is recorded that he "joined himself with Ahaziah, King of Israel, to make ships to go to *Tarshish*." In order to harmonise these conflicting statements, some commentators have suggested that there were two Tarshishes—one somewhere in India and the other lying westward of the Mediterranean.

We, however, think that there is no real contradiction in the two passages, but that they may be thus reconciled: vessels of a very large tonnage were known to the Jews as "ships of Tarshish," with which city they usually traded, and by this name they were distinguished from vessels of lesser bulk, to whatever port they sailed.

KING SOLOMON'S NAVY.

We also read in 1 Kings x. 22 that King Solomon "had at sea a navy of Tharshish, with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold and silver, elephants' teeth (margin), and apes and peacocks." As the three latter items have their birth in India, some have sought for Tarshish there. But Hales considers the ships of Solomon on this voyage proceeded westward to Cadiz on the Spanish coast, and from thence southwards along the coast of Africa. He says that "this voyage might well occupy the navigators of that period during three years."

In addition to the suggestion that there were two Tarshishes, two theories are most prominent as to its locality. The first that we shall review is that suggested by the learned Bochart, and ably supported, among others, by Sir Emerson Tennant in his "History of Ceylon." He says that "it seems probable that the long-sought-for locality of Tarshish may be found to be identical with that of Point de Galle. Bochart was not the first that rejected the idea of Tarshish having been a Phœnician colony situated at the mouth of the Guadalquivir; but he was the first who suggested that Tarshish must have been somewhere in the vicinity of Cape Cormorin." After mentioning the articles imported by King Solomon from Ophir, which he identifies with Malacca, he adds, "By geographical position, by indigenous productions, and by the fact that from its having been from time immemorial the resort of ships from Egypt, Arabia, and Persia, on one side, and India, Java, and China on the other, Galle seems to present a combination essential to determine the problem so long undecided, and to establish its own identity with the Tarshish of the sacred historians—the mart so long frequented by the ships of Tyre and Judæa.

THE THEORY OF BOCHART DISPROVED.

At the first glance at the proofs adduced, this theory would seem to be further supported by the fact that the ten tribes at last will be conveyed to Palestine by some unknown power (Isa. xviii. 1—7) "from beyond the rivers of Ethiopia." Whether by this phrase we are to understand eastern Ethiopia as it is restricted to Abyssinia, the nearest territory to Ethiopia after crossing the sea, is that which has for its boundary the river Indus, or in other words

British India. So that, were Bochart's, and Tennant's, and Dr. W. Smith's theory the true one, still *Great Britain would be the prophetic Tarshish.*

But three facts out of many serve to disprove this theory of Bochart and Tennant. The first is this: We necessarily infer from an episode in the history of that most self-willed and incomprehensible of prophets, Jonah: in order to escape from his mission to Nineveh, he (Jonah i. 3) "went down to Joppa (or Jaffa), and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go unto Tarshish from the presence of Jehovah." Now it is self-evident that he would not sail eastward, when by a westward voyage he would leave Nineveh far in the rear. Hence, wherever Tarshish was, we must look for it westward of Palestine.

TARSHISH, WESTWARD OF PALESTINE.

Again, in Gen. x. 4-5, we find Elishah, or Elia, is the Peloponnesus, Kittim or Cyprus, and Dodania or Rhodes, connected with Tarshish in the list of the sons of Javan, by whom "the isles of the Gentiles were divided." We may presume, according to ancient custom (Ps. xlix. 11) that they gave their own names to their respective territories. If so, as it is improbable that an eastern isle would be inserted amid these western ones, even if the emphatic phrase "isles of the Gentiles" had not been selected to show the place they colonised, we cannot but conclude that Tarshish was located westward of Palestine, and hence we must look for its site in that direction.

But a still more important prophetic fact negatives the theory that Tarshish was an equivalent name for Ceylon or some other Asiatic city. The most cursory glance at the 48th Psalm will show that it refers to the period when Antichrist and his vassal kings will invest and be defeated at Jerusalem; for it says (v. 4—6): "The kings were assembled—they passed by together: they saw it [*i.e.*, Zion]: they marvelled: they were troubled and hasted away: fear took hold of them there, and pain as of a woman in travail." It then proceeds to say (v. 7): "Thou breakest the ships of Tarshish with an east wind." Now, were the squadron sailing westward, the wind would be favourable; but, if sailing eastward on the Mediterranean, it would be in their teeth. We must, then, infer that the navy of Tarshish will sail westward to aid Antichrist when God destroys it as He did the Spanish Armada, not by human agency, but by fiercest storms. Hence, wherever it is, we must look westward of Palestine for the prophetic Tarshish.

IS TARTESSUS THE PROPHETIC TARSHISH?

The second and popular theory, and which is warmly advocated by Calmet, Michaelis, Hales, Bredow, Eadie, and other Biblical scholars, is that

bus, a city at the mouth of the river Guadalquivir, near the Strait of Gibraltar, is the ancient Tarshish. It was known to the ancient Greeks, not as a great commercial city, but as a territory, such extending westward as far the isthmus separates Gibraltar from Spain, colonised by Phoenicians (see Isaiah xxxiii. 6 and 12), who of Hamite descent. Its colonists were celebrated, their Tyrian ancestors, for their skill as navigators; so noted were they among both the Greeks and Romans for their large and well-manned ships, the ships of Tarshish" became a common expression to describe their navy—just, indeed, as we speak of the huge trading vessels to India and as "East Indiamen," to distinguish them from ships of lesser tonnage. They traded so far as Cornwall, bartering their products for its wealth, so that Great Britain and the ancient Tarshish were commercially connected long before Christian era. From its position, then, abutting the territory of Tarshish did on Gibraltar, it may be regarded as virtually British territory. Thus the ancient Tarshish, Great Britain may be called not only as the modern synonym for the land of prophecy, but as its *legitimate heir*.

Another link in the chain of proof which identifies Great Britain with the Biblical Tarshish is supplied by its *mineral products* for which it was famous in its annals. Thus, in his requiem for Tyre, the celebrated sea-port in Bible times, Ezekiel xxvii. 12): "Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs." It is very needful to indicate how strikingly this is that mineral wealth which, for a series of centuries, has aided in making Great Britain the central emporium of the world.

THE NATIONAL SYMBOL OF THE LION.

In supporting the theory that Great Britain is the modern Tarshish, we would point to the national emblem, the lion. Speaking of the "latter year" of the dispensation, when Antichrist will invade the land, Ezekiel says (xxxviii. 8—13) that, "the nations of Tarshish—with all the young lions"—will say unto Gog [or Antichrist], "Hast thou come to take a spoil? Hast thou gathered a company to take a prey, to carry away silver and gold, to take away cattle and goods, to take a spoil." Now, of no other existing nation can it be said that its "merchants" so represent the national commercial spirit as to be the representatives of the nation, save England: for its (Isa. l.) "merchants are princes, whose traffickers are honourable of the earth." And no other

western nation has chosen the lion for its heraldic symbol, save the minor kingdom of Belgium, which is under the quasi-protectorate of Great Britain. Though, if it stood alone, this choice of the prophetic "lion" as its emblem might be regarded as a mere coincidence, yet, when it is added to the other proofs, it becomes a striking factor in the evidence, which finds in Great Britain the Tarshish of the "latter days."

GREAT BRITAIN THE PROPHETIC TARSHISH.

One other fact strikingly confirms the theory that Great Britain is the prophetic Tarshish—namely, the recent virtual incorporation of Kittim, or Cyprus, with its dominions. It is true that some geographers extend the word "Kittim" to the Greek islands generally, but the best ancient authority, Josephus, who, as a Jew, must have known what his kinsmen understood by the phrase, restricted it to the Isle of Cyprus. Of the few references to Kittim or Cyprus in the Old Testament, one only need be referred to. It is a striking one, for Cyprus and Tarshish are found connected together in the last days. Thus, Isaiah says (xxxiii. i.) "Howl, ye ships of Tarshish; for it (Tyre), is laid waste, from the land of Kittim it is revealed unto them." From the fact that when the modern or revived Tyre is destroyed, it is reported to the navy of Tarshish when it reaches Cyprus, we cannot doubt that there is some intimate connection between the two countries—such, in fact, as has existed since the virtual session of Cyprus to Great Britain in 1878-9. By this acquisition, England has now a chain of forts in the Mediterranean—namely, Gibraltar, Malta, and Cyprus—and thus it has such a mastery of that sea that the prospect of its ever becoming "a French lake," as Napoleon I. dreamt, is farther off than ever. Possibly the virtual possession of this direct route to the Holy Land will make its fleet so conspicuous in the time of Antichrist. For whether it resist or aid the great autocrat of the world, its naval powers will preponderate too much for any but a supernatural power to resist it.

From these facts, then (1)—the geographical position of Great Britain; (2) its commercial features, which so remarkably correspond with those of the Biblical Tarshish; (3) the regal-heraldic symbol, the Norman and Scotch "lions;" and (4) its recent acquisition of Kittim or Cyprus—we think, accumulative as is the evidence, that we are justified in the conclusion that Great Britain is the heir of ancient Tarshish, with all its pre-recorded greatness, and all its predicted prominence in the last days of this dispensation, as well as during the Millennium.

(To be continued.)

PASSING EVENTS.

RUSSIA, GERMANY, AND WAR.

GENERAL SKOBELEFF, while visiting Paris, on February 17, made a speech to a body of Servian students which has occasioned considerable surprise. Having been interviewed and interrogated by the representative of a leading French journal, the General said:—"Yes, I did deliver a speech which made some sensation, and I have this moment received the intelligence that the Emperor has ordered one of the vessels in construction on the Caspian to be named the General Skobelev. This rare mark of distinction proves that I am not in disgrace, and that, consequently, I am here of my own free will. Whatever consequences may result from my frankness I shall always say what I think. I occupy an independent position, and provided they send for me if a war breaks out, I do not care for anything else. Yes, I said that Germany was the enemy, and I repeat it. I think that safety lies in the union of the Slavs with France. This must be carried out. We must re-establish the European balance of power, not as understood by M. Thiers, since, as it existed then, it was destroyed. Germany is the great absorber; we know it, and you, alas, also. The Eastern Question is all important, and it is through its medium that the balance of power to which I allude must be re-established; otherwise, there will be but one power, Germany. I repeat that I have confidence in this *dénouement*, which I desire with all my heart. I shall be more than ever confident if it is well understood that unity must exist between France and the Slavs. It is our means for reconquering independence, and it is yours for regaining the position you have lost."

Commenting on these admissions of General Skobelev, a London paper says:—"It is not surprising that General Skobelev's warlike speech to the Servian students in Paris has produced a painful sensation throughout Europe, and especially in Vienna and Berlin. It is not too much to say that that speech, unless promptly and emphatically disavowed by the Russian Government, means war, and that on a scale unknown in Europe since the great Napoleonic struggle with which the present century was ushered in. The movement that General Skobelev represents is not in its essence diplomatic but popular. His tirades against 'the intruder, the intriguer, the dangerous enemy,' can-

not fail to be most unacceptable to Alexander III, the representative of the semi-German family that now rules over Russia, and they are a direct menace to the whole St. Petersburg cot  rie that has so long been supreme in Russian diplomacy.

"The real danger of the present situation lies in the fact that the same great movement which, spreading from Moscow to every corner of European Russia, irresistibly forced the late Czar across the Danube and over the Balkans, is once more gaining strength, and that if the present Czar and his *entourage*, so bitterly attacked in the Paris speech, cannot crush it, they will be forced, sooner or later, to give way, and lead the nation into an insane struggle with the two great German Powers.

"To the average Russian, General Skobelev is all that Napoleon once was to the Frenchman, the invincible leader of a nation whose destiny is to rule. It was Skobelev who, when mismanagement and disaster had begun to dull the enthusiasm produced by the passage of the Danube five years ago, broke down the heroic resistance of Osman Ghazi at Plevna, and swept across the Balkans, and almost to the gates of Constantinople, before Europe had fully realised the danger. In Asia he was not less distinguished, and when, with scarcely ten thousand men, he captured the hitherto impregnable position of Geok Tepe, defended by forty thousand well-armed Asiatic soldiers, even those who had attributed his exploits in Turkey to luck were forced to recognise his brilliant genius, and himself as the greatest general Russia has yet produced.

"The utterances of such a man cannot be ignored, and if, as seems certain, he has deliberately determined to force his country into an anti-German war, we fail to see what power there is in the hands of the Czar and his advisers to prevent it. The tone of forced calmness with which a portion of the Press in Berlin and Vienna discusses the speech only shows that the imminence of a great danger prevails over mere feelings of natural resentment. To point out, as the North German papers do, that General Skobelev's speech creates more uneasiness in St. Petersburg than in Vienna is by no means consolation, for as we have just shown, the possibility that diplomatic St. Petersburg may be forced to yield to national Moscow is the real and imminent danger. *It is in Servia that the preliminaries*

he fought out. The subjects of Prince Milan are by no means anti-Austrian, but the Prince himself has been the tool of Vienna diplomacy. So long as his present Cabinet are in power there is no possibility of Serbia joining Herzegovina, but, on the other hand, the memory of the blood spilt by the volunteers in defence of Servian freedom is fresh, and a single false step on the part of Prince Milan or a single great victory won by the Serbs across the border may throw Serbia into a struggle of tremendous magnitude, and of which it is impossible to predict the end."

FALL OF M. GAMBETTA.

THE course of political events in France, of late years, has been as startling as it was unexpected. A few years ago, the greatest statesman France possesses sat at the head of a Government strong in the opinion of the people as was supposed of the favour of the Chamber and the Chamber of Deputies. Since then, however, things have changed; M. Gambetta has been driven from power by a majority of 305 votes to 110, or nearly two to one, and a Ministry of a very different complexion, headed by M. de Freycinet, is now in power. How long it will last is another question.

The cause of this catastrophe seems to be threefold.

First, M. Gambetta's determination to alter the mode of election to the Chamber of Deputies, by instituting the *scrutin de liste*, or departmental system, for the present *scrutin d'arrondissement*, was much dreaded by many of the deputies, as endangering their seats. Secondly, great jealousy was felt as to many real or supposed indications that Gambetta intended to play the rôle of a Dictator, by substituting personal for Constitutional government. And, lastly, the attitude of the Government in general, and of M. Paul Bert in particular, towards religion, was causing great alarm, not only among the Clericals but in the minds of enlightened Protestants as Dr. Pressensé.

Thirdly, M. Gambetta, though for the moment eclipsed, was not extinguished. "All things come to him who waits how to wait." The new Ministry, whose duty it is to do nothing, cannot last long; and France will, sooner or later, find that she cannot do without Gambetta, who will then return to power on his own terms. Meanwhile, his fall is, as even M. Pressensé acknowledges, "a great misfortune to France"; and to France alone, but, to Europe, and particularly to England, in relation to Egypt.

THE CRISIS IN EGYPT.

EVENTS are moving rapidly in Egypt, and the present position of affairs is very serious. In consequence of the fall of the Gambetta Ministry in France, which it was seen would paralyse the joint

action of the two Western powers, Arabi Bey, the head of the military party, forced the Chamber of Notables to demand the full control of the Budget, in other words, the Treasury. Cherif Pasha consequently found himself compelled to resign. The Khedive invited the Chamber to name a successor, which they declined to do at first, on the ground that that was the business of the Khedive. But the military party again interposed, and at their dictation Mahmoud Pasha was nominated the head of a Ministry in which Arabi himself figures as Minister of War. One of the first acts of the new chief Minister was to visit the English Consul-General, and give an explicit assurance that the new Government would respect all international obligations, but their subsequent proceedings have sufficiently shown how little that assurance is to be depended on. In point of fact the Control has practically ceased to exist, the Joint Note has become a dead letter, and Egypt is at the feet of an adventurer, who, it is much to be feared, is in league with the Sultan. The situation, sufficiently serious in itself, is rendered much more so by the fact that Russia, Germany, Austria, and Italy have handed in to the Porte a joint declaration that they will not allow of any alteration in the *status quo* without the consent of all the Powers concerned. The meaning of this is, that the disposal of Egypt must be part of a general bargain as to the distribution of the "sick man's" territories when his time shall have come, and that neither England nor France will be allowed to take it over beforehand. It is a great misfortune for all Europe, but especially for England, that at this juncture a feeble and vacillating Government should be at the head of affairs in France.

THE OPENING OF PARLIAMENT.

THE third, and as it has truly been called, the "crucial" session of the present Parliament, was opened on February 7th, by a Queen's Speech, which, though a somewhat lengthy document and embodying an important and comprehensive programme of legislation, contained only two clauses of great general interest. In reference to Egypt, Her Majesty is made to say, "In concert with the President of the French Republic, I have given careful attention to the affairs of Egypt, where existing arrangements have imposed on me special obligations. I shall use my influence to maintain the rights already established, whether by the firmans of the Sultan or by various international engagements, in a spirit favourable to the good government of the country and the prudent development of its institutions." In regard to the burning question of Ireland, the Speech simply states, "The condition of Ireland

at this time, as compared with that which I described at the beginning of last year, shows signs of improvement, and encourages the hope that perseverance in the course you have pursued will be rewarded with the happy results which are so much to be desired."

The subject of the *clôture* was not directly referred to in the Royal Speech, but the first notice of motion was made by Mr. Gladstone, in the following words:—"I wish to give notice that on Monday next I shall move certain resolutions relating to the procedure of the House, and the appointment of standing committees to deal with Bills of a certain class in lieu of committees of the whole House. I will not attempt to read the resolutions, which run into some detail, but will place them at once on the table, and I have no doubt they will be in the hands of honourable members to-morrow morning." Thus was the glove thrown down over which the great battle of the new session will be fought. Already that battle has begun; when and how it will end who shall say? The resolutions proposed are strong and the first and most important even drastic, and while any merely factious opposition on the part of the Opposition can only damage their own party, for we English are a practical people, yet the subject is one of such grave possible consequences, that it is felt by thoughtful men on both sides of the House that it demands careful and thorough consideration before any steps are taken which may be afterwards irretraceable. History teaches us that it is easy for a nation to throw away its liberties, but hard indeed to recover them. The *Times* says, "Whereas the *clôture*, as adopted temporarily last year, could be carried only by a majority of three-fourths of those present, it is now proposed that a bare majority shall be sufficient, provided that the motion be supported by more than 200 members, or opposed by less than 40." Thus, the closing of debate may be carried, if this rule should be adopted, by a majority of 201 against 200, or of 40 against 39. The Opposition will, no doubt, resist this strong measure to the utmost, and we believe it will be regarded with distrust by a great many Liberals.

MR. BRADLAUGH'S EXPULSION.

THIS notorious personage was, as every one anticipated, the centre of the most extreme interest on the first meeting of the House of Commons on February 7th. Mr. Bradlaugh arrived at Palace-yard shortly before four o'clock, where a great crowd had assembled, by whom he was received for the most part with loud cheers. On alighting he acknowledged the cheering by raising his hat, and at once entered the House and took his place at the bar. Exactly at a quarter-past four Mr. Bradlaugh advanced to the table, where the oath is usually administered by the

Clerk of the House. Sir Erskine May took the ordinary course, and was about to administer the oath, when Sir Stafford Northcote interposed, and moved the following resolution:—"That, having regard to the resolutions of this House of June 22, 1880, and of April 26, 1881, and to the reports and proceedings of the two select committees therein referred to, Mr. Bradlaugh be not permitted to go through the form of repeating the oath prescribed." This motion was met, on the part of the Government, by Sir William Harcourt, in the absence of Mr. Gladstone, moving the previous question. Meanwhile Mr. Bradlaugh had, at the request of the Speaker, withdrawn below the bar, asking only that the House would hear him before it decided. When the Home Secretary sat down, and after an absurd and violent speech from Mr. Newdegate, which caused much amusement, Mr. Bradlaugh addressed the House from the bar, in a speech of considerable ability and much moderation. The debate was continued by Lord Percy, Mr. Labouchere, and Mr. Gladstone, and on a division being taken 228 members voted for the previous question, and 286 against, the Government being therefore *defeated* by a majority of 58. Sir Stafford Northcote's resolution was then put and carried without a division. Mr. Bradlaugh once more advanced to the table, demanding to be sworn, and on the Speaker reading the resolution just carried, questioned its legality. Sir Stafford Northcote then moved that Mr. Bradlaugh be ordered to retire, and Mr. Gladstone accepting this as a consequential motion, it was carried. This order Mr. Bradlaugh, much to his credit, complied with without offering any opposition. Thus ended a memorable episode in Parliamentary history.

An analysis of the division list shows that 28 Liberals and 37 Home Rulers voted against the Government, while a large number of Liberals abstained from voting. It is a curious fact, however, that of the English and Scotch members who did vote, 225 were for the Government, and 219 against; and it is due, therefore, to the 67 Irish members, mostly Romanists, who voted with Sir Stafford Northcote, that Mr. Bradlaugh has not now his seat in Parliament, as Member for Northampton.

The worst of the matter is, that this victory leaves the question much where it was, and involves the indefinite prolongation of a most mischievous agitation, which is creating considerable sympathy for Mr. Bradlaugh, and indirectly for his pernicious opinions, among the working classes, as the subsequent action of trade unions, &c., throughout the country, and the publication of an atheistical journal at Northampton, plainly show. It is earnestly to be desired that the question should somehow be settled

are, a cesspool is being kept open, and stirred up, which is dangerous to the of the community.

ing the above, Mr. Bradlaugh has again, circumstances of aggravated novelty, w into his own hands. After Mr. Motion, on February 21, that a new Borough of Northampton should be seen rejected by the overwhelming three hundred and seven to eighteen, his adlaugh) advanced to the table of the oceeded to administer the oath to him-most insultingly defiant and recklessly ner. "I tender that," he said, "as rding to law." Having uttered these

words, he proceeded to take a seat in the House, but subsequently he obeyed the direction of the Speaker, and withdrew to his former position below the bar. The *Standard* says: "It is the aggressive manner in which he has acted throughout—the paltry vanity that caused him in the first instance to pose as an Atheist in the House of Commons, and the pusillanimous inconsistency with which, when he failed to substitute the affirmation for the oath, he urged his right to swear—that has disgusted the public, and has alienated any sympathy that might otherwise have fallen to his lot. Mr. Bradlaugh, on February 21, filled the cup of his offences against Parliamentary decorum and national sentiment to overflowing."

WHAT THE JEWISH PAPERS ARE SAYING.

IN RUSSIA AND POLAND.

ten the persecution of the Jews in the pire attracts the attention and rouses on of the entire civilised world, the stics of that empire are studied both l Christians with more than usual must not be forgotten that nearly Jews, or just about half the Jewish the entire globe, inhabit the dominions and any portion of them may, at any er again from the ruthless and cruel afflicted upon them by the mob, who are arative impunity in attacking the lives of a large, but helpless, minority.

remarkable thing in connection with tistics of the Russian Empire is, that of the Jews is almost co-extensive with the Kingdom of Poland, as it existed rst partition took place in 1772. Both and the weakness of that kingdom lay ity of creeds that were to be found in he Roman Catholic Church was pre- the other creeds enjoyed equal rights, that, in the entire population of the Greek Orthodox, or Schismatic Church, re adherents than all the other denomi- n together. The Jews were protected a kingdom at a time when they were in many other parts of Europe. Had en as wise in the management of their as they were humane and tolerant in ligion, their vast commonwealth might continued up to the present day.

fteen Polish provinces of Russia the stant population does not exceed a

quarter of a million, whilst the Jews muster nearly two million strong, and the Roman Catholics about two and a half millions. The Jews are thus distributed over the fifteen Polish provinces:—

Bessarabia -	98,114	Podolia -	242,496
Kherson -	131,916	Poltava -	48,423
Grodno -	124,815	Tauria -	127,082
Yekaterinoslaw	36,331	Tchernigow	50,121
Kieff -	277,479	Wilna -	109,196
Kovno -	155,409	Witebsk -	86,587
Minsk -	143,504	Wolhynia	223,303
Mohileff -	118,727		

In the Kingdom of Poland, which is about the size of England, the entire population does not exceed 6,000,000 people, but, on the other hand, the Jews muster 815,000 strong, or nearly ten Jews to every seventy-five persons. The Protestants, on the other hand, number no more than 327,815, and the Schismatics 34,135, the balance of 4,596,815 persons being all Roman Catholics. The district of Warsaw contains 163,586 Jews, in an aggregate population of 925,639, which means that every sixth man is a Jew. It will, therefore, be easily understood that such a thing as a wholesale emigration of the Jews from a country in which they muster nearly 3,000,000 strong, is simply out of the question.

A PRACTICAL REMEDY.

A CORRESPONDENT of the *Jewish Chronicle* remarks that the Jews of Europe have a means of preventing future persecutions of those of Russia in their own hands, by attacking Russia in the most sensitive part of its body politic—viz., its pocket. His suggestion is as follows:—"I advise that the Jews throughout Europe should combine to destroy the financial credit of Russia. The Jews are said to be all

powerful on every bourse of Europe. Let every Jew who holds Russian stock forthwith sell it out. Let every Jewish broker and jobber on every stock exchange refuse to deal in Russian stock except as a seller. In a word, let Russian securities be 'boycotted' by the Jews. It is reported that before long Russia intends to raise a new loan, and that it has an urgent and imperative need of money. Let a combination be so formed as to render any such financial operation an impossibility. Then will be the time for the Jews of Europe to make their own terms with her.

"She is not amenable to moral persuasion nor to public opinion, but the brute force of money may influence her. If the Jews will only be true to one another, and will combine, they may, by a supreme effort, needing but little self-denial, bring to its knees the Great Power that oppresses them. I offer this suggestion to the able Jewish heads of the London Stock Exchange, not as a substitute for, but as a supplement to, the other noble efforts for the relief of our Russian co-religionists."

ISRAEL'S PLACE IN HISTORY.

At a time when hatred and persecution of the Jews are rife in many parts of Europe, the Jewish *Allgemeine Zeitung* hails with much gratification the appearance of a work in which full justice is done to the Jews, with respect to their past history. This work is the "History of the People of Israel," by Dr. Bernhard Stade, Professor in the University of Giessen. Of the passages reproduced by the *Allgemeine Zeitung*, we quote the following:—

"What attracts us most in this small people," says Dr. Stade, "is the fact of their having acquired a greater influence on the course of the entire history of humanity than either Greeks or Romans, and have become models and prototypes for us to a much greater extent than the classical nations. The thoughts and feelings, as well as the minds and intellect of modern nations, is very much more under the influence of the thoughts and feelings engendered by Israel than by Rome or Greece. Our whole modern civilisation is pervaded to its core by motives and impulses that are of Jewish origin."

In another part of this work, the writer remarks: "The influence of Jewish thought on modern humanity can be illustrated by no instance better than pointing to the hold which the great types of ancient Israel have acquired on our own nation. To the bulk of our people, history means Biblical history and nothing else. Of Abraham, Isaac, and Jacob, of Saul, David, and Solomon, of Samuel and ~~these~~, they know more than they do of the heroes of ~~their own~~ history. Whilst the descendants of these ~~people~~ look at them with material eyes, as flesh of

their flesh and bone of their bone, we go no far as they do, although we have to view the the eyes of our intellect.

"In this respect our people are by this thoroughly Hebraised or Semitised. To a extent than with us, the same thing is the case those nations who have embraced the Islam. Moslem, Abraham is simply a Mahomedan; to Mahomet; through his first-born and true Ishmael, he is the ancestor of the people Revelation; to Moslems, all the great religions of ancient Israel are so many Mahomedanisms.

"Israel's importance in the history of mankind consequently our interest in their history, lies Israel has always held the position of a leading province of religion. In Israel, in point of religion, or to speak more correctly, Monotheism actually arisen, and consequently the entire civilised world, which believes in One God, owes a debt of everlasting gratitude to the people of Israel.

It certainly is gratifying to find this upheld in Germany, the very country in which "Anti-Semitism" of our days has sprung into existence. In this country, it would be like a coal to Newcastle to tell Christians that they are indebted to the chosen people of God for their civilisation.

A SWINDLING CONGREGATION.

THE Jewish *Allgemeine Zeitung* relates the story of a Jewish congregation got up and conducted on false pretences. It is as follows: "At Miskolez, a town in Hungary, a hyper-orthodox fraction, some years ago from the Jewish Community, formed a separate Sephardim Congregation. In order to be able to build a synagogue, a bath, an elementary school of their own, they started a building fund, which was licensed by the Ministry of Finance for many as 50,000 tickets at 1 florin each were sold, and the nett proceeds were to be appropriate for the building fund. Both buildings have been completed.

"On May 1st, 1881, the first drawing was taken place, with prizes amounting in the aggregate to 10,000 florins. But nothing of the kind had been done as yet, and day by day inquiries and complaints are made to the leaders of the congregation appointed ticket-holders, who threaten criminal proceedings unless they have their money refunded. The Building accounts to the tune of £23,000 have already been received, but not one of the contributions has been paid yet. The burgomaster having made an investigation into the funds of the congregation, their exchequer was found full of emptiness. The money received for the sold tickets is gone, and several hundred tickets are stated to have been destroyed. The duped public is now looking for a searching inquiry."

THE PROPHETIC NEWS

And Israel's Watchman.

EDITED BY REV. M. BAXTER.

APRIL, 1882.

THE APOCALYPSE.

A SERIES OF SPECIAL LECTURES ON THE REVELATION OF JESUS CHRIST.

By REV. J. A. SEISS, D.D., Pastor of the First Lutheran Church, Philadelphia, U.S.

LECTURE TWENTIETH.—THE SOUNDING OF THE SIXTH TRUMPET.—REV. ix. 13-21 (Revised Text).

The State of Society at the Time of the Sounding of the Sixth Trumpet will be one of—(1) Abounding Demon-Worship—What are Demons?—Their Incorporation with Human Bodies—Modern Spiritualism—Prophetic Warning—(2) A Time of Revived Idolatry—The Reinstallation of Ancient Heathen Philosophies—The Demon-Guide of Socrates—(3) A Period of Deteriorated Morals—Murder a Common Crime—Sorceries Dominant—The Subversion of the Marriage Institution—General Dishonesty—Former Times and the Future—The Sounding of the Sixth Trumpet is Evoked—(1) By a Cry Out of the Four Horns of the Altar—The Voice of the Altar's Golden Horns—is Accompanied—(2) By a Command to the Angel who Sounds the Trumpet—(3) Other Angels are Executers of the Woe—Who are they?—Loosing of the Four Fallen Angels—Where are Fallen Angels Detained in Chains of Darkness?—(4) Hosts of Death-dealing Cavalry Over-run the Earth—The Infernal Horses Described—Wherein Their Fatal Power Lies—(5) Consequent Fearful Havoc of Human Life—(6) The Plague to Continue Thirteen Months—(7) Its Object Partly Retributive and Partly Reformatory—Mercy in the Midst of Wrath—Hell upon Earth!

THESE words describe one of the greatest and most terrific judgments we have thus far encountered. In approaching its consideration, I propose to notice :

I.—THE STATE OF SOCIETY AT THE TIME.

II.—THE JUDGMENT VISITED UPON IT.

The Apostle Paul assures us, that, 'as time advances toward its conclusion, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. iii. 13.) I have also repeatedly quoted his startling description of the "perilous times" which will come "in the last days." (2 Tim. iii. 1—5.) But Paul was not alone in these gloomy anticipations. Peter and Jude likewise speak of them. Nor were these statements without full warrant in the utterances of the Saviour Himself, who particularly and often admonished His disciples, that the gigantic iniquities and sensualities of the days of Noah and of Lot, would repeat themselves as the end approached, and that the judgments of the great day would be pre-eminently deserved by the generation then living.

It would, hence, be strange, if, in the visions of those terrible adjudications, we were to find no

corresponding notices of the bad state of morals then prevailing. And when such notices are found, as in the words before us, it would be contrary to the tenor of the Scriptures on the subject, to take them as mere poetic exaggerations, or as anything other than a literal and true portraiture of the world at that time. Taking the words, then, as they have been written for our learning, we here have an account of the moral state of mankind in the period of the sixth trumpet.

1. IT IS A PERIOD OF DEMON-WORSHIP.

What demons are, is to some extent an unsettled question. Justin Martyr, and some other Christian fathers, regarded them as the spirits of those giants who were born of the sons of God and the daughters of men, in the days preceding the flood. John of Damascus considered them the fallen angels. According to Plutarch, Hesiod, as he himself, held demons to be "the spirits of mortals when separated from their earthly bodies." Zoroaster, Thales, Pythagoras, Plato, and heathen authors generally, viewed them as spiritual beings, intermediate between supreme Deity and mortals, and mostly the

souls of heroes and distinguished persons who had departed this life. Lucian makes his dialogist ask : *What is man?* Answer : *A mortal god. And what is a god?* Answer : *An immortal man.* This gives the common heathen doctrine on the subject. Philo says, "The souls of dead men are called demons."

The account which demons themselves mostly give of themselves, according to sorcerers and spiritualist mediums who have most to do with them, is the same. Josephus gives it as the orthodox Jewish opinion, that demons are none other than *the spirits of the wicked dead*. With very few exceptions, the Christian fathers were of like opinion. Justin Martyr, Irenæus, Tertullian, Origen, Augustine, and the vast majority of early Christian writers, regarded demons as the souls or spirits of the unsanctified dead. And the burden of evidence and authority is to the effect, *that demons are the souls of dead men, particularly the spirits of those who bore a bad character in this life.*^o

DEMONS ARE UNHOLY SPIRITUAL BEINGS.

It is acknowledged, both in Scripture and in the classics, that the "immortals" whom the heathen adored, were once men ; and Paul assures us that the sacrifices of the Gentiles made to these "immortals," were sacrifices to demons, and that their sacred feasts were in honour of demons. (1 Cor. x. 20-21.)† This would seem to give us Scriptural authority for believing that demons are what the Jews and early Christians believed them to be. They are, at any rate, invisible spiritual beings, unholy in character, belonging to the kingdom of evil, and having a vicious and pernicious penchant to interfere in the affairs of mankind in the flesh. The Scriptures always use the word with reference to unclean and wicked spirits only. There is no such thing known in the Bible as a good demon. The Scriptures everywhere distinguish demons from "the devil," Satan ; but our English translators of King James's time continually call them "*devils*," a name which fitly describes them.

THEIR INCORPORATION WITH HUMAN BODIES.

Among the Jews, in the Saviour's time, these wicked spirits incorporated themselves in the bodies of living men, intruding themselves between the soul and the nervous organism, getting possession of men's physical powers, measurably superseding the wills of those affected, so as to speak and act by means of human organs. Among the Gentiles, many of the persons thus affected were accepted

as inspired prophets and prophetesses ; and it had become a regular science to know how to induce such connections with demonic powers, and how, at option, to bring their influence to bear, whether for religious or for secular purposes.

There always have been ways of *coming into communication* with these unclean spirits, of *consulting* them, and *securing their aid*. Hence the Scriptural allusions to those who have familiar spirits, enchanters, wizards, witches, magicians, soothsayers, diviners, necromancers, and the like. Long before the time of Moses, we read of consultations of the spirits of the dead, and the veneration of demons as helpers and guides, to whom it was the custom to resort. Special statutes were given against it in the laws of Moses, as great unfaithfulness and sin against God. The assumption all the way through is, that there was reality in what was pretended in these instances, and a very dangerous iniquity. The lying prophets whom Ahab followed to his ruin were really inspired by wicked spirits. Paul encountered a girl at Philippi, whose keepers got great gain from her extraordinary powers resulting from being possessed of an evil spirit. He cast out the demon, and her peculiar power was gone, and Paul was thrust into prison for interfering with the men's business. This case explains the whole system of heathen oracles and mantology, as the heathen writers themselves explained it.

MODERN SPIRITUALISM.

Modern spiritism, or so-called *spiritualism*, is but a *revival* of the same thing—a branch of the same iniquity. There doubtless is some reality in it ; and it is confessedly a system of intercourse with the dead, whose spirits are invoked in various forms and methods, to teach wisdom ; to dictate faith, religion and life ; to comfort and help in trouble and necessity ; and to serve as saviours and as gods. It is demon-worship brought to life again. It claims to have vast multitudes of adherents, even among the baptised and nominally Christian. It is influencing whole communities of men and women, who are prepared to commit themselves, body and soul, for time and eternity, into the care of these lying demon-guides. It has made inroads upon people of all classes, and is received by many as a distinct and the only true religion. Its oracles are loud and hopeful in the prediction that it will soon enlist to itself the governments and reigning classes of the whole world.

The Word of God also forewarns that it will be vastly successful. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines

^o See an argument on this subject elaborated in the *Lectures and Addresses* of Alexander Campbell, pp. 379-408.

† Compare Deuteronomy xviii. 10 ; xxxii. 17 ; Leviticus xviii. 7, et seq. ; 2 Chronicles xi. 15 ; Psalm cvi. 37.

peaking lies in hypocrisy, having their
sared with a hot iron, forbidding to
commanding to abstain from meats."
—3.)† Instead of fearing, loving, and
od above all things, people will bestow
confidence upon unclean spirits, in-
for guidance, and placing religious
n their impious falsities. Having no
saving Gospel of Christ, God will send
delusion, that they may believe a lie,
d with the damnation their perverse-
. And at the time this sixth trumpet
revailing religion of the world will be
worship of demons, and following of
rines.

ection with this demon-worship, will be
HE REVIVAL OF IDOLATRY,
n is itself idolatry; but, with it, idols
d silver, and copper, and stone, and
can neither see, nor hear, nor walk,
ommand the genius of men for their
and be set up to please their demon-
uncts to worship, to facilitate spiritual
and to help out the foul devotions
uated people.

ppear too disparaging to the under-
his enlightened age, to entertain the
f a return to the ancient worship of
ple may feel insulted at the thought.
for it is opening, and the process to
ready going on. The minds of anti-
gionists everywhere are fast relapsing
heathenish philosophies, and I know
o hinder their acceptance of the reli-
hich those philosophies are conjoined.
s of them may be made, to conform
at to the requirements of an altered
the public mind and taste; but idol-
again become, as it is even now be-
religion of some who put in their claim
among the most enlightened and the
ators of mankind.

DEMON-GUIDE OF SOCRATES.

had his demon-guide, and Socrates

as δαιμονίων — doctrines suggested by demons;
ered by the operation of evil spirits. The sense of
been wrongly given by some, in understanding the
ctive, as if it meant *doctrines concerning demons*.
y tenable exegesis is, not that men shall apostatise by
es about demons, but that they will decline from the
godliness by taking into their confidence *doctrines*
teach—See Wordsworth, Alford, Conybeare and

sion of this text in its application to modern "Spiri-
phetic Times, vol. ii., pp. 158, 174, 185; vol. iii., pp.
; vol. v., p. 134. On the general subject, see the
raph, entitled *The Wonderful Confederation*.
given and translated by Mede (p. 637), thus para-
sage: "Some shall apostatise from the sound doctrine.
bles and doctrines of demons; for they shall be wor-
men, as they were worshipped in Israel."

approved idolatry; and if men accept the Socratic
philosophy in preference to the religion of the Bible,
and submit to be taught by demons as their most
trustworthy oracles, what is to prevent them from
becoming philosophic idol-worshippers, especially if
their spirit-friends should so dictate, and accompany
these dictations with the power of working wonders?
A little further on in this book, we read of a "false
prophet," who teaches the dwellers upon earth to
make an *image*, to which he gives the power of
utterance, so that it both speaks and causes all who
refuse to worship it to be put to death. (Rev. xiii.
14—16.)° All this will be simply the culmination of
the system then in vogue, showing a base, persecuting
and murderous idolatry, also the source and manner
of its introduction. The symptoms and tendencies
are even now strongly in this very direction.

What are the numerous and various inventions,
constructed by the votaries of Spiritualism to please
the spirits, and meant to serve as material forms and
instruments through which the demon-gods are to
manifest themselves, and hold communion with their
devotees? Is not much of the best science and
mechanical skill of spiritualists now employed, in
answer to spirit-bidding, fashioning implements for
closer and easier commerce with these invisible
powers? Do not such machines and images of gold,
and silver, and copper, and stone, and wood, already
exist? And are they not kept in devoted places as
holy things, made the centres of circles of people
gathered around them for intercourse with devils,
as with the world of hope and blessedness, consulted
with pious affection, and guarded and revered with
all the awe, and sometimes tearful devotion, with
which the ancient heathen approached the oracles
and images of their gods?

Only let all this grow and mature, in the line in
which it has begun and is growing, and bald image-
worship will soon live again in what claims to be the
enlightened society of modern times, and men and
women of boasted intelligence will everywhere be
found paying their adorations at the shrines of
devils, as to gods. And this is one of the leading
features of the time when the sixth trumpet sounds.

3. And corresponding with the heathen character
of the dominant spiritualistic religion, will then be

A HEATHEN STATE OF MORALS ALSO.

Murder will be among the commonest of crimes.
Sensual and selfish passion will make sad havoc of
human life, with no serious thought about it on the

* In describing these idols, in verse 20, John says that they "can
neither see, nor hear, nor walk;" but he specially refrains from
saying that they cannot *speak* or give out oracles; for here he tells us
that one at least *does speak* , so as to give intimation of the will of the
gods who communicate through it. Grotius relates out of an ecclesiastical
writer, that there was a statue of the notorious Apollonius, which
 spoke, being actuated by some assistant demon.

part of the leaders of public sentiment. Feticide, infanticide, homicide, and all forms of sin against human life, will characterise society, and be tolerated and passed as if no great harm were done. And well would it be for us, if such were not largely the state of things even now.

Sorceries, impure practices with evil agencies, and particularly with *poisonous drugs* is also given as one of the dominant forms of vice and sin in those days. The word specially includes tampering with one's own or another's health, by means of drugs, potions, intoxications, and often with magical arts and incantations, the invocation of spiritual agencies, the putting under influences promotive of sins of impurity both bodily and spiritual. We have only to think of the use of alcoholic stimulants,^o of opium, of tobacco, of the rage for cosmetics and medicaments to increase love attractions, of resorts to the pharmacopœia in connection with sensuality, of the magical agents and treatments alleged to come from the spirit-world for the benefit of people in this,—of the thousand impositions in the way of medicines and remedial agents, encouraging mankind to recklessness in transgression with the hope of easily repairing the damages of nature's penalties,—of the growing prevalence of crime induced by these things, setting loose and stimulating to activity the vilest passions, which are eating out the moral sense of society,—and we have before us unmasked the beginnings of that moral degeneracy to which the seer here alludes as characteristic of the period when the sixth trumpet is sounded.

THE DEPRECIATION OF THE MARRIAGE INSTITUTION.

And, interlinked with these sorceries, and reacting the one on the other, will also be the general subversion of marriage and its laws, and the deluging of society with the sins of fornication and adultery. The Apostle uses the word "fornication" alone, as embracing all forms of lewdness, and also as intimating that marriage will then hardly be recognised any more. And already we hear the institution of legal wedlock denounced and condemned by Spiritualists and Socialists as tyrannical, and all rules, but those of *affinity* and *desire* repudiated as unjust. Already, in some circles, we find the doctrines of *free love* put forth and defended in the name of right, a better religion, and a higher law. And it would be strange indeed, if the revival of the old heathen philosophies and religions, which justified, sanctioned, and sanctified promiscuous concubinage,

did not also bring with it a revival of all these old heathen abominations. So also has the holy apostle written, that "in the last days . . . men shall be . . . incontinent." And here the seer enumerates "fornication" as one of the marked outstanding features in the social character of those times.

GENERAL DISHONESTY.

And last in the catalogue stands the statement of general and abounding *dishonesty*, the obliteration of moral distinctions, the disregard of other's rights, and the practice of fraud, theft, and deceit wherever it is possible. Pollok, in his "Course of Time," makes his ancient bard of earth tell of a day, when—

"Blood trod upon the heels of Blood;
Revenge, in desperate mood, at midnight met
Revenge; War brayed to War, Deceit deceived
Deceit. Lie cheated Lie, and Treachery
Mined under Treachery, and Perjury
Swore back to Perjury, and Blasphemy
Arose with hideous blasphemy, and Curse
Loud answered Curse; and drunkard, stumbling fell
O'er drunkard fallen; and husband husband met
Returning each from other's bed defiled;
Thief stole from thief, and robber on the way
Knocked robber down; and Lewdness, Violence
And Hate met Lewdness, Violence, and Hate.
And Mercy, weary with beseeching, had
Retired behind the sword of Justice, red
With ultimate and unrepenting wrath."

And that time, with just this condition of things, will have come, when this sixth trumpet sounds. We need not wonder, therefore, that it brings a plague of horror and judgment upon mankind, exceeding all that we yet have had to contemplate.*

Notice, then, in relation to this sixth trumpet,

II.—THE NATURE OF THIS VISITATION.

1. *It is evoked by a cry out of the four horns of the*

* "We may, a moment or two, compare the state of men at that time with former times, when the long-suffering of God was exhausted and judgment burst forth.

"1. This day is worse than the times of the flood. Then the earth was corrupt before God, and filled with violence. Here corruption of every kind, both between man and man, and man and the Most High prevails; and murders, the highest of the crimes of violence, are numerous. Besides this, there are idolatry and demon-worship, which are not named as existing before the flood. If then, even in that day, and despite of their few advantages, wrath broke out, overturning the usual course of things, how much more then!

"2. Of the men of Sodom we read, that they were 'wicked, and sinners before the Lord exceedingly.' Sins of Sodom are here, and others superadded. If miracle avenged iniquity then, much more now!

"3. Oppression, rising even to murder, sorcery, and idolatry, were found in Egypt. But other sins are found here. No marvel then, if plagues like those of Egypt overtake the world then!

"4. Like to these were the sins of the nations of Canaan, when God commanded their extermination by Israel. On them fell supernatural judgments, combined with the sword of the tribes.

"5. The days of Ahab and Jezebel resemble these. Then was there murder of the righteous, and taking of his inheritance by fraud; fornication, idolatry, and sorcery. Then fell the judgment of three and a half years' drought. Why should it not fall again on earth under like or greater sins?

"6. These are like the times of Israel and Judah, when Nebuchadnezzar sent and carried them away captives, destroying temple and city. Is it any wonder then, if the next chapter but one foretells judgment coming on both the temple and metropolis of Israel once more? The type of the Assyrian came in Zedekiah's days; but now that transgressors are come to the full, the great usurper appears.

"The world has heard the Gospel and refused it. Far greater is its responsibility in that day, than in any previous one. Far stouter and more deeply rooted is its attitude of resistance, than formerly.

"Things are advancing with no slack pace towards this dismal consummation. Beneath the thin crust of formal Christianity, the germs of these trespassers here and there peep forth. Idolatry is putting forth its feelers; and the giving heed to seducing spirits is already visible. On this basis all the other evils will establish themselves."—*The Apocalypse Expounded by Scripture*, vol. II, pp. 438, 439.

^o "Mathewes, *Apocalypse Expounded*, says: "It is remarkable, that the sin of drunkenness is not among those here enumerated." He is entirely mistaken. The word *φάρμακον*—the use of *φάρμακον*—directly embraces indulgence in intoxicating potions. It is a generic

—including drunkenness among its leading species.

altar. It comes from the immediate presence of God, and therefore with the sanction of God. The call itself is the common voice of all four of the horns of the altar, indicating the energy and the universality of the demand for vengeance, and of that vengeance itself. The call from the altar also reflects the character of a particular apostasy for which this invitation is sent. When there is a voice invocative of judgment, the locality of it expresses where the sin has been which is to be avenged. The voice that went up against Cain for the murder of his brother, cried from the ground which had received Abel's blood. The voice of woe to him that buildeth a town with blood, and establisheth a city by iniquity, comes from the stones and beams of the houses of that town and city. And when a call for retribution comes from the altar, it is because of some great crimes against that altar, and of what is connected with it.

THE VOICE OF THE HORNS OF THE ALTAR.

The united outcry of these golden horns tells of iniquity with special reference to them. They were not mere ornaments. God ordered them there to receive the blood of sacrifice for Israel's sins on the great day of atonement, and whensoever the whole people would seek to purge themselves from their transgressions. In these cases there went up from these golden horns the voice of blood, crying to God to spare. But here is a voice for the letting loose of the powers of judgment. The implication is that God's appointed way of forgiveness has been set aside; that the Divine system of gracious atonement and salvation has been rejected and despised; that the one propitiation provided of God has been abandoned and contemned; that the great High Priest and only Mediator between God and man has been disowned, and thrust away to give place to other helpers; that mankind in their guilt have blasphemously pronounced against God's plan of reconciliation; and that the wickedness of earth has risen so high, especially in point of antagonism to the cross, and the doctrine of redemption by the blood of Jesus, that even the altar itself, which otherwise cries only for mercy, is forced by man's obstinacy into a cry for vengeance.

It is terrible enough when *sin* cries to God against the transgressor; but when the *very altar*, sin's only recourse, and the *very horns* of the altar, the sinner's only availing pleaders, unite in that cry, and utter it before God as their own, it is impossible to conceive an intenser density of retribution, or a heavier surcharge of the enginery of the Almighty's judgments.

2. *The command issues to the Angel who sounds this trumpet.* This is further proof that these angel-trumpeters are of a superior order. Other angels

are concerned, and yet this particular angel has binding and loosing power over them. The command itself is the command of the contemned Saviour. It goes out from the presence of Almighty Sovereignty, and with its sanctions. But it is addressed to the angel. He obeys it as his Divine commission, and thus presides over the administration ushered in by his trumpet. He looses the imprisoned forces, and sets them free for action. And thus, from under his hand, go forth the powers which smite the impious dwellers on the earth with
TERROR, DEATH, AND TORMENT.

3. *Other angels are the more direct executors of the woe.* Some have taken these to be good angels. I do not so regard them. Good angels are free, not bound. Good angels would not destroy men, except by special command of God; but these had only to be loosed, and they at once rushed forth for slaughter, impelled to the dreadful business by their own malicious nature. But for their being bound, the implication is that they would have done the same all along. We also read of apostate angels, whom God hath "delivered into chains of darkness, to be reserved unto the judgment of the great day." (2 Pet. ii. 4; Jude vi.) This would seem to imply that, when the great day comes, they may perchance, for particular purposes, have their bonds relaxed.

The common idea is that they are reserved for their own judgment; but it may after all be for some one else's judgment. These woes all belong to the administrations of "the great day." This sixth trumpet is quite on the margin of the mighty consummation of all that day's proceedings. And if the record implies any such loosing of those everlasting chains, here is the place and time for it; and what this trumpeter-angel did would seem to be the very loosing referred to. They are not loosed for salvation—not loosed from their reservation unto eternal punishment,—but loosed from their restraint against inflicting death and torment upon men, and now in judgment permitted to act out their evil will upon earth's guilty inhabitants. They were bound in mercy to our race, and here they are let loose in wrath and judgment.

LOOSING OF FOUR FALLEN ANGELS.

These bound angels "had been made ready for the hour, and day, and month, and year." How had they been made ready, except as fallen angels they had been put in chains, and held in constraint during all the preceding ages, with the fore-knowledge and intent of their being loosed at this particular time, for this particular judgment?

These angels are *four* in number. We know not how many kept not their first estate. There doubtless were very many, and not all of the same

rank. Paul enumerates various classes of wicked agencies—the devil, chiefs, powers, world-lords, spirits of wickedness in the aerial regions. (Eph. vi. 12.) These four are a particular four, “*the four*.” Either the wicked angels, then, are not all bound at one and the same place, or these four are to be regarded as specially distinguished from others in the relation they hold to the kingdom of evil. I infer that they are *particular magnates in the realm of evil powers*, with large commands and dependencies subject to them. The myriads of subordinate agents which their loosing brings into action argues most strongly in this direction.

Perhaps there are but four fallen angels of this particular rank, authority, and temper, with Satan as the chief of all. At any rate, the four evil angels here spoken of are a particular four, confined to a particular place, held for a particular service, and representatives of myriad hosts, bound with their binding, loosed with their loosing, and acting their will the moment the bands of their forced inaction are taken off. Their number also indicates the universality of their operations.

WHERE ARE THE FALLEN ANGELS DETAINED?

A particular locality is named as the place of their detention:—“*upon,—in, over, near, at,—that great river Euphrates*.” It was in this locality that the powers of evil made their first attempts against the human race. It was in this locality that the first murder was committed. It was in this region that the great apostasies, both before and after the flood, had their centres. It was in this region that Israel’s most oppressive enemies resided, and that the Jews were compelled to drag out the long and weary years of their great captivity. It was in this region that the great oppressive world-powers of Babylon and Persia took their commencement. It is the region where all this world’s beginnings were made—where man first saw the light, first sinned, fell from his first estate, was banished from Paradise, and introduced all earth’s miseries—where Satan first alighted upon our planet, won his first triumphs, and first set his foul agencies against man in operation. The Euphrates itself is one of the primeval rivers, and the only one we know of that remains. And there, where guilt came into the place of innocence, and Babylon supplanted Eden, and hell sent up its Upas instead of the Tree of Life, and death came in upon the children of men, those four fallen sons of light, with their evil hosts, rave in the bonds,^a imposed in mercy, but, at the appointed

hour, in wrath to be relaxed, that earth’s blaspheming millions may feel what shall then have been so richly merited.

4. The moment the four bound angels are released

HOSTS OF DEATH-DEALING CAVALRY

overrun the earth. There are such things as supernatural horses. Horses of fire took up Elijah into heaven. Horses and chariots of fire protected Elisha at Dothan. Heavenly horses and horsemen introduce the dominion of Christ, which I shall describe in a subsequent lecture. They are the forces which pertain to the celestial kingdom. And here John beholds troops of horse of like unearthly order, but pertaining to an opposite realm, *the infernal cavalry*. They are the powers of the four loosed angels, inbreathed with the spirit of death and destruction, and putting into execution their murderous and malignant will. As there are infernal locusts, so there are infernal horses; and as the former were let forth to overrun the world with their torments under the fifth trumpet, so the latter are let forth to overrun the world with still more terrible inflictions under the sixth.

The number of these “hosts of horse” is enormous. Such a cavalcade in point of multitude has never been marshalled on earth. John could not count them. No spectator could count them. They are as multitudinous as the Psalmist’s chariots of God. (Ps. lxxviii. 17.) John “*heard the number of them*,” “two myriads of myriads,” just two hundred millions, one-sixth as many as the present entire population of the globe! This one particular should settle for ever that Turkish cavalry and the Moslem conquests are in no plenary sense the subjects of this awe-inspiring vision.

THE INFERNAL HORSES DESCRIBED.

What the seer describes, he calls *horses*, while yet he says they are not proper horses. Their heads are like lions’ heads. Their tails are serpentine, *each* of the fathers calls them, and terminate in heads like serpents’ heads. They have riders, and yet the riders are parts of themselves, to whom no separate actions are ascribed. It is not the riders, but *the horses* which do all the mischief. They are covered with coats of mail, the colours of which are the

out into the wilderness. It is, indeed, not known, what is meant by Azazel; but the scape-goat was burdened with the sins of Israel, and sent to destruction; which in the oriental mind, would mean, to where the cursed spirits are. The Book of Enoch represents Azazel as an apostate angel, and says, “The Lord said to Raphael, bind Azazel hand and foot; cast him into darkness and opening the desert is Dudael, cast him in there.” (x. 6-7.) The Saviour Himself says of the unclean spirit gone out of a man, that he “*walketh through dry [desert] places, seeking rest and finding none*,” that is, as Liddell and Scott explain the word, in places, “like the Delta of Egypt,” and therefore in the East,” adds Green. The region of the Euphrates, above all, abounds with the sort of territory which the Jews regarded as the abode for evil spirits. Its topography and its history are such, that, if evil spirits are at all consigned to earthly spaces, as seems to be the case, it is just here that we would most naturally expect to find them in greatest numbers.

^a It is an old Rabbinical tradition, dwelt upon by Heinrichs, that evil spirits are detained, and have their place in the deserts bordering on the Euphrates. This idea was doubtless derived from the Scriptures themselves. Isaiah represents Babylon as doomed to be the abode of *Ziim*, or evil spirits of the desert. The goat for Azazel, in the ceremonies of the great day of atonement, was always conveyed

colours of fire, and hyacinthe, and sulphur, answering to the elements which they emit from their mouths. They do not eat, nor does it appear that they are capable of being wounded or killed. "Out of their mouths issueth fire, and smoke, and sulphur," the very elements of hell. Though leonine, they do not seize with their jaws, nor take flesh into their mouths, nor slay with teeth or claws. They stifle and destroy with their sooty, sulphureous, fiery breath—with "the fire, and the smoke, and the sulphur, which issueth out of their mouths."

These are the elements of hell hurled upon the guilty while they still live in the flesh; through the agency of malicious and infernal spirit powers, which are permitted to put themselves forth in these horrid forms. Israel was once exhorted to consider that Egypt's horsemen were "flesh and not spirit;" but here the case is reversed, and men have to do with horses and horsemen which are *spirit and not flesh*.^o

WHEREIN THEIR DEATH-DEALING POWER LIES.

These agents have two means of harming men. They stifle and kill by what they belch forth from their mouths, and they hurt and injure with their snake-headed tails; "for the power of the horses is in their mouths, and in their tails." As to what issues from their mouths, it would seem as if it were not always the same, but varying and alternating between fire, smoke, and sulphureous fumes; either being fatal to human life. The fire would scorch and burn men to death, and the smoke or the sulphur would stifle and smother them. The three things are named as "three plagues," and the description is, that life is destroyed by each separately, as well as by the three conjointly.† Hence, to meet one of these two hundred millions of infernal horses face to face, is certain death, either by burning or stifling. As to the serpentine tails, nothing is said of power to kill, but only of power to lame, maim, sting, or hurt.

The idea of serpentine tails suggests a capacity for lashing with painful and disabling strokes; whilst the snake-heads at the ends suggest the additional capacity to bite and sting. At any rate, the tails of these horses are parts of the horses themselves, used by them as instruments of mischief, by which great suffering is inflicted. Yet Elliott, Barnes, and commentators of their class, see nothing in these appendages, but the tails cut from dead horses, dried, and hung on poles, which the Turks carry as standards!

* "We must not here think of earthly human horsemen."—*Ebrard in loc.*

† "We have here three destructive agencies, emphatically distinguished as *separate agencies*. It is first stated generally that the third part of men was destroyed by these three, and then, to prevent as it were a mistake, the three are again separately enumerated, each with its own article, *by the fire, and by the smoke, and by the brimstone*."—*T. K. Arnold*. *Ebrard* interprets the passage in the same way.

Alford remarks, "I will venture to say, that a more self-condemnatory interpretation was never broached than this of the horse-tails of the Pachas."

5. FEARFUL HAVOC OF HUMAN LIFE

is made by these infernal horses. To say nothing of the horror which their presence inspires, and the confusion which their advent strikes into every department of society, it is here written, that, by these horses, *one out of every three of the whole human family is killed*, destroyed from the face of the earth. It was a dreadful time for Egypt, when the destroying angel went through the land and smote down the first-born of every house. It evoked a cry from that guilty people at which the world still trembles whenever the record is recited. But there, there could scarcely have been more than one in every ten; whilst here one out of every three is killed. Suppose the population of the earth to consist of twelve hundred millions, this one visitation will take off *four hundred million people*—eight times more than the entire population of the United States! Nor would the mere numbers of the slain be so appalling, but for the dreadful manner in which they are put to death, and the awful dangers amid which the living are necessitated to attend to the dead.

6. *The continuance of this plague is equally extraordinary.* The tormenting locusts continued for *five months*; this, it would seem, is to continue for more than *thirteen months*. "The hour, and day, and month, and year," noted by the seer, measure the exact duration of the plague. If so, it is to last one year, one month, one day, and one hour. The four specifications are given with a single article, which accordingly embraces them as a single period of time; and the adding of these specifications together assigns to these operations just a day and an hour more than thirteen months.^o Think of having to live amid such perils and scenes, subject every moment to be smitten, stung, stifled, and destroyed, for the space of

THREE HUNDRED AND NINETY-ONE DAYS, with men, women, and children, associates and friends suffering and dying about you every day and every hour, killed by *the visible monsters of hell*, that throng about your path by day and about your dwelling at night! The mere contemplation of it makes one's flesh chill with horror! What, then, must it be for those who experience it!

7. *The object of this voe is partly retributive and*

* So Elliott conceives the meaning of the passage, aggregating together the hour, day, month, and year. There is a parallel instance in Daniel xii. 7. where the Septuagint has *εις καιρον, καιρους, και ημουν καιρον*; for a time, times, and half a time, which is accepted as a chronological formula equivalent to the aggregated sum of the three specifications; that is, a year, two years, and half a year added together, making twelve hundred and sixty days. So here we have the same *εις* followed by similar specifications of time, which aggregated into one sum, make a period of thirteen months, one day, and one hour, during which this killing and injuring are to go on.

partly reformatory. It belongs to the judicial administrations of the great day. It is God's terrific judgment upon the world, which has disowned allegiance to Him, and rejected the mediation of His Son. It is the righteous indignation of outraged justice which can no longer endure the superlative wickednesses of men. The trampled law of eternal right must assert its dignity. Christ cannot submit to the taunts, and thongs, and mockery of Pilate's hall for ever. The blood of the covenant cannot be trampled under foot, and accounted an unholy thing, with unceasing impunity. There is a point over which the greatest forbearance and long-suffering dare not go, and at which mercy itself cries out for unsparing justice. And as these people, against all the light and warnings sent them, still drive on with their devil-worship, idolatry, murders, sorceries, lewdness, and dishonesties, until they have filled the measure of their guilt, and wearied out the very patience of indulgent God, the horses of hell are let loose upon them, to sweep one-third of them to speedy perdition. And yet,

IN WRATH GOD REMEMBERS MERCY.

He suffers only one-third of the race to fall a prey to this awful woe. Two-thirds of mankind He spares, not because they *deserve* to be spared, but that by means of their awful trials they might perchance be led to repent of their sins, and lay hold of salvation before it is clean gone for ever. Ah, yes, the Lord is good and gracious, even in the severest of His visitations. He delighteth not in the death of the wicked, but would rather that they should turn from their evil ways and live.

But alas for those who continue in sin till trouble brings them to a better life! Those content to give

their good days to the devil's service, seldom come to reformation in their evil days. While the pressure of judgment is on them, they may cry, God have mercy! and think to lead a different life; but their vows and prayers vanish with their sorrows, and they are presently where they were before, only the more hardened in their iniquities. Thus will it be in this case. The powers of hell are let loose upon the guilty world. Times of danger, death, and horror fall upon the people. The wrath of offended God flashes through the earth for thirteen months, until it seems as if the entire race would be consumed. A plague unprecedented strips the globe of one-third of its population, by a form of death giving demonstration of the truth of God's warnings to the wicked. There is left no room for any one to doubt the reality of hell, or his close proximity to it; for

HELL IS COME UPON THE EARTH!

And yet, "the rest of the men, who were not killed by these plagues, *repented not* from the works of their hands, that they should not worship the demons, and the idols of gold, and silver, and copper, and stone, and wood, which can neither see, nor hear, nor walk; and *they repented not* out of their murders, nor out of their sorceries, nor out of their fornication nor out of their thefts."

Such is depraved and infatuated human nature. "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." (Prov. xxvii. 22.) If people will not listen in the days of peaceful opportunity there remaineth very little hope in the hour of judgment for them. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke xvi. 31.)

LECTURE TWENTY-FIRST—THE SIXTH TRUMPET (Continued).—REV. X. 1—II (Revised Text).

This Portion of the Apocalypse not an Episode—I. A Vision of a Very Notable Person—Who is the Angel Referred to?—Distinguished from Other Angels as "Another"—Described as "mighty"—His Attire Indicates Deity—His Tiara of the Isis—The Glory of His Face—His Feet as Pillars of Fire—II. A Notable Act of this Person—He Takes Possession of Both Sea and Land—His Shout of Power—III. A Notable Response from Heaven—The Voice of the Seven Thunders of the Throne—Their Language—IV. A Notable Document in the Hand of this Person—The Roll of the Word of God—What Eating of the Book Involves—V. A Notable Proclamation—Its Character—The Grand Climacteric—No More Delay in the Advent of the Consummation—Hitherto Delayed, but Certain—"Behold! He Cometh!"

THIS part of the Apocalypse is sometimes treated as an episode, thrown between the second and third woe-trumpets, and having little or no relation to either. This is an error. We have still to deal with the blast of the sixth trumpet. It is only in the fourteenth verse of the eleventh chapter, that we find the note of indication that the woe of the sixth trumpet is accomplished. What now comes before us accordingly pertains to the sixth trumpet, the same as the sealing of the 144,000 Jews, in chapter

seven, pertained to the sixth seal. It introduces new subjects and phases of the judgment administrations, but continues the same general narrative and burden found in what precedes and follows. God give us soberness of thought and earnestness of consideration, as we proceed to unfold what is here written for our learning! We observe,—

I.—A VISION OF A VERY NOTABLE PERSON.

John writes, "And I saw another, a mighty angel descending out of the heaven." This person I take to

be the Lord Jesus Himself. He is called an *Angel*, but there is nothing in that to prove him a created being. *Angel* is a title of office, not of nature. In the Old Testament the Son of God is continually described as the Jehovah-angel. We had a somewhat corresponding vision in the first chapter; yet, He who there appeared, announced Himself as the First and the Last, the Living One, who became dead and is alive for ever. We had an account of an angel in the seventh chapter, and again in the eighth, whom there was reason to regard as none other than the Lord Jesus. We do know that He appears in the Apocalypse as a Lamb, as a Lion, and as an armed Warrior, and there is nothing to hinder His appearance also as an Angel.

This person is also very particularly distinguished from other angels who appear in these visions. He is not one of the four loosed from the Euphrates, nor one of the seven who sound the trumpets, but quite "*another*"—clearly distinct from all others.

He is further described as "*a mighty angel*." This would seem to identify Him as the "*strong*" Lord who judges Babylon, and the mighty One on whom God hath laid help, even Christ. When no more is said of an angel than simply that he is strong, or mighty, there is no reason to suspect anything but a created being, for all angels are powerful; but when this quality is referred to as a mark of distinction among other high angels, and is conjoined with what does not properly belong to angels, it is to be taken as equivalent to Almightyness, and as meant to denote a being who is uncreated and Divine.

THE ATTIRE OF THE MIGHTY ANGEL.

The attire of this angel indicates Deity. John beholds Him "*clothed about with a cloud*." Wherever clouds are connected with glorious manifestations, there we find the presence of Divinity. If there is a cloud, there is mystery; and if there is mystery, there is suggestion of Deity. The Lord descended on Mount Sinai in a *thick cloud*. He appeared on the mercy-seat in a *cloud*. When Israel was delivered, "the Lord went before them by day in a *pillar of cloud*." When the glory of the Lord filled the tabernacle, "*a cloud covered the tent of the congregation*." When God reproached Israel for their murmurings, "*the glory of the Lord appeared in the cloud*." "The Lord said unto Moses, Lo, I come unto thee in a *thick cloud*." The Psalmist gives it as the characteristic of the Almighty, that "*clouds and darkness are round about Him*;" that "He maketh the *clouds* His chariot;" and that about Him are "*thick clouds*." When the King of glory cometh in His Divine majesty to judge the earth, the exclamation is: "Behold, He cometh *with clouds*." Clouds, therefore, belongs to the attire of Deity, particularly

in His manifestations toward fallen men. They indicate His unapproachableness, His infinite majesty, His consuming power toward sin, which cannot live before His uncovered glory, and yet His drawing near to communicate with the dwellers upon earth. No mere angel is ever arrayed in such drapery, and the vision is that of the glorious God-man Himself, in the midst of the administrations of judgment.

A TIARA OF THE IRIS.

He has "*the rainbow on his head*;" not a rainbow, but *the* rainbow. This is a further mark to show that He is not a created angel. We had this rainbow in the fourth chapter, where it is given as one of the grand appurtenances of the throne. It refers back to God's ancient covenant with the earth. It was originally ordained as God's mark in the cloud, and the sign of His, and no mere angel's covenant. We never read of any one surrounded with the rainbow, but the person is God. The clouds are indicative of Divine judgment, and storms, and rains, and floods of wrath; and so the rainbow is indicative of Divine mercy in the midst of judgment, and a covenant of security to the believing, even though everything seems to be going to destruction. A garment of cloud, and a tiara of the iris, would, therefore, well befit the Saviour, in the administrations which we are now considering, but would in no manner of truth be suitable to a mere angel, however mighty.

THE GLORY OF HIS COUNTEenance.

"*And his face as it were the sun*." This again identifies Him as the same who appeared unto John in his first vision. It is there said of Him who walks in the midst of the golden candlesticks, that His countenance was "*as the sun shineth in his strength*." This luminousness of face is also one of the ascertained characteristics of Christ, in connection with the final revelation of His kingdom. Peter speaks of the appearance on the Mount of Transfiguration, as a foretaste and earnest of "the power and coming of our Lord Jesus Christ;" and yet, in that sublime picture, the record is, "*His face did shine as the sun*." It was thus that He appeared unto Saul of Tarsus, on his way to Damascus. (Acts xxvi. 13.) And from the most ancient times, the prophets were accustomed to refer to Him as the outbeaming glory of the invisible God—the very Sun of Righteousness.

"*And his feet as it were pillars of fire*." These are manifestly the same feet beheld in the vision of the first chapter. There they dazzled the eyes of the seer, like fine brass melted and glowing in a furnace; and they were the feet of Him who was dead, but is alive for evermore, and has the keys of death and of hell. There they presented an image of terrible *pureness*, and here they furnish an image of steadfast

and consuming *majesty*, which no one can encounter and live. Nothing of the kind is ever affirmed of a created angel. We observe again,—

II.—A NOTABLE ACT OF THIS PERSON.

"And he set his right foot upon the sea, but the left upon the earth." This was a distinct and deliberate act, and is full of significance. To set one's foot in a place, expresses a purpose to take possession of that place. Jehovah said to Israel, "Every place whereon the soles of your feet shall tread shall be yours." (Deut. xi. 24.) Abraham could not "set his foot" on any part of Palestine in this sense, inasmuch as God gave him none inheritance in it. And when this mighty Angel deliberately sets His right foot on the sea, and the left on the land, He thereby claims possession of it, and asserts His purpose to take it as His own, and to establish His occupancy and rule over it. It is an act befitting the character and office of Christ, but hardly a created angel. He is the rightful sovereign of sea and land. His taking of the sealed book from the hand of eternal majesty, and His breaking and destroying of its seals, proved and legitimated His right to the possession of the earth; and here we have His assertion of that right, and His purpose to enforce it. Long hath both sea and land been under the dominion of His enemies, but now He sets foot on each, and takes hold upon them as His own.

HOW HE TAKES POSSESSION OF SEA AND LAND.

He does it also in a way which shows how useless it will be for His foes to resist Him. Those feet are mighty columns of fire. Who can stand against columns of fire? The image is one of invincible power and steadfastness, joined with consuming destruction to those who venture to withstand. Pillars are firm and mighty; and pillars of fire are steadfastly irresistible; and Christ plants His feet on sea and land "as pillars of fire." They are then immovable, and must needs consume all opposition.

And with the symbolic act, and as part of it, there is a corresponding utterance: "*He cried with a great voice, even as a lion roareth.*" It was not a cry of distress and fear, but a shout of power, and the herald of vengeance upon enemies and usurpers. We have already seen who it is that is called "the Lion from the tribe of Judah." Of old it was written, "The Lord shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake." "The Lord shall roar from on high, and utter His voice from Jerusalem; and the heavens and the earth shall shake." "The Lord shall roar from on high, and utter His voice from His holy habitation: He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the

ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh, He will give them that are wicked to the sword." (Jer. xxv. 29—31.) And the great voice before us connects directly with these predictions. It is not the voice of a created angel, but the cry of the Almighty Judge Himself. As yet He is in His cloud, like the lion in his covert. But when He comes forth to set His feet upon the earth, the shout, like that of those who tread the grapes, shall be given, and the winepress of the Divine fury shall be trodden. It is the cry for and the herald of the oncoming judgments of God; and upon it follows,—

III.—A NOTABLE RESPONSE FROM HEAVEN.

"And when he cried, the seven thunders uttered their voices." Interpreters have been much tasked to tell what particular thunders are here meant. Seven times is thunder called "the voice of the Lord," in the 29th Psalm.

They are mentioned with *the definite article*.^{*} The force of this is that these are thunders of which the Apostle assumes that his readers *already have some knowledge*. And if we will only go back in the record, we will find that we have heard of them before. In the vision of the fourth chapter, John saw a "rainbow" encircling the throne, and here he speaks of *that* rainbow (*ἡ ἵρις*) as upon the head of this mighty Angel. And in that same vision he beheld and said "Out of the throne go forth lightnings, and voices, and thunders." They are not specified as "*seven*," but in the nature of the case, upon the principle on which the number seven is employed in this book, seven is their number. That is the number of dispensational completeness, and these thunders from the judgment throne are the thunders of the entire administration from that throne.

THE SEVEN THUNDERS OF THE THRONE.

They may, therefore, be very properly referred to as specifically "*the seven thunders*." Some detonations of these same thunders were also remarked in the eighth chapter; for, as the Priest-Angel turned the contents of His fire-filled censor upon the earth, "there followed *thunderings*, and *lightnings*, and *voices*." They are the judgment thunders, and hence must proceed from the judgment throne, and everything attendant on that throne takes the characteristic number seven: "seven torches," "seven spirits of God," "seven seals," "seven angels," seven trumpets," "seven vials;" and for the

^{*} This is one of several instances of the established rule that where anything is mentioned that has been spoken of before, it is preceded by the definite article. Therefore if the 144,000 Christians in heaven in Rev. xiv. were the same as the 144,000 Jews on earth in Rev. vii., the definite article *the* would be prefixed to them, but it is not so prefixed; therefore in Rev. xiv. we read, "I looked, and lo, a Lamb stood on Mount Zion, and with Him an hundred forty and four thousand, &c. The words would be *the* 144,000, if these were the same as the 144,000 previously mentioned in Rev. vii.—[EDITOR.]

ason, and in the same sense, necessarily thunders" of the Divine indignation.

seven thunders" are the judgment thunders of the throne of God. And when the Lion from the tribe of Judah gives his roar, as on the eve of the great day, these seven thunders give forth upon the prey, these seven thunders themselves in full sympathy with the proceeding of the righteous vengeance of the throne of God, majesty vocalises the sentences to be visited upon the guilty and still rebellious world. Verily, the angel could thus evoke the seven thunders of the mighty's wrath.

LANGUAGE OF THE SEVEN-FOLD THUNDER.

There is also a sort of personality ascribed to the thunders. It is amazing how everything takes on life, and becomes instinct with life, intelligent sympathy with the heavenly movements, and awful processes. The very thunders have a distinct articulation added to their terrific detonations. They speak; they give forth intelligible utterances. We heard what they said; and when the period of their utterance refers once comes, the dwellers on the earth doubtless also hear and understand them. This is an expression of the majesty of God, of His wrath upon transgressors; and the voices of the "seven thunders" were voices of condensed Divine indignation to be launched upon the wicked world, though the seer was not permitted to hear what they uttered.

At the beginning of these wonderful visions, John was commanded to write what he saw, and to make known unto the Churches. Therefore he says, *And the seven thunders spoke, I was about to write: and a voice out of the heaven, saying, Seal up the words which the seven thunders spoke, and write not.*" The command was absolute, and the seer obeyed it. What the seven thunders uttered, therefore, unwritten and unknown, and must remain unknown, till, amid the ongoings of the time, as here foreshown, they shall answer the voice of the mighty Angel. And, until then, enough, and best, that the children of men know no more upon this point than that of such thunders; that they have utterances in sympathy with the lion-cry of Christ when He proceeded to take possession of the sea; and that those voices, in all their terrific power, will be heard when the time comes.

NOTABLE DOCUMENT IN THE HAND OF THIS PERSON.*

The Angel proceeded to set His right foot upon the sea, and His left upon the land, the Apostle saw

* Again we have another instance of the established rule at verse 3, as regards the definite article *the*. If this little book be the same as the previously mentioned "Lamb's Book of Life with seven seals," in Rev. v. and xiii. 8, it would be spoken of

"in His hand a little book, or roll." This is a marked feature, and not without important significance. It is not the *main* thing in the vision, as Alford and some others have supposed, but it is an expressive accessory to the thrilling revelation.*

John says, "*The voice which I heard out of the heaven [I heard] again speaking with me, and saying, Go, take the book [or roll] which is opened in the hand of the Angel who standeth upon the sea and upon the land. And I went to the Angel, saying to Him, Give me the little book. And He saith to me, Take, and eat it. And I took the little book [or roll] out of the hand of the Angel, and ate it.*"

There is nothing sweeter than *the Gospel* to a willing and believing soul. The good things Jesus has obtained for us from the Father, and especially the title to them, are so suitable to us that every child of God can exclaim with the Psalmist: "How sweet are Thy words to my taste! Yea, sweeter than honey to the mouth!" The victory of the Lamb over sin and death—the meritorious repurchase of our alienated inheritance—the acknowledged right, and power, and gracious promise of our Lord, to tread down Satan under our feet, and bring us into the goodly land of rest—all these are involved with the roll from the Saviour's hand, and are like living waters to the thirsty, and precious manna to the spiritually hungry. But,

"E'en the rapture of pardon is mingled with fears,
And the cup of thanksgiving with penitent tears."

WHAT THE EATING OF THE BOOK INVOLVES.

No one can truly eat the book, but he "must prophesy." Its power in us is to send on errands, lead through scenes, and charge with offices and duties, full of hardships, trials, and many a bitterness. The roll of GOD'S WORD to Israel was in the mouth of Ezekiel "as honey for sweetness," but it carried him on a mission to which he "went in bitterness, in the heat of his spirit." It costs pains to be a full-souled believer, a faithful prophet, an unflinching candidate for an inheritance not seen as yet. And such dreadful "lamentation, and mourning, and woe," must come upon the unsanctified world before the precious charter Christ has obtained can go into full effect, that no true man can be other

as "*the Little Book*," but instead of this, it is introduced as "*a little book*" in verse 2. It is, therefore, most assuredly not the sealed book previously mentioned in Rev. v., but it is *the Bible*, which at this epoch is to be again opened and preached afresh by religious Reformers to the nations. The idea that St. John should eat up the Lamb's Sealed Book of Life which is required to be produced at the last judgment scene (Rev. xx. 12-15) is, of course, utterly untenable. But to eat the words of the Bible is an action which is quite intelligible and appropriate on the part of a prophet: "Thy words were found, and I did eat them." (Jeremiah xv. 16.)—[EDITOR.]

* This little book is mentioned four times—in verses 2, 9, 10 of Rev. x., and in the different MSS. and critical editions of the Apocalypse, and is called βιβλίον, βιβλαριδιον, βιβλιδαριδιον; all of which words are diminutives of βιβλος—different forms of the same word about equal in signification, and modified by the context.

than sad when he contemplates it. So the book in John's mouth was "sweet as honey;" but when he had eaten it, "his belly was made bitter." To receive as his own, and as the food of his soul, this precious book thrilled him with joy and gladness; but those scenes of blood and wrath to the dwellers upon the earth which must be enacted—those hardships to the flesh in holding faithfully to the holy document—those conflicts, and contradictions of sinners, and harrowing contumelies, and trying dangers, and laborious toils, attendant upon honest prophesying of these things,—all combined to make the effects of the book bitter in his body, though so sweet to the taste. It is all perfectly natural and easily accounted for, just as I have taken it. Even Jesus wept on the very eve of triumph, and while the hosannas of final glory were already heralding their approach. But we have yet to observe.—

V.—A NOTABLE PROCLAMATION.

"And the Angel whom I saw standing upon the sea and upon the land, lifted up his right hand into the heaven, and swore by Him that liveth for the ages of the ages, who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there shall be no more delay; but in the days of the voice of the seventh angel, when he shall sound, the mystery of God is [to be] fulfilled, even as He preached glad tidings to his servants the prophets."

The mystery of God is nothing more nor less than the final sum of all God's revelations and doings for the reinstatement of man into his lost inheritance. The fulfilment of this mystery is the final accomplishment of the last items of the Divine administrations which make up that sum—the ultimate realisation of all the foreannouncements made to and by any and every one of God's prophets in all the ages—the Gospel of the kingdom of heaven at length merged into full and everlasting fruition of that kingdom—the consummation of all things. And concerning this sundry particulars are here observable.

THE CHARACTER OF THE PROCLAMATION.

(1.) It is true Gospel. What God has made known concerning it is glad tidings, good news, the proper evangel. People shake their heads, and say, that we are quite beside the Gospel, if not beside ourselves, when we preach about the Second Coming of Christ and the end of all things; but this mighty Angel is of a different mind. Himself the very heart and soul and life of everything that is Gospel, and apart from whose person, utterances, and work there is no Gospel, He not only makes this consummation the one sole theme of, perhaps, the most

majestic, solemn, and formal proclamation ever put upon record, but at the same time, and after the same manner, and as part of the same awful discourse, affirms, that the same was and is the prime subject of all God's inspirations of all His prophets. We, therefore, plant ourselves upon all the divinest of records, and upon the most authentic, direct, and solemn of all sacred utterances, and say, that he whose Gospel drops and repudiates from its central themes the grand doctrine of the consummation of all things, as portrayed in this Apocalypse, is not—cannot be, the true Gospel of God.

THE GRAND CLIMACTERIC.

(2.) It is to be accomplished in the period of the seventh trumpet—"in the days of the seventh angel, when he shall sound." I say *period* of the seventh trumpet, for it spans a section of time, and its sounding is not over in an instant. The word is not *day*, but "*days*," as "*the days of Abraham*," "*the days of David*," "*the days of youth*," "*the days of Christ's sojourn on earth*." The greatest events of time transpire under this trumpet, and it may over-span years. It is the grand climacteric of the Apocalypse, and so of these mysterious administrations of God. And in the days which it embraces, the whole mystery of God shall be fulfilled, and everything foretold by the prophets consummated.

(3.) It will only come after long, repeated, and trying delay, if not on the part of God, yet in the estimates and expectations of His people. This is distinctly implied in the proclamation, the gist of which is to meet a feeling that the whole thing has receded so far into the distance as hardly to be any more within the bounds of sober credence. The idea is, that there *has* been delay, and repeated delay; that time has intervened, and lengthened itself out to very suspicious proportions; but that, notwithstanding, as God lives and controls all things, when once the period of the sixth trumpet is reached,

THERE SHALL BE NO MORE DELAY.

The Scriptures often allude to this postponement beyond all anticipation, and the temptation and ill-effects of it upon men. Peter tells of people to whom the thing is put off so long that they finally turn scoffers, and say, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning"; and in the same chapter he apologises for the fact that the grand event is so long deferred. It is implied in the fact that some servants shall say, "The Lord delayeth His coming." The same is perceptible in the parable of the Ten Virgins, where it is indicated that there will be such tarrying and delay that all the animation and zeal upon the subject largely

* The word here is *εὐαγγελίσαι, εὐαγγελίζω*, to address with good tidings, to preach the Gospel, to declare, including in the declaration always glad tidings, particularly of salvation.

subside, and all sink into a condition of apathy and deep slumber with regard to it.

There is no warrant for any one, at any time since the blessed Saviour ascended, to put away into the distant future that day when judgment shall begin. The true attitude of the Church, and that to which all the representations and admonitions of the Scriptures are framed, is to be looking and ready any day and every day for the coming of Christ to seize away His waiting and watching saints. But in faithfully assuming this attitude, and thus hoping and expecting the speedy fulfilment of what has been promised, the Church has been made to see one notable and quickening period after another pass away without bringing the promised consummation.

THE COMING OF THE CONSUMMATION SLOW.

Eve thought the Divine promise on the point of fulfilment when Cain was born, for she exclaimed, "I have gotten the man from the Lord"; but He whom she was expecting was yet 4,000 years away. When Simeon took the infant Saviour to his bosom, and sang his exulting *Nunc dimittis*, he supposed that the time for the consummation had arrived; but it was only the preliminary advent that he had lived to witness. When John the Baptist thundered his rugged calls to repentance through the wildernesses of Judea, the joyous burden of his soul and preaching was, that now the Consummator was come with winnowing fan to make the final separation between the chaff and the wheat; but what was most in his contemplation was yet a score of centuries off.

The early Christians were lively in their expectations that yet in their day the standard of the coming One would be seen unfurled in the sky, and all their hopes be consummated; but the days of the Apostles and of the apostolic fathers passed, and still "the Bridegroom tarried." The Reformation, with the revival of the primitive faith, revived the primitive hope that the great day must needs be very close at hand; but the days of the Reformers passed, and even yet the momentous period has not arrived.

THOUGH DELAYED, IT IS CERTAIN.

(4.) Though the coming of the final consummation

be slow, *it will come*. There is not another truth in God's Word that is so peculiarly authenticated. All the holy prophets since the world began have foretold it. All the evangelists and apostles have inwrought it in all their writings as one of the central and fixed things in the Divine purpose. Jesus Himself has given us parable on parable, precept upon precept, and promise upon promise, all directed to this one thing. And God hath certified it to all men, in that He hath raised up Christ from the dead. And after all the rest of the canon of inspiration was finished, another book was indited, making this its particular and specific theme; and in that book is a particular vision, in which the mighty Judge Himself appears and gives forth the most intense and awful asseveration on the subject.

With clouds for His garments and the rainbow for His crown—with His face shining as the sun and His feet glowing like pillars of fire—with a roll in His hand, lifted by His merit from the throne of infinite majesty, He stretches up His right hand into the sky, and *swears*—swears by the Eternal—swears by the power which has given birth and being to all things—that, in spite of all the mistakes, disappointments, delays, and consequent doubts upon the subject, what was made known to the ancient prophets shall be, and that the time shall come when *there shall be no more delay!*

Shall we, then, have any doubt upon the subject? Shall we suffer the many and long delays that have occurred, or that ever may occur, to drive us into the scoffers' ranks? True as the life of God—certain as the Divine eternity—unfailing as the Power which made the worlds—immutable as the oath of Jesus—*the great consummating day will come*, when the whole mystery of God shall be fulfilled. Unbelief, away! Misgiving, be thou buried in the depths of the sea! Doubt, be shamed into everlasting confusion! "Behold! He cometh with clouds, and every eye shall see Him, and they which pierced Him. Even so, Amen."

Holy One of heaven, have mercy upon us, and help us to hold fast the profession of our faith without wavering; for He is faithful that promised!

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THE SHIPS OF TARSHISH;

OR, GREAT BRITAIN IN UNFULFILLED PROPHECY.

BY THE REV. E. J. HYTCHE.

PART II.—THE LATTER DAYS OF TARSHISH.

Will Britain Take any Part in the Final Overthrow of Gentilism?—Her Contact with Antichrist and Subsequent Allegiance to Him—The Destruction of Her Navy by the Lord—Refugees from the Tyranny of Antichrist—The Ships of Britain Foremost in Conveying the Long-exiled Ten Tribes to the Holy Land—How will this Mission be Originated?—The spared Gentile Nations will Keep the Feast of Tabernacles at Jerusalem—The Gentile Embassy to the Holy City—The Lord's Supper Superseded in the Millennium—Britain's Interest in the Welfare of the Jews.

HAVING indicated in the March issue of the PROPHECIC NEWS, the reasons for inferring that Great Britain is the prophetic Tarshish—Bochart's theory as well as that of Michaelis, confirming this conclusion—we now consider and reply to the question—Will great Britain take any, and what part in the events which are predicted to end in the overthrow of Gentilism?

It would seem from Daniel xi. 26, that when Antichrist first contends for universal sway, he will be successfully opposed by the Kings of Egypt, and of Syro-Persia, on the part of the eastern nations. But on his second invasion of Egypt (Daniel xi. 29-30), his pretension will be encountered by the leading western maritime power, for we read that "the ships of Kittim (or Cyprus, which is synonymous with Great Britain) shall come against him." Roused to fury by this intervention, he will "be grieved (or enraged) and return to and have indignation against the Holy Covenant," which he had made for seven years with the Jews in Palestine as protector. From its commercial interests, to say nothing of Egypt being its highway to India, it is improbable that England would permit any power to conquer or control Egypt. This fact supplies the clue to the reason which leads England to send its ironclads in defence of the Egyptians. Thus foiled in his designs on Egypt, the great autocrat will order his troops to subjugate the Holy Land. This will lead the merchants of Tarshish to ask, in bitter mockery (Ezek. xxxvii. 13), "Hast thou come to take a spoil? hast thou gathered thy company to take a prey?" But, not content with this biting sarcasm, they will endeavour to overthrow the incipient Antichrist by their ironclads, either alone, or in concert with other western States.

BRITAIN'S CONTACT WITH ANTICHRIST.

Taking the dominant worship of Mammon in England, it is not, we fear, from any religious principle that Great Britain will then be antagonistic to the claims of Antichrist; for it will probably be more influenced by commercial reasons than by any higher

motives. We cannot wonder, then, that, if the navy of Great Britain at first succeeds in its antagonism to Antichrist, it will ultimately be defeated, and, as a result, become one of his ten vassal kingdoms. For it is one of the most painful characteristics of fallen humanity, how prone men are to worship greatness rather than goodness, for if the Peters of Russia, or the Napoleons of France, are only successful in their enterprises, they readily condone every crime, however flagrant. This caused the great advocate of hero-worship, Thomas Carlyle, to glorify brute force in the person of one of the most cruel, wicked and unscrupulous of modern conquerors, Frederick, mis-called "the great," of Prussia.

The "ships of Tarshish" will then apparently aid him—like the other western powers—in his assertion and assumption of universal power. Thus it is probable that England, as the leading western naval state, will send its navy to the River Euphrates, and to the Red Sea, so as to dominate the north and Palestine, and also to the Mediterranean border of the Holy Land, to secure the west. The last suggestion we gather from the prophecy of Balaam respecting the "latter days." For he said, in the spirit of prophecy (see Numb. xxii. 14, and 24), "Ships shall come from the coast of Kittim, and shall afflict Asshur (Assyria), and shall afflict Eber," or the Holy Land.

THE DESTRUCTION OF HER NAVY.

But all this seeming success will end in the total defeat of the ships of Kittim and Tarshish,—not however by human process, but by direct Divine interposition. For we learn, from Rev. viii. 9, that when the second apocalyptic angel sounds his woe-trumpet that "a third part of the ships in the (Mediterranean?) sea will be destroyed." This prediction applies to all vessels, but specially to Tarshish; for we read (Isa. iii. 12—16), "the day of Jehovah shall be on all the ships of Tarshish." Nor are we left in any doubt as to the agency which will be employed by God

"bow the haughtiness of man." For an inspired penman reports (Psa. xlviii. 7), "Thou breakest the ships of *Tarshish* with an *east wind*." Then, as the navy of England sails westward on its godless mission, it will be met by that euroclydon, or Levantes, to which vessels on the Mediterranean are so much exposed, and it will be wrecked and submerged by the whirling gulf. Thus will the Most High show His hatred of that spirit of Mammon which is now so much the besetting sin of Great Britain, as to impel its leading statesmen to advocate the selfish, godless principle—the gospel of selfishness,—in fact to "buy in the cheapest, and sell in the dearest market," and thus to ignore the rights and interests of other men. It is this plutocracy which will eventually cause God's judgments to fall so heavily on England; for the apostle James epitomised both the sin and the penalty, when, as the amanuensis of the Holy Spirit, he thus wrote (James v. 1—3), "Go to now, ye rich men, weep and howl for your miseries which shall come upon you! Your riches are corrupted, and your garments are moth-eaten: your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire, ye have heaped treasure together for the LAST DAYS."

REFUGEES FROM THE TYRANNY OF ANTICHRIST.

But, happily, after this terrible national collapse, there is grace in store for the heir of ancient Tarshish. It would seem that a remnant at least of its inhabitants will escape that guillotine, which will slaughter wholesale the non-worshippers of Antichrist or His image; (see Rev. xiii. 15-16: xx. 4). These will probably obey Christ's injunction (Matt. xxiv. 15—18). "When ye see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, then let them which be in Judea flee into the mountains." Though this command primarily applies to those who are in the Holy Land, it includes the principle of escaping if possible from the oppression of Antichrist everywhere. We have an illustration of this in our history, for our forefathers formed camps of refuge in the inaccessible fens and broads of Lincolnshire in order to escape from the terror of the Norman conquest. As history ever repeats itself, it is quite possible that these fens, as well as the Welsh mountains, will again afford a refuge to the fugitives who will resist Antichrist. If so, we may well infer that, like the woman who will bring forth the man-child, to rule the nations (Rev. xii. 6), they will be safe guarded by God, for the three years and a-half of the supreme rule of the Man of Sin. During this period not only will they be protected, but fed; for God has promised that (Isa. xxxiii. 16), "His place of defence shall be the munitions

(stronghold) of rocks: bread shall be given him; his waters shall be sure." Again it is possible that a large number of the reserve gathered at Megiddo, (Rev. xvi. 16), whilst Antichrist and his allied ten Kings invest Jerusalem may be included in his forces, not voluntarily, but solely through that conscription which threatens to become the universal law throughout the Roman world. They, therefore, will not be voluntary supporters, much less worshippers, of Antichrist, and so will be comparatively guiltless. It is this section of the Roman army, doubtless, to which Isaiah refers (lxvi. 19), "I will send those that escape of them unto the nations—to *Tarshish*, Pul, and Lud, that draw the bow, to Tubal, and Javan; to the isles afar off, that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles."

THE SHIPS OF BRITAIN FOREMOST IN CONVEYING TO THE HOLY LAND THE LONG-EXILED TEN TRIBES.

We also learn from Scripture that the navy of Tarshish will be foremost in conveying to their fatherland the long-exiled ten tribes. Isaiah was directed to indicate this important fact in two distinct prophecies—one indefinite, and the other so specific as to leave no doubt as to the nation intended. Thus in Isa. xviii. 1—7, we find an address to some maritime nation which lies "beyond the rivers of Ethiopia"—the analogue of which we have found in British India. To this honoured nation he says, "Go, ye swift messengers (steam vessels?) to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers (Gentile nations) have spoiled." As a result of obedience to this injunction, we find that this unnamed nation will "bring a present unto Jehovah of hosts of a people scattered and peeled," to the place of the name of Jehovah of hosts, the Mount Zion,—a restored and rebuilt Temple of Jerusalem.

But what Isaiah first reports in enigmatical terms as to the Gentile nation, who shall be thus honoured in bringing the welcome "present" of restored Israel to the Lord in Jerusalem, he afterwards indicates in unmistakable language. Thus we read (Isa. lx. 9), "Surely the isles shall wait for me, and the ships of *Tarshish* FIRST (and foremost) to bring thy sons from afar, their silver and their gold with them—unto the name of Jehovah thy God, and to the Holy One of Israel."

We may infer that this prediction chiefly concerns those lost ten tribes, who people the wilds of Central Asia. For we learn from Zech. xiii. 11—13, that the tribes of Judah, Benjamin, and Levi, will be in Jerusalem when it is invested by Antichrist. We

also learn (Isa. lxvi. 19-20), that the remnant of the spared Gentiles forces, will penetrate into Javan, or Arabia, Tubal or Circassia, and Lud or Asia Minor. These will "bring all your brethren for an offering unto Jehovah out of all nations upon horses and in chariots, and in litters, and upon mules, and upon swift beasts—to My holy mountain, Jerusalem."

HOW WILL THIS MISSION BE COMMENCED?

This honourable mission of the Tarshish navy to convey home the Israelitish "remnant" will, we infer, spring from the national conversion of Great Britain, through the preaching of the Gospel of Messiah's glory, by the spared Gentile forces of Antichrist. For we learn from Isa. lxvi. 19 and 20, that it is *after* the Gentiles who escape God's terrible judgments at Megiddo, and in the valley of Jehosaphat, have "declared Christ's glory among the Gentiles,"—that "they will bring the Jews as an offering unto Jehovah to 'His holy mountain' in Jerusalem."

Nor is this the last time that we hear of the alliance of Tarshish with restored and converted Israel. If there is anything which does not admit of two opinions respecting unfulfilled prophecy, it is this—that the representatives of the spared Gentile nations will keep the chief latter-day Hebrew festival in Jerusalem. This striking fact is recorded by Zechariah, who says (xiv. 16) that "It shall come to pass that every one that is left of all the nations which shall come against Jerusalem, shall even go up from year to year, to worship the King Jehovah of Hosts, and to *keep the feast of tabernacles*." We may assume that such homage will be rendered by their representatives, as it would be impossible for all the Gentiles to keep the feast in the holy city. This, in fact, is implied by the language of Isaiah who writes (xiv. 32), "What shall then one answer the *MESENTERS* of the nations? that Jehovah hath founded Zion; and the poor of His people shall trust in it." Hence wherever a British embassy is sent, there is England, so whoever are delegated to represent Great Britain at the feast of tabernacles, they will virtually be England.

THE GENTILE EMBASSAGE TO JERUSALEM.

Nor are we left in any doubt as to the reasons for this Gentile embassy to Jerusalem. For Messiah will visibly reign there, in fulfilment of the Divine promise recorded by Isaiah and repeated by the angel to Mary, (compare Isa. ix. 6-7, and Luke i. 32-33). It is to this period that Jeremiah doubtless referred when he wrote (iii. 17): "*At that time, they shall call Jerusalem the THRONE of Jehovah: and all nations shall be gathered to the name of Jehovah, in Jerusalem.*"

Nor will the representatives of the Gentiles come empty-handed to Jerusalem to keep the feast of

tabernacles. This Isaiah reports of the Gentiles at large, when he says of Abyssinians, and Ishmaelites, and Midianites "the wealth (margin) of the Gentiles shall come unto thee,—they shall bring gold and incense,—they shall come with acceptance on My altar; and I will glorify the house of My glory," (See Isa. lx. 5-7). But this fact that the Gentiles generally shall not come empty-handed to King Messiah is specially stated of Great Britain; for we read (Ps. lxxii. 10), that "the Kings of *Tarshish* and of the isles shall bring presents," or free-will offerings to the King of Kings.

For many generations, long indeed before the birth of our Lord, the Jews chanted the Great Hallel, or song of thanksgiving—which included the 113th to the 118th Psalm,—at the feast of tabernacles. Though we would not urge the opinion dogmatically, we think it is probable that the Gentile delegation, as well as restored Israel, will find in these consecrated Psalms a fitting expression of the universal praise at this ancient festival. Now, indeed, will the Hallel have been sung on so glorious an occasion. For as v. 24 of the 118th Psalm says: "*This is the DAY which Jehovah hath made: we will rejoice and be glad in it.*" This Psalm was repeatedly applied by Christ both to Himself and to this period; see (Matt. xxi. 42; and Isa. xxiii. 39). And there is no Hebrew commentator who does not intimate that for its fulfilment we must wait till the times of Messiah. Well, then, may the great Hallel be sung at the feast of tabernacles, during the Millennium, for (Cor. ii. 17) "the DAY will break and the shadows flee away," which have darkened this earth for nigh six thousand years.

THE "FEAST OF TABERNACLES" IN THE MILLENNIUM.

And here it may be intimated that the feast of tabernacles may possibly replace the Lord's Supper during the Millennium. Precious as is the rite which so strikingly speaks of Christ's substitutionary work and of His second coming, we know that is only of temporary observance, and that it will cease when the King returns, and when again (Zech. xiv. 4), "His feet stand upon the Mount of Olives." This fact is intimated by the Apostle Paul, who says, (Cor. xi. 26), "As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death, *TILL He come.*" With a present Lord, this *rite of remembrance* will be no longer necessary; but as personal homage will still be required, the feast of tabernacles, held as it will be in Jerusalem, will give the fitting opportunity in the very presence of the King.

It is thus seen that whether Tarshish is honoured to convey to their fatherland the long-exiled Jews, or observe the feast of tabernacles in the presence of Messiah—that its idolatrous commercial spirit will

cease, and all its activities be of a religious character.

BRITAIN'S INTEREST IN THE JEWS.

If we are right in our exegesis, and Tarshish is but a synonym for its heir, Great Britain, we may infer that the promise attached to those who obey God (Ps. cxxii. 6), and "pray for the peace of Jerusalem—*they shall prosper who love thee*," is as true now as it will be in the Messianic age. For no people is so interested in Jewish conversion as are the British. Take away, indeed, the societies for Jewish evangelisation for which Great Britain is so remarkable, it is not too much to affirm, that little would be done by other nations to save that "remnant according to the election of grace," (Rom. xi. 5) which existed in the apostolic age, and which has been so brilliantly illustrated by Neander in our days. Nor need we fear that this care shown by Tarshish for His covenant people will be forgotten or unrewarded at the winding up of this dispensation. For the principle which God enunciated to Abraham (Gen. xi. 3), "I

will bless them that bless thee," and which Balaam in the spirit of prophecy extended to the whole Hebrew race, especially in the "latter days" (Num. xxiv. 9),—is as true now as when it was first uttered. And, if there were any doubt about the question, the fact that Tarshish or Great Britain will be chief in the restoration of the Jews to the Holy Land, these predictions of Isaiah would settle the question.

The Lord hasten the gladsome day, for then the whole world—Gentile as well as Jew—will be ruled by King Messiah; and the promise given to Abraham nigh 4,000 years ago, be fully realised—(compare Gen. xxii. 18, and Gal. iii. 16), "In thy seed (Christ) shall ALL the nations of the earth be blessed." Well, then, might David when as a prophet, he foresaw the benign sign of his Divine descendant, burst into this rapturous choral (Psa. lxxii. 18-19), "Blessed be Jehovah God—the God of Israel,—who only doeth wondrous things; and blessed be His glorious name for ever: and let the whole earth be filled with His Glory. Amen, and Amen!"

THE PAROUSIA AND THE EPIPHANY.

BY WILLIAM MAUDE.

An Allegory—The Distinction Between the Parousia and Christ's Glorious Manifestation—The Two-fold Idea in the Word "Parousia"—The Visible Appearance of Christ—The Unseen Parousia of Christ will Terminate with His Epiphany to the World—An Important Point in Chronology—A Striking and Suggestive Analogy—The Period of the Final Epiphany—The Sign of Christ's Presence Spoken of in Matthew xxiv.—The View of the Rev. G. H. Pember—What is "the Sign of the Son of Man?"

THE great city had risen in rebellion against the king. A council of ten of the notables had issued a manifesto declaring his deposition, if alive, but affirming their conviction that he was, in point of fact, dead, and announcing further their determination to elect one of their own order dictator in his place, whose image would be set up in the great temple, and all men be commanded to pay it divine honours, under pain of death. The greatest excitement and consternation of course prevailed. Those who did not credit the report of the king's death were yet greatly perplexed by the fact that he seemed to take no cognisance of what had taken place. Day after day and month after month passed away, and still no royal proclamation was made public; no armies encompassed the rebellious city; no cannon breached the walls from which the rebel flag floated in apparent triumph. Suddenly, however, a mysterious rumour spread through the city that the king had indeed arrived, and was there, if not within the walls, at least in the immediate neighbourhood, and would speedily take effectual means for crushing the rebellion. Still, the only

evidence that could be adduced that such was the fact, rested on the circumstance that certain persons among the citizens, whose unshaken loyalty to the king was well known, *had suddenly disappeared*, having, it was said, been summoned to the king's presence, to prove their fidelity, and confer with him as to the measures about to be taken. But the days passed on, and this circumstance was almost forgotten in the new interest excited by the *setting-up of the image of the now elected dictator in the temple*—when, one morning, as the watchmen upon the walls looked out in the early dawn, they beheld, with terror and astonishment, the royal banner floating from the keep of a neighbouring castle, while, from its open gates, a vast and glittering army, with the king himself at its head, was already advancing on the doomed city. A wild alarm was at once raised, the rebellious citizens hastily armed themselves as best they could, and, putting themselves under the command of the dictator, went forth to do battle with the king's forces. But the conflict was short, though terrible: the rebels were utterly defeated, their leader slain, and ere sunset the city was in the possession of

the royal army, and the king's authority completely re-established.

THE DISTINCTION BETWEEN THE PAROUSIA AND CHRIST'S GLORIOUS MANIFESTATION.

Thus, under the guise of a simple allegory, I have endeavoured to indicate the character of the distinction revealed in the prophetic writings of the New Testament between the *Parousia*, or presence of Christ in the ærial heavens, dating from the first rapture of the waiting saints, and His *Epiphany*, or manifestation in power and great glory, to destroy His enemies and establish His kingdom upon earth; the secret arrival of the king and his summons to his trusted friends corresponding to the former, while His subsequent visible appearance in victorious wrath answers to the latter.

When the future predicted return of the Lord Jesus Christ to this earth is spoken of in the New Testament, the Greek word which is generally used to describe that great event is "the *parousia*" (*ἡ παρουσία*), and in this connection it occurs *seventeen* times in the following passages:—

Matt. xxiv. 3—"What shall be the sign of Thy *parousia*, and of the end of the world [age]?"

Matt. xxv. 27, 37, 32—"So shall also the *parousia* of the Son of Man be."

1 Cor. xv. 23—"They that are Christ's at [in] His *parousia*."

1 Thess. ii. 19—"Are not even ye at [in] His *parousia*?"

1 Thess. iii. 13—"At [in] the *parousia* of our Lord Jesus Christ."

1 Thess. iv. 15—"Who are alive, and remain unto the *parousia* of the Lord."

1 Thess. v. 23—"Blameless unto [in] the *parousia* of our Lord Jesus Christ."

2 Thess. ii. 1—"By the *parousia* of our Lord Jesus Christ."

2 Thess. ii. 8—"Destroy with the brightness (*epiphany*) of His *parousia*."

James v. 7—"Be patient, brethren, unto the *parousia* of the Lord."

James v. 8—"For the *parousia* of the Lord draweth nigh."

2 Pet. i. 16—"The power and *parousia* of our Lord Jesus Christ."

2 Pet. iii. 4—"Where is the promise of His *parousia*?"

1 John ii. 28—"Be not ashamed before Him at [in] His *parousia*."

In *one* passage it is used in reference to the last personal Antichrist:—

2 Thess. ii. 8—"Whose *parousia* is after the working of Satan."

And, lastly, in *three* passages it has reference to ordinary persons:—

1 Cor. xvi. 17—"I was glad of the *parousia* of Stephanus."

2 Cor. vii. 6, 7—"God, that comforted us by the *parousia* of Titus, and not by His *parousia* only."

Phil. i. 26—"By my *parousia* to you again."

THE TWOFOLD IDEA IN THE WORD "PAROUSIA"

Now, in all these cases, in our authorised version the word is uniformly rendered "coming"; but in the revised version, while this rendering is retained in the text, "presence" is invariably placed in the margin as the Greek equivalent. That "*parousia*" does, indeed, primarily and strictly mean "presence" rather than "coming," is beyond question, though, of course, both these ideas are involved, inasmuch as a person must needs have come to a certain place in order to be present there. Cremer, in his *Lexicon*, gives the two meanings: "1, *presence*, 2 Cor. x. 16; Phil. ii. 12; 2, *arrival*, 1 Cor. xvi. 17." But, in point of fact, these two meanings are, generally speaking, inseparably connected, though emphasis is sometimes laid on the one and sometimes on the other idea. Unfortunately, however, we have no word in the English language which serves to combine them, and they could only be expressed by the awkward circumlocution, 'coming to be present.' Thus the great German critic, Ewald, says: "The *παρουσία* *χριστοῦ* perfectly corresponds with the presence or dwelling (*shaken*) of God in the Old Testament; the permanent dwelling of the King, where His people ever behold Him, and are ever shielded by Him. During the present imperfect state He is not so actually and fully present as His people hope and long for. Even when the expression more immediately denotes the *advent*, it still always includes the idea of a *permanent dwelling from that coming onward*." Hence, when the *parousia* of Christ is spoken of in the prophetic Scriptures, we are to understand not simply the event which divides in point of time His present absence from His future presence, but rather that future presence itself from a certain point of time, and for a period, the duration of which must be otherwise determined.

But there is another Greek word used also, though less frequently, in the New Testament with reference to our Lord's Second Advent. This word is *Epiphany* (*ἐπιφάνεια*), and occurs in the following passages:—

1 Tim. vi. 14—"The *epiphany* of our Lord Jesus Christ."

2 Tim. i. 10—"Made manifest by the *epiphany* of our Saviour Jesus Christ."^o

^o In this passage the reference is to the First Advent.

m. iv. 1:—"Who shall judge the quick and dead at his *epiphany*."

m. iv. 8—"Unto all them also that love His *epiphany*."

s ii. 13—"Looking for the glorious *epiphany* of our great God and Saviour Jesus Christ."

THE VISIBLE APPEARANCE OF CHRIST.

the one and only meaning of *ἐπιφάνεια* is *station*; the visible appearance of the person of. Hence, when the New Testament speak of the future *parousia* and the coming of Christ, they do not necessarily refer to an event occurring at the same point of time. On the contrary, the *epiphany* is only one phase of the *parousia*, as is clearly taught us in one very important passage in which we have the two words in juxtaposition; 2 Thess. ii. 8—"And then shall the wicked be revealed, whom the Lord shall slay with the breath of His mouth, and shall appear with the *epiphany* of His *parousia*." "Here the word *epiphany* is used," as Mr. Pember correctly says,^o "of the manifestation of Christ to the world, of the flashing forth of His glory when the time of the unseen presence is ended." Perhaps the connection, and at the same time the connection of the *epiphany* with the *parousia* may be illustrated by the following: I am sitting in a room, and a friend enters it, but I am prevented from seeing him for a while by the fact that there is a screen interposed between us; nevertheless I am conscious that he is there, and we do not enter into conversation; this is his *parousia*. Suddenly, however, he appears from behind the screen and advances towards me. Now, I am not conscious of my friend's presence, I not only do not hear his voice, but I actually *see* him standing before me; this is his *epiphany*.

CHRIST'S UNSEEN PAROUSIA WILL TERMINATE WITH HIS EPIPHANY TO THE WORLD.

The passage in Second Thessalonians, to which allusion has just been made, the *epiphany* spoken of to the world, and has place chronologically at the close of the period of Christ's unseen *parousia*. It is important to bear in mind, as Mr. Pember points out, that there may be, and doubtless is, a previous *epiphany* of Christ to His risen and translated saints when they are caught up to meet Him in the air, at the commencement of His secret presence. This consideration sufficiently meets the objection sometimes founded on such a passage as 2 Thess. i. 13, wherein believers are exhorted to "live looking for the blessed hope and appearing

(*epiphany*) of the glory of our great God and Saviour Jesus Christ," taken in connection with certain other passages—as, e.g., 1 Thess. iv. 15, wherein the *parousia* is set forth as the object of the Christian's hope. For how, it is asked very pertinently, can both the *parousia* and the *epiphany* be looked for and prepared for, *unless* they are strictly synchronous? In other words, how can the translated saints, who are already in the presence of Christ, still be looking for His manifestation as a yet future event? The answer is, to the risen and translated saints the presence and the manifestation of Christ *will be* synchronous, but *not so to the world*; to the world it will mark the termination of His hitherto unseen and unrecognised presence.

A similar difficulty has sometimes been based on the common reading of 2 Tim. iv. 1: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing (*epiphany*) and His kingdom." But this is one of the many passages in reference to which the student of prophecy is much indebted to the revised version, for the more correct reading of it therein given completely cuts away this ground of objection. The passage correctly rendered reads thus: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by His appearing and His kingdom." Where, it will be observed, the judgment of the living and the dead is by no means tied down chronologically to the period of His *epiphany*; which connection would, moreover, be altogether inconsistent with the whole doctrine of the first resurrection.

AN IMPORTANT POINT IN CHRONOLOGY.

A very interesting question may here be raised in connection with our subject—viz., what actual period of time may we suppose will be covered by the unmanifested presence of Christ, and how will this period stand connected, chronologically, with preceding and succeeding events? As regards the former of these points,—the exact period of time to which the unmanifested presence of Christ will extend, we do not appear to possess, in Scripture, the necessary data by which actually to determine it; nevertheless, there does exist a certain amount of indirect evidence which may lead us to infer that it will extend to seven years—i.e., the seventieth separated week of Daniel's seventy weeks, which, we know, will be terminated by Christ's visible manifestation to the world, when He "shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. i. 7-8);

* "The Great Prophecies," p. 365.

and when, as Zechariah tells us, "His feet shall stand on the Mount of Olives" (Zech. xiv. 4).

A STRIKING AND SUGGESTIVE ANALOGY.

In support of this conclusion, we have, as Canon Chester has pointed out in the February number of the *PROPHETIC NEWS*, the "striking analogy instituted by our blessed Lord, between the days of Noah and those of the coming of the Son of Man, one feature of which, in the latter, He affirms to be the taking of the one and the leaving of the other, of two in the bed, and at the mill, and in the field." Now, if we look for some chronological parallel between the days of Noah and the period of Christ's future presence, we find that *there was an interval of seven days*—answering to the seven years of Daniel's last week—between the summons addressed to Noah by the Lord to enter into the ark, and all his household with him, and the out-pouring of the waters of the flood upon the earth. (Gen. vii. 1—10.) And the significance of this parallel is certainly increased by the fact that the apostle Peter, also speaking of the resemblance between these two periods, says:—"For if God . . . spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when He brought a flood upon the world of the ungodly; . . . the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment" (2 Pet. ii. 4—9.) The same view, we observe, is taken by Mr. Pember, in his "Great Prophecies," for he writes thus: "The word (presence) is used, not merely of the descent of Christ from the high heavens, but of the whole period of His sojourn in the air, which will, it seems, occupy at least seven years." During this time His people will be caught up to Him; some immediately upon His descent, others later. But all are included in Paul's description (1 Cor. xv. 23), "they that are Christ's at (in *it*,—during) His presence."

As regards the connection in which the presence of Christ in the air stands to preceding and subsequent events, its termination must, as we have seen, coincide with the Lord's visible advent in judgment; that sublime and awful event spoken of in Revelation, chapter i.: "Behold, He cometh with the clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." When this wonderful transition period will *commence* is not, however, revealed; we only *know* that its commencement will synchronise with the resurrection of the sleeping, and the rapture of the living and waiting saints: when "the Lord shall descend from heaven with a shout, (a word of command, heard only by those to whom it

shall be addressed,) with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord" (1 Thess. iv. 16-17). For the rest we can only *surmise* that it will commence some seven years previous to the Lord's final epiphany.

THE PERIOD OF THE FINAL EPIPHANY.

But the date of its commencement God has kept "in His own power," in order that His Church may ever preserve a waiting and watchful attitude. What the *chief events* are, which must needs come to pass before the Lord's final epiphany, is clearly revealed to us in the prophetic word, but which of these events, if any, must come to pass ere the Lord shall descend into the air and gather His waiting saints unto Him, is hidden from our eyes. That blessed day and hour—which should ever be the cynosure of the believer's supremest hope—may, for ought we know, take place to-morrow, or it may yet be delayed for many a weary year; but, meanwhile, the Saviour's own loving admonition to each and all of His people is this: "Watch, therefore; for ye know not what day your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready, for in such an hour as ye think not, the Son of Man cometh" (Matt. xiv).

THE SIGN OF CHRIST'S PRESENCE.

There yet remains one other question, to which it seems needful that some reference should be made before these remarks are brought to a conclusion, and that is, what will be the nature of the *sign of Christ's presence* spoken of in the 24th chapter of St. Matthew's Gospel? At the commencement of that chapter, we find the disciples asking their beloved Lord this threefold question: "When shall these things be? and what shall be the *sign of Thy presence*, and of the end of the age?" "What shall be the sign of Thy presence?" The Master's answer to this part of the inquiry more particularly, is contained in the 29th and 30th verses: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

VIEW OF THE REV. G. H. PEMBER.

Who would identify this "sign of Christ's with the translation of the waiting saints," (*i.e.*, that of the Antediluvians and that omits), he says, "the silent removal of as was the sign that the day of grace had Will there, then, be any similar sign to at Christ is in the air, and that the Day has come? This question is answered iv. 38—42, and further explanation may in the first epistle to the Thessalonians. will one day be surprised by the sudden intable disappearance of many persons in their ordinary occupations. Two men ring in the field in the middle of the day: antaneously vanish. His bewildered y still see upon the ground the garment een put off for 12000. But the man will 'one woman will be guiding the daily orn in early morning; the hand of one er companion will look up and see that onger in her place. Two persons—the evidently to a man and his wife—will be bed at night: the one will be taken away, er will awake to solitude and bereavement. his sign is given, then was for the earth ! Those who shall be accounted worthy ll have been removed from the world: irit will no longer restrain the mystery ss; nor will the judgments of God be . . . Thus does our Lord describe the presence."†

IS THE SIGN OF THE SON OF MAN?

there is no doubt that the removal of saints will be a sign—and a very startling

of grace" will not have passed when the waiting saints in the country such a revival as the world has never known before. See Rev. vii. 9—15; xiv. 6-7. &c.

sent Mr. Pember's interesting and important article Translation of Waiting and Watchful Christians, in of THE PATRISTIC NEWS.—[Ed.]

and awakening one—of the presence of Christ in the aerial region, it certainly cannot be "the sign of the Son of Man" spoken of in Matthew xxiv., and that for three reasons: Firstly, this sign will be an *earthly* sign, manifesting itself here below amongst men, whereas "the sign of the Son of Man" will be a *celestial* sign, "in the heaven" as we are distinctly told (Matt. xxiv. 30). Secondly, the removal of the waiting saints will take place, presumably, at the commencement of the seven years, but "the sign of the Son of Man" is not to appear till the termination of the great tribulation, which will end the seven years, for it is written, "Immediately after the tribulation of those days, . . . *then* (τότε) shall appear the sign of the Son of Man" (Matt. xxiv. 29-30). And, lastly, whereas the rapture of the waiting saints takes place some considerable time previous to Christ's epiphany to the world, the appearing of "the sign of the Son of Man" will be the immediate precursor of that great event, for we read again: "Then shall appear the sign of the Son of Man in heaven; and *then* (τότε) shall all the tribes of the earth mourn, and *they shall see the Son of Man coming in the clouds of heaven with power and great glory*" (Matt. xxiv. 30). Plainly, then, "the sign of the Son of Man in the heaven cannot be the disappearance of God's chosen ones from earth. What it will be cannot with any certainty be determined, the most strange and various suppositions have been hazarded on the subject, much the most probable, to my own mind, being that it will be the visible descent of the New Jerusalem, covered with the Shechinah—ever throughout Scripture the visible manifestation of the Divine presence—covering it as with a veil of light. But, however that may be, we may rest assured, that when seen it will at once be recognised, for it will in truth be but as the flinging open of the golden gates through which the King eternal, immortal, invisible, shall appear in the glory of His Father with His holy angels to occupy the throne of a regenerated world.

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V.—“THE KINGDOM OF ISRAEL.”

The Primary Constitution of the Kingdom of Israel—The Covenant with Abraham—God's Declarations to Moses—The Theocracy Suspended—The Design of the Hebrew Polity—A Human King Given in Anger—The Revolt of the Tribes—The Future Occupancy of David's Throne—Christ the Coming King in Israel—False Modes of Prophetic Interpretation—Israel's Mistake at Christ's First Coming—The Manner of Inaugurating the Future Universal Kingdom—Daniel's Visions of the “Image,” and the “Beasts”—The Kingdom to be One of Triumph—Further Prophetic Testimony—The “Empire of the World”—New Testament Declarations—The Universal and All-glorious King.

THE Kingdom of Israel, in its primary constitution, was an ecclesiastical and civil polity. The supreme government was neither human nor angelical, but regulated by the intermediate superintendence of the Divine presence and conduct, might justly be denominated a theocracy. Whatever subordinate agents were commissioned as vicegerents in the administration of its concerns, the first and only King of Israel was God Himself.

In the renewal of the covenant with Abraham, which included the grant of the land of Canaan to the Patriarch and to his seed as an everlasting possession, the original promise, “I will make thee a great nation” (Gen. xii. 2), was thus enlarged, “I will make nations of thee, and kings shall come out of thee” (Gen. xvii. 6).

On the declaration of the covenant in Horeb, the Divine supremacy and superintendence were more clearly announced. The descendants of Abraham on their deliverance out of Egypt, were more distinctly recognised as the people of God. “Judah was His sanctuary, and Israel His dominion” (Psalm cxiv. 2), the subjects of His peculiar government and guidance. The Mosaical administration superseded the Patriarchal, the lively oracles were received by the Church in the wilderness, and the regal dispensation was established on the Mount of Sinai (Exod. xix. 2; Acts vii. 18). “And Moses went up unto God, and the Lord called unto him out of the mountain, saying, ‘Thus thou shalt say unto the House of Jacob and tell the Children of Israel,—Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto Myself; now, therefore, if you will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people, for all the earth is Mine; and ye shall be unto Me a kingdom of priests and an holy nation.’”

THE KINGSHIP OF GOD SUSPENDED.

Moses was but a viceroy, though called “King over Israel” (Deut. xxxiii. 5). The Lord said to Moses, “As I was with Moses,

so will I be with thee” (Joshua i. 1 and 5). On the decease of Joshua, the government was administered by prophets, priests, and judges; but during all this period the supreme theocracy continued uninterrupted. “The Lord was with the judge” (Judge ii. 18). And when the elders of Israel gathered themselves together, and said unto Samuel, who had made his sons judges over Israel, “Make us a king to judge us, like all the nations,” the thing was evil in the eyes of Samuel, and Samuel prayed unto the Lord, and the Lord said unto Samuel, “Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected Me, that I should not reign over them” (1 Sam. viii. 7; xii. 12). “Ye said unto Me, nay, but a king shall reign over us, when the Lord your God was your king.”

Two material objects appear to be combined in one design by the institution of the Hebrew polity,—the preservation of the knowledge of the one God as the Creator, and as the moral governor of the universe. True religion and civil subjection were closely compacted together—devotion towards God, and obedience to the powers ordained of Him, were enjoined by the same sanction, and held as of common obligation. The disruption of one tie led to the dissolution of the other. Resistance against human authority was accompanied by the renunciation of a heavenly King. The close relation in principle between sedition and impiety was exemplified in the days of Moses and of Samuel. “Our fathers would not obey, but thrust Him from them, and in their hearts turned back again unto Egypt, saying unto Aaron, ‘Make us gods to go before us, for as for this Moses, which brought us out of the land of Egypt, we wot not what has become of him’” (Acts vii. 39).

A HUMAN KING GIVEN IN ANGER.

So, when “the people refused to obey the voice of Samuel, and they said nay, but we will have a king over us, that we may be like all the nations, and that our king may judge us and go out before us”

n. viii. 19-20), the Lord said concerning them "I will make thee a king in Mine anger, and took him in My wrath" (Hosea xiii. 11). The dishonouring character of Israel was lost, discontent was division, and revolt issued in idolatry. Government and religion fell, as they stood, together; priests were made of the lowest of the people, calves were set up in Dan and Bethel, and the kingdom of Israel was rent in twain. The downfall of Israel from the Divine government, and the subsequent revolt of the Ten Tribes, were ruled by Providence, to promote the final establishment of that kingdom to come, the future consummation of which appears to be the great scope of the word of prophecy, as the closing and consummation of the whole mystery of God. The accession of Saul to the kingdom of Israel, the establishment of the throne of David, in the seed, according to the flesh, the kingdom of Israel was to be set up for ever in a peaceful and triumphant state, adumbrated by the reign of Solomon his son, commenced during the life of his father. The revolt of the tribes, to omit other particulars, which it might be permitted to answer in the divine economy, still serves this important end, of proving that the kingdom finally to be established in the seed of David cannot yet have commenced, because in that the breach is to be repaired. The tribes of Israel and Judah are to be united in one people, under one head, one fold, under one shepherd, one kingdom, under one king, "One nation shall I make of them, upon the mountains; and one king shall I set over them all, and they shall no more be two kingdoms, neither shall they be divided into two kingdoms any more at all" (Ezek. xxvii. 22). "The remnant of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim. Afterward shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and His voice in the latter days" (Hos. iii. 4-5).

THE THRONE OF DAVID YET TO BE OCCUPIED.

The separation between the kingdoms of Israel and Judah did not take place till after the death of Solomon, the son of Jesse; and as the condition of the remnant of Israel could not at that, or any time elapsed, correspond with the last cited passages of Ezekiel and Hosea, it follows, as a necessary consequence, that either the former David must be taken from the dead, and actually sit again upon the throne of Israel, or some person typified by him (if there be meaning in language or truth in prophecy) be yet expected, to occupy that station in the future. The general consent of Jewish and Chris-

tian interpretation admits that David is spoken of in the sacred Scriptures as a type of the Messiah; and that David himself speaks continually in the person of the Christ, rather than in his proper character, is a point now sufficiently ascertained, and additional illustration may be deemed superfluous.

Our Lord's last declaration to His disciples is decisive as to the prophetic and typical relation of the Book of Psalms, and their application to transactions manifestly subsequent to His incarnation and sufferings. "All things must be fulfilled which are written in the Law, and in the Prophets, and in the Psalms, concerning Me" (Luke xxiv. 44). The duty of a Christian inquirer is to follow the line and rule of interpretation adopted by the Saviour, when, "beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things concerning Himself (verse 27). The mode He pursued as to His suffering, is equally applicable to His triumphant kingdom; and the result of comparing Scripture with Scripture will be, that a kingdom is yet to come, in which Christ will sit on the throne of David as king of Israel; and that this can be neither the kingdom of God within us, nor the eternal throne of God in the highest heaven, is manifest from the consideration, that the literal David (His father according to the flesh) never could be supposed to set up the one, and never can be expected to sit upon the other.

THE KINGDOM OF ISRAEL TO BE RESTORED IN THE PERSON OF CHRIST, THE JEWISH MESSIAH.

With this preliminary remark, which, if correct, must never be lost sight of in the inquiry, we proceed to search the Scriptures, and to consider what grounds they afford to sanction the expectation of a kingdom of Israel yet to come, or, rather, to be restored in the person of the Messiah, as a descendant of David, according to the flesh.

It has generally been supposed—rather on admission than examination—that all promises and prophecies of this character were fulfilled at the incarnation of Christ in His personal ministry, and that they are altogether satisfied and accomplished in the spiritual dominion which He still exercises, according to His promise, in His believing people; or that the complete establishment of His triumphant and glorious kingdom is reserved and definitely postponed unto the last state of eternal blessedness in heaven, after the destruction of the world.

In support of this opinion, such a passage as "the kingdom of God is within you" will be cited with ready confidence, and received as a sufficient answer to the expectation of any other upon earth, forgetting that the expression, "The kingdoms of this world, are become (the kingdom) of our Lord and

His Christ," is equally clear and decisive (or rather more so, according to the original and the context) as to the certainty of a temporal and earthly kingdom, far exceeding that of David or of Solomon.

The fact is that, by *opposing* passages of Scripture to one another, instead of *comparing* them, and thus observing their consistency and respective applications, we mutilate the character of both, cast them out of our hands, as it were, and break them to pieces, as Moses did the first tables of the law; whereas, by holding them up together, we may find them to be as consistent as the two parts of the ancient Decalogue itself.

ISRAEL'S MISTAKE AT CHRIST'S FIRST COMING.

At the first coming of the Saviour to establish His spiritual kingdom, the children of Israel, to whom He was sent, were pre-occupied by the numerous and distinct declarations of prophecy concerning their final deliverance and emancipation on the establishment of the kingdom given by covenant to David, and at that time subjugated by the Romans. Nothing could, therefore, be more natural than the *expectation* expressed by the disciples of Emmaus:—"We trusted that it had been He which should have redeemed Israel" (a tyrannide Romanorum est in his verbis descriptio Messiae ex recepta eorum temporum sententiâ. *Polo in loc.* Luke xxiv. 21). Our Lord said nothing at the time to refute such an expectation as groundless, but upbraided the disciples for not observing and believing what the prophets had also spoken concerning the sufferings which were to *precede*: "Ought not Christ to have suffered these things?" Afterwards, when the question was distinctly put to Him, "Lord, wilt Thou, *at this time*, restore *again* the kingdom to Israel?" His answer cast no doubt on the *expectation itself*, but respected only the *time* of its accomplishment: "It is not for you to know the times and the seasons which the Father hath put in His own power" (Acts i. 6-7). "To everything there is a season and a time for every purpose under the heaven" (Ecc. iii. 1), and the season was now arrived for a more complete establishment of the *spiritual kingdom*, which the disciples had before been commissioned to set up immediately, beginning at Jerusalem—a manifest proof that, neither in the question of the disciples nor in the answer of our Lord, was any reference had to the spiritual kingdom, for that had no *fixed time of commencement*; and the *set time* for its enlargement was come, and was already known.

HOW THE FUTURE KINGDOM OF CHRIST WILL COMMENCE IS DISTINCTLY DECLARED.

It is worthy, however, of remark that, at a period when the knowledge of the time of another kingdom (that of Israel) was hidden, the manner of its com-

mencement was specially declared: "This same Jesus which is taken up from you into heaven shall so come in like MANNER as ye have seen Him go into heaven." "A cloud received Him out of their sight." The coming of Christ and the kingdom to come are manifestly coincident. When the kingdom of Israel was first established (Exod. xix. 5-6), the Lord said unto Moses, "Lo! I come unto thee in a thick cloud" (ver. 9). When John, "in the kingdom of patience," received a fuller revelation concerning the Son of Man coming in His kingdom of *power*, he says, concerning that, "Behold! He cometh with clouds" (Rev. i. 7). Our Lord testified the same to Caiaphas: "Ye shall see the Son of Man sitting at the right hand of *power*, and coming in the clouds of heaven" (Mark xiv. 62). This declaration, being made to a high priest, might refer to the same testimony in the prophecy of Daniel, by which it appears that the kingdom to be set up is the same with the *kingdom of Israel*.

DANIEL'S VISIONS OF THE "IMAGE" AND THE "BEASTS."

When the metal image representing the monarchies or kingdoms of *this world* is broken by the stone which becomes a mountain and filleth "THE WHOLE EARTH," the toes represent the ten or several sovereignties of the Roman empire: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed" (Dan. ii. 44); or, as explained in the same verse, "The kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms."

In the corresponding vision of the four beasts (chap. vii.), the prophet is told, "These great beasts, which are four, are four kings (or monarchies) which shall arise out of the earth"; and, on the destruction of the last, "one like the Son of Man came with the clouds of heaven," to whom there was given "dominion and glory, and a kingdom, that all people, nations, and languages should serve Him," which is afterwards (verse 27) said to be "under the whole heaven," and, by consequence, *over and upon the whole earth*. And this kingdom is thine (ver. 18, 22, and 27) said to be given also to the saints of the Most High. Compare these expressions with the promise of Christ to His disciples: "I appoint unto you a kingdom, as My Father hath appointed unto Me." "In the regeneration, *when the Son of Man shall sit on the throne of His glory*, ye also shall sit on twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). "Ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God." "And they shall come from the east and the west, and from the north and the south, and shall sit down in the kingdom of God" (Luke xiii.)

under the hundred and forty-four thousand of all the tribes of the children of Israel, with multitude which no man could number, of all is and kindreds and people and tongues, which before the *throne*," (Rev. vii. 9); compare vii. and Rev. xix.; and it appears most manifest, the kingdom which the God of heaven gives to son of Man is the same which Christ appoints to disciples; and in this kingdom of Israel, they, all the saints mentioned in Daniel and Rev. xx. 4. live and reign with Christ during the Millennial of a thousand years *on the earth*.

FUTURE KINGDOM TO BE ONE OF TRIUMPH.

In order to elucidate the proposition that this phantom state of the Church on earth is the domain of Israel promised to the Messiah as the son of David, nothing is requisite but candidly and honestly to examine the several passages, or the prominent, in which mention is made of David's domain as the subject of promise and of prophecy; a more legitimate conclusion can scarcely be reached than *this*, that whatever received only a partial accomplishment in the person of the literal son, remains to be fulfilled in the person of his type, the Messiah; and that whatever was fulfilled at the *first*, remains to be completed at the *second* coming of Christ. The argument of the Apostle (Acts ii. 29) concerning the resurrection of Christ, to show that David in spirit of Christ, will apply with equal force to the domain as well as to the person of David; David's domain is passed away, but that of Christ *when set* never to be removed. The kingdom in question is to commence, as has been shown, till the second coming, or mission, of Christ, at the restitution of all things. (Acts iii. 18—26.) Those things which God had showed by the mouth of all His prophets, Christ should *suffer*, He hath *so fulfilled*; and of times (when He shall come to reign), when He restore all things, and, above all, the kingdom of Israel, "God hath spoken by the mouth of all His prophets. God promised to Abraham that in seed, "which is Christ," (Gal. iii. 16), all the tribes of the earth should be blessed. He promised David, "I will set up *thy Seed* after thee, which shall be of thy sons; and I will establish His domain. He shall build Me an house; and I will sit upon His throne for ever. I will be His Father, and He shall be My Son; and I will not take My Son away from Him, as I took it away from Saul," whose person the Theocracy of Israel was first ruptured, (2 Sam. vii. 12, and 1 Chron. xvii). These passages compared with Psalm lxxix., Heb. i., and especially Acts ii. 30, show that Christ

and His kingdom, and not that of a literal David, was the great and ultimate scope of the promise.

FURTHER TESTIMONY OF THE PROPHETS.

Accordingly, Isaiah testifies the same in his most distinct prophecy of the Prince of Peace. "Of the increase of *His government* there shall be no end, upon *the throne of David, and upon His kingdom*, to order and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts *will perform this*" (Isaiah ix. 7). So chap. xxiv. 23—"The Lord of hosts shall reign in Mount Zion, and Jerusalem, and before *His ancients gloriously*." So chap. xxxii. 1—"A king shall reign in righteousness, and princes shall rule in judgment;" and chap. i. 26—"I will restore thy judges as at the first, and thy counsellors as at the beginning; afterwards thou shalt be called 'The city of righteousness.'" So Jeremiah xxiii. 5-6: "I will raise unto David a righteous Branch, and a King shall reign and prosper, and execute judgment and justice *in the earth*." And this must needs be at the second coming of Christ, for it cannot apply to the first. "In His days, Judah shall be saved, and Israel shall dwell safely." And the context proves, beyond dispute, that it is not on the return from Babylon, but on the last restoration of the Jews from "all the countries" where they are scattered. See also Jer. xxxiii. 14-16, proving the same position beyond all controversy.

Chap. xxxvii. of Ezekiel, from verse 11, deserves the fullest consideration, as it contains the most comprehensive and conclusive arguments on the point. This having been already noticed, one more most remarkable passage shall be cited,—namely, xliii. 7: "Son of Man, the place of *My throne, and the place of the soles of My feet*, where I will dwell in the midst of the children of Israel for ever, and My holy name shall the house of Israel *no more defile*."

So in Hosca (xiii. 9)—"O Israel, thou hast destroyed thyself, but in Me is thy help; I will be *thy King*." So Micah (iv. 7-8)—"I will make her that halted a remnant, and her that was cast off a *STRONG NATION*; and the Lord shall reign over them in *Mount Zion*, from henceforth, even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even *the first dominion*; *THE KINGDOM SHALL COME TO THE DAUGHTER OF JERUSALEM*;" and (verse 2)—"Thou, Bethlehem-Ephrath, though thou be little among the thousands of Judah, out of thee shall He come forth unto Me, who *is to be RULER IN ISRAEL*." Thus, in Zech. vi. 12-13, of "the Man whose name is *THE BRANCH*," "He shall sit and rule upon His throne, and He shall be a *PRIEST UPON HIS*

THRONE." And finally, Zech. xiv., concerning the day of the Lord (verse 4)—"His feet shall stand in that day upon the Mount of Olives, which is upon Jerusalem, on the east." (Verse 5)—"The Lord my God shall come, and all the saints with thee. (Verse 9)—AND THE LORD SHALL BE KING OVER ALL THE EARTH."

Such is the testimony of Moses and the prophets. That of the Psalms is general and clear, taking Psalm ii. as the key. Other passages might be adduced, but those have been selected which refer distinctly to the *regal dispensation of the Son of Man*, under circumstances not realised at His First Advent: 1. *The salvation of Judah and Israel.* 2. *The restoration of the Ten Tribes.* 3. *The gathering of the Jews out of all countries.* 4. *The settlement of them in their own country, "to be pulled up no more."* 5. *The universal establishment of Christianity.* 6. *The entire destruction of the monarchies prefigured by Daniel's metallic image, and the enemies of the Church.* 7. *The unity of doctrine and uniformity of Christian worship.*

It remains briefly to advert to a few of the passages in the New Testament not already noticed, confirmatory of an *expectation*, recognised even by heathen writers, at the First Advent of Christ. "An old and firm opinion had prevailed over all the East, that it is written in the ancient books of the priests, that some coming out of Judea should obtain

"THE EMPIRE OF THE WORLD."

(see Suetonius, *Life of Vesp.* chap. iv.; Tacitus's *History*, book v. chap. xiii.; and Josephus, book v. chap. xiii. sect. 4.) It originated, as is supposed, in the prophecy of Balaam, "A sceptre shall rise out of Israel;" "Out of Jacob shall come HE that shall have dominion;" and possibly the Agag and the Amalek of that chapter may have more reference to the Anti-Christian enemies, whose destruction is to precede the last kingdom of Israel, than is generally supposed (Compare Num. xxiv. with Ezek. xxxviii. Jer. vii. and Revelation xviii. and xix.)

The first and most remarkable testimony is that of Gabriel to the Virgin; "The Lord God shall give unto Him the throne of his father David; and He shall reign over the house of Jacob for ever, and of His kingdom shall there be no end." (Luke i. 32-33.) And, to omit the citation at length of passages which must be familiar to every Christian reader, it may be remarked, that our Lord was born and died "King of the Jews;" that He was adored *as such* by the Gentiles in the manger, and reviled *as such* by Jews, on the cross. The chief priests and scribes could neither obtain from Pilate an alteration in his superscription, neither could they vary the terms on which the kingdom of Israel was to be maintained.

"Let Christ, the King of Israel," said they among themselves, "*descend now from the cross, that we may see and believe*" (Mark xv. 32); whereas God had sworn unto David, that, "He would *raise up* Christ to sit on *His throne*," (Acts ii. 30.) He was to ascend and to sit down on the throne of His Father, before He would give to His followers to sit on His throne, when all His foes should be made His footstool. To those who thought that "the kingdom of God would immediately appear," He had testified by a parable that He was "*to go away to receive this kingdom, and to return to set it up*" (Luke xix. 12); and thus the penitent on the cross asked a participation of His glory, when the crown should succeed. He had seen the superscription, and cried out, "Lord, remember me when Thou comest IN (not into) THY KINGDOM." ἐν τῇ βασιλείᾳ σου, (Luke xxii. 42.)

The Jews, however, would not have "this man to reign over them," or this God to reign in them. They, like their forefathers, would be as the nations: "We have no king but Caesar." And this is the language of many among them still: "but that which cometh into your mind shall not be at all, that ye say, We will be as the heathen:" "For in Mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve Me." (Ezekiel xx. 32-40). "If those ordinances of the sun and moon depart, saith the Lord, then the seed of Israel shall cease from being a nation before Me for ever." (Jeremiah xxxi. 36). It is written "I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen," but "they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." (Haggai ii. 22, and Jeremiah iii. 17.)

THE COMING UNIVERSAL KING.

"Blessed is the king of Israel, that cometh in the name of our Lord;" "Blessed be the kingdom of our Father David," (John xii. 13; Mark xi. 10), was the proclamation when Christ entered Jerusalem. And then was one prophecy of Zechariah fulfilled (ix. 9); "Thy King cometh, sitting on an ass's colt." But another of the same prophet yet remains to be accomplished (Zech. ii. 10-13): "When the Lord shall inherit Judah His portion, in the holy land, and shall choose Jerusalem again." "These things understood not His disciples at the first," (John xii. 16) neither do they seem to understand them now; for if our Lord had intended this inauguration of His kingdom, as the seed of David on the throne of His father according to the flesh, as its last and only manifestation, how could He teach

His disciples that the kingdom of God would not be high at hand or commence till the "times of the Gentiles should be fulfilled." How could He teach us to pray "Thy kingdom come," if already and altogether established? He told His followers, that Jerusalem is the city of THE GREAT KING;" and when has it yet been, as it is to be, "a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes whereof shall ever be removed?" Never has this yet taken place; nor, to all appearance, will it, till the THEOCRACY of Israel be restored, and

all its ancient forms of administration be concentrated in *one*, for the name of the city from that day shall be "The Lord is there;" "Jehovah is our Judge; Jehovah is our Law-giver; Jehovah is our king." (Isaiah xxxiii. 20—22.)

"Shout, O Israel: be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments; He hath cast out thine enemy: THE KING OF ISRAEL, the Lord, is in the midst of thee: thou shalt not see evil any more." (Zeph. iii. 14-15.)

THE REIGN OF CHRIST ON EARTH.*

THE most comprehensive work extant on the subject has just been published at Bagster's, 15, Paternoster Row (price 5s.) It gives the history of the Doctrine of the Reign of Christ on Earth, from the earliest ages to the present century, in the *very words* of those who have believed and proclaimed it.

Commencing with the early traditions of the obscure past, the author cites the vague beliefs and hopes of the Egyptians, Persians, Greeks, Romans, Mahomedans, Arabs, Aztecs, Hindoos, Karens, &c., and proceeds to quote from ancient Hebrew Targums, Talmuds, Rabbins, Apocryphal writings, Sibylline Oracles, Apostolic Fathers, early Christian Fathers, Apologists, Commentators, and Preachers, through all ages and among all sects,—Catholics, Protestants, Waldenses, Paulikians, Churchmen, Dissenters, Presbyterians, Independents, Baptists, Methodists, &c.—giving brief biographical notes, followed by extracts from the writings of the most noted teachers, orators, reformers, martyrs, poets, sages, and theologians the world has ever known; including such names as Ignatius, Polycarp, Justin Martyr, Irenæus, Hippolytus, Tertullian, Cyril, Clement, Lactantius, Chrysostom, Ambrose, Luther, Melancthon, Bullinger, Wickliff, Tyndale, Latimer, Ridley, Knox, Calvin, Rutherford, Foxe, Twiss, Mede, Baxter, Bunyan, Goodwin, Milton, Burnett, Gill, Doddridge, Watts, the Wesleys, Horsley, Heber, Whitefield, Fletcher, Toplady, Cowper, Butler, Lowth, Wolff, and some *five hundred others*, among whom are scores of noted American names, from Christopher Columbus down. The book gives also extracts from numerous Creeds and Confessions; an account of the Prophetic Conferences held in England and America; and concludes with earnest and eloquent extracts and appeals from the writings and addresses

of such men as Archbishop Tait, Bishop Connor, Bishop Ryle, Dean Alford, Dr. Krummacher, Henry Melvill, Henry Martyn, Dr. McNeil, Dr. Chalmers, Dr. Cumming, Horatius Bonar, Lord Shaftesbury, C. H. Spurgeon, George Müller, D. L. Moody, and others too numerous to be mentioned; the whole constituting a *thesaurus* of opinions on this subject, and presenting such an array of illustrious names, scattered over a period of two thousand years, as cannot be paralleled in all the history of the Church.

The irresistible conclusion drawn from a survey of the whole wide field of Christian literature and history is that the doctrine of the personal reign of Christ over a redeemed and restored earth, wherein righteousness shall dwell, has been the current faith of the primitive and purer ages of the Church, and has been ever held by her most eminent fathers, teachers, preachers, and commentators; and that the contrary theory of a spiritual Millennial reign of Christ for a thousand years, preceded by the entire conversion of the world through the preaching of the Gospel, was a doctrine absolutely unknown to, or utterly rejected by, the mass of Christian believers for fifteen hundred years from the apostles' time; and that the doctrine of such a spiritual resurrection and reign was actually introduced by the late Dr. Whitby, born in 1638, who called it a "New Hypothesis."

This volume should interest all who are "looking for that blessed hope," and praying, "Thy kingdom come, Thy will be done in *earth* as it is in *heaven*."

"I think it eminently fitted to disarm prejudice, and to show that there is no novelty in doctrines some think very new."—*Dr. John Cumming*.

"I like it, and think it fitted to be useful."—*Horatius Bonar, D.D.*

* THE REIGN OF CHRIST ON EARTH: or, the VOICE OF THE CHURCH in all Ages, concerning the Coming and Kingdom of the Redeemer. History of the Doctrine of the Personal Reign of Christ, with Biographical Notices of, and Extracts from the Writings of, more than five hundred of the most eminent Preachers and Writers known to the Christian Church, by Daniel T. Taylor; edited, with an elaborate Preface, by H. L. Hastings. Crown 8vo. Pp. 600, 5s. Tenth Thousand. London: S. Bagster & Sons, 15, Paternoster Row.

PASSING EVENTS.

THE ATTEMPTED ASSASSINATION OF THE QUEEN. THE whole country was thrilled with horror and indignation, when it became known that on Thursday, March 2nd, a determined attempt had been made to murder the Queen; nay, it is hardly too much to say, that, in the course of a few hours, the tidings were flashed to the ends of the earth, and awoke responsive echoes from the whole civilised world. The circumstances of the outrage, as our readers are all doubtless aware, were as follows: As Her Majesty was leaving Windsor Railway Station, in a close carriage, for the Castle, having just returned from Buckingham Palace, a poorly-dressed man, whose name appears to be Maclean, standing by the station gate, drew a pistol from his pocket, and fired directly at the Royal carriage. The bullet, which was afterwards found embedded in the ground, providentially missed, and before the man could fire again, which he was evidently about to do, his arm was struck down by a bystander and the ruffian secured by the police. Some disposition was evinced by the spectators, among whom were a number of Etonians, to lynch him, but happily this was prevented.

Four deliberate attempts now have been made on the Queen's life. One was by Edward Oxford, on June 10th, 1840, who fired twice; another by John Francis, on May 30th, 1842, who fired once; a third by Bean, also in 1842, whose pistol missed fire; and a fourth by Roderick Maclean, the present man. Very curiously none of these miscreants had any political aim,—Oxford was only partially sane, crazy with a love of notoriety. Francis was a man embittered by poverty and disappointment, and Bean half an idiot; of Maclean we have already spoken. In addition to the above, it may be mentioned that on May 27th, 1850, Robert Pate, an ex-lieutenant of Hussars, assaulted the Queen by striking her with a stick in Piccadilly, and in 1872, a lad of seventeen, named O'Connor, presented a pistol at Her Majesty, but it was not loaded. He was found to be insane, and imprisoned for life.

MR. BRADLAUGH AGAIN.

THE return of this notorious personage for the third time as one of the representatives of the borough of Northampton, by a slightly smaller majority on a heavier poll, inaugurates a new, and in no respect more hopeful, phase of this much to be deprecated controversy. In order to anticipate a renewed attempt on Mr. Bradlaugh's part to take the oath,

Sir Stafford Northcote, on March 6th, moved in the House of Commons that "the House, having ascertained that Mr. Bradlaugh had been re-elected for Northampton, affirms the sessional resolution of February 7th, and directs that he be not permitted to take the oath." To this Mr. Marjoribanks moved, as an amendment, a resolution in favour of modifying the existing law, so as to permit every duly elected member to take the oath or make an affirmation at his option; and Mr. Labouchere engaged, on Mr. Bradlaugh's part, that if this amendment was carried, and a bill brought in at an early date, he would not present himself at the table again until some decision had been arrived at. This amendment was supported by Mr. Gladstone and most members of the Government, but on a division Sir S. Northcote's resolution was carried, though by a very narrow majority of fifteen—257 to 242. The question remains, therefore, practically where it was.

A certain portion of the press are disposed to blame Mr. Gladstone for not bringing in a Government Bill making the oath or affirmation optional, but his reasons for not doing so are quite patent. In the first place, he would give offence to a large section of the religious public, and thus damage the Liberal party; secondly, the Conservatives and Home Rulers, being bent on a policy of obstruction, would contrive to waste much time over such a bill; and, lastly, the House of Lords would assuredly throw it out. It is a curious circumstance that just now, while the Bradlaugh question is creating so much excitement in England, the same problem is presenting itself in France, though there the difficulty does not arise in connection with admission to Parliament, for all political oaths have been abolished in France; but regarding their use in courts of justice, where also it is sought to abolish all oaths.

SPREAD OF INFIDELITY IN FRANCE.

"THAT from various causes," says a writer in *The Saturday Review*, "partly owing to the enormous scientific developments of the last half century there has been a considerable advance among the educated and half-educated classes, English and foreign, especially the latter, of what is popularly termed Agnosticism, is a fact pretty generally admitted, though of course regarded from very different points of view." This remark is especially applicable to France, where things seem rapidly reverting to the condition, religiously considered,

which obtained previous to the first Revolution. In illustration of this, it is mentioned by a writer in the *Contemporary Review* for February, that there have recently been issued in France no less than three 'Free Thought' Catechisms, the character of which will be evident from the following quotations from one of them, the *Catéchisme du Libre-Penseur*, a volume of some 300 pages, addressed expressly 'to the masses,' by M. Edgar Monteil. It is divided into three parts, which treat respectively of God, of Religion, and of Morals. It opens thus:—

"Q. What is *God*? A. God is an *expression*.—Q. What is the exact value of this expression? A. The exact value of the word *Nature*.—Q. What is *Nature*? A. The totality of all we know to exist in the infinite Universe.—Q. What other definition can you give of *Nature*? A. It is the material world, and *ALL is matter*." (p. 14.)

The soul, it is hardly needful to say, is disposed of as readily as the Deity:—

"Q. What is the soul? A. Nothing.—Q. It is not a thing, then, existent in *Nature*? A. No.—Q. What is the distinction between soul and body? A. The distinction between soul and body is a simple analytical process."

And hence, "as the soul no longer constitutes to us an independent and imperishable individuality, there is no future life." In Part III. we are bidden after "abandoning all religion completely," to "take refuge in PHILOSOPHY"—the product of all reason and the source of all morality. The basis of moral philosophy, it is explained, is not duty, but "*l'amour*," which simply means the sexual instinct; "the passions of man are his surest and most faithful friends." Conscience is thus dethroned and concupiscence or desire takes its place, as supreme; "all that man desires and seeks out of self-love is good, and all that is contrary to his nature is evil." But enough: let us hear the conclusion of the whole matter as expressed with admirable conciseness by M. Gustave Flourens, another distinguished *Libre-Penseur*. "Our enemy is God; hatred of God is the beginning of wisdom. If man would make true progress, it must be on the basis of Atheism."

THE KINGDOM OF SERVIA.

THE proclamation of Prince Milan as King of Serbia, and his recognition by the Great Powers, is one of those events which, while apparently of small moment in themselves, yet are found in the end to have important issues. In times past there was a Servian kingdom, which lasted many centuries and greatly enlarged its borders. To the Servians, therefore, there has been merely, as it were, a break in the continuity of their kingdom, and now they

seem determined to see whether, under circumstances which promise to become increasingly favourable, they cannot once more push forward their boundaries.

Of course the permission, so to speak, given to Serbia to constitute itself a Sovereign state, may be traced to the mutual jealousy of Austria and Russia in the Balkan peninsula. "To England," observes *The Saturday Review*, "it would be a matter of indifference whether the ruler of Serbia called himself king or prince, were it not that the motives which have led Austria to sanction or call for the institution of a Servian kingdom happen to commend themselves very strongly to England, and carry out English policy with regard to the peoples of the Balkan peninsula. Austria wishes, in face of the Panalavist movement which now threatens her, at once to detach Serbia openly and irrevocably from this movement, and to give a patent pledge that she does not wish to swallow up the free Slav territories that lie beyond her occupied provinces. Further, the creation of the Servian kingdom by Austria is equal to a declaration that, if she is not to swallow up these free territories, neither is Russia to swallow them up, or even to direct their course of action. Moreover, experience seems to show that kings are allowed to add to their territories in a pleasant and easy way which is denied to governors of a humbler rank. Thessaly was, at least in part, given to Greece because there was a King of Greece to give it to. Slices of neighbouring territory may be surrendered, perhaps, with a better grace when their surrender is a concession, not to the vague aspirations of militant Panlavism, but to the majestic claims of a recognised sovereign."

To the student of prophecy the interest of this event arises from the fact that in the newly-constituted little kingdom of Serbia we probably behold the nucleus of the Power which shall hereafter form the fifth—with Greece, Egypt, Syria, and Thracian Turkey—of the five toes on the Eastern foot of Daniel's great image, and the ten horns on the head of the wild beast of the book of the Revelation.

ANOTHER GREAT EARTHQUAKE.

ONE of those terrible visitations which are so frequent in the volcanic region of Central America, occurred last month in Costa Rica. An earthquake of unusual violence, even for that country, has devastated a large portion of that State, and there seems no doubt that the visitation has been one of a most terrific character. Costa Rica, like the rest of the Isthmus of Central America, is portion of a region which has been in the past, and still is, terribly harried by volcanoes and earthquakes. Not to mention many minor mis-

fortunes, Cartago, now a town of ten thousand inhabitants, was in 1841, almost totally destroyed by a series of rapidly recurring shocks, and everywhere throughout the neighbouring Republics the signs of similar disasters are woefully apparent. Nevertheless despite earthquakes, volcanoes, and ague, Costa Rica is a magnificent country, and in her noble forests of mahogany, ebony, india-rubber, and Brazil-wood, in her mines of gold, copper, zinc, tin, silver, nickel and lead, in her vast herds of cattle, and above all, in her crops of excellent coffee, possesses sources of untold wealth.

THE GOSPEL WITNESS OF THE LAST DAYS.

"THIS Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. xxiv. 14). This explicit prophecy of Our Lord may fairly be held, in view of the work done and the results achieved by modern Christian Missions, to have received to a large extent its fulfilment, and thus to constitute another sign of the near approach of the end of the dispensation. According to recent official returns, it appears that whereas fifty years ago there were only 502 mission stations in foreign lands, there are now 5,765, an increase of elevenfold. Fifty years ago there were 656 ordained missionaries, native and foreign; now there are 6,696, or an increase of more than tenfold. Then there were 1,526 other labourers and assistants; now there are 33,856, an increase of nearly thirty-fold, and forming altogether an army of over 40,000 labourers engaged in the blessed work,—not, as is

often said, of evangelising the world, but of completing the accomplishment of Christ's prophetic word. The heathen population now open to missionary effort is placed at 800,000,000.

Nay, some indications are apparent that *the work is even now nearly accomplished*, and the tide of missionary enthusiasm about to ebb. "We hear in many quarters," says a writer in the *Christian World*. "of a decline in missionary interest. There is not that enthusiasm in our Churches, in respect of missions, which formerly existed. The work grows abroad, but zeal flags at home. Urgent and pathetic are the appeals that come across the sea for greater help from those whom God has called to foreign service; but these appeals are feebly responded to. The societies are overwhelmed with the magnitude of the work in hand; but there is not that sympathy and generous co-operation on the part of the Churches which they have a right to expect." This testimony is certainly to some extent true. Those who are old enough to remember the great missionary meetings of thirty or forty years ago, and contrast them with those of the present day, must be conscious of a great and painful change. And then, as to prayer. Many Christians are still willing to give some small amount of money for the cause of missions; but how many give their earnest prayers? In how many cases has the good old monthly missionary prayer-meeting been given up? As the above quoted writer sadly says, "The tide of missionary devotion is running low."

WHAT THE JEWISH PAPERS ARE SAYING.

PALESTINE v. AMERICA.

A HEBREW paper, called *Hazephira*, which appears at Wilna, very much objects to the emigration of Jews to the United States. In the showing of that paper, Judaism exists in America but in name, and those Jews who really want to observe their religious rites, find themselves very badly off there indeed. The *Hazephira* says:—

"Jewish labourers are compelled out there to desecrate the Sabbath, and those who refuse doing so, are threatened with fine and imprisonment. They are told that they have not come to America to observe their ceremonies, but to work, and become one with the other citizens of the United States."

The writer holds that it would be very much better for Russian Jews who cannot continue to live in Russia, if they were to settle down in the Holy Land. "Even those," he says, "who at other times

were opposed to emigration *en masse* to Palestine, must admit that under existing circumstances it would be best for about 1,000 families to settle on the shores of the Jordan, and there to found a large Jewish agricultural colony. All the objections as to want of security and ignorance of agriculture must disappear when a colony is raised on a large scale. Such a colony would no doubt attract also some people of larger means."

JEWISH ARTIZANS AND LABOURERS.

WILNA, which at one time was part of the Kingdom of Poland and has only belonged to Russia since 1793, is a town of 120,000 inhabitants, the greater part of whom are Jews. It is probably owing to the numerical superiority of these people that we have heard nothing of persecutions from that quarter. Wilna is one of those places in

h the theory of the unfitness of the Jews physical labour is refuted by the actual facts the case. A German traveller, Dr. J. Rülff, visited Polish Russia last year, has written an account of this, and the Jewish *Allgemeine Zeitung* produces several passages of his book. We transcribe the most interesting of these passages:—

In stepping out into the most frequented streets met with nothing but Jews. The square in which the weekly market is held is crowded with peddlers, both sellers and buyers, for all the Christendom, from the governor-general downward, their purchases made by Jewesses.

In the workshops of the handicraftsmen, who are underground with open windows, as well as in open air, the masters, men, and boys are Jews, and all. No end of vehicles cross our path,—carts, and gentlemen's carriages, and almost all drivers are Jews. We pass numerous buildings, and there we find that every one of the men engaged is a Jew. Even in one of the best building yards, in which there are no end of busy hands at work, I can testify that none but Jews were employed.

If it be asked what trades the Jews are mostly engaged in, I can only answer in *all of them*. Some of the trades are neglected by the Christian population, and in others the Gentiles supply but a very small contingent. Not only are the Jewish artisans best, as far as workmanship and industry are concerned, but, being numerically much stronger, they rarely allow any Gentiles to enter the lists with them. Whatever a citizen of Wilna requires in the way of food, dress, or dwelling, be he rich or poor, of high or low birth, it is all prepared by Jews. The liberal trades, however, are the principal ones monopolized by Israelites. That the synagogues should be built and fitted by them exclusively stands to reason, but all the new churches have likewise been built by Jews.

Then, again, there are the labourers and porters, who are to be seen about the streets in large numbers with ropes round their bodies, waiting or plying their trade. A very exclusive body of men these porters are, amongst whom not a single Gentile is to be found. If any outsider tries to find his way among them, whom they don't like, they repel him and won't allow him to join their body. On the other hand, if any aged or weak member of the society taken charge of a job which is beyond his strength, all the others assist him to the utmost without asking for any payment.

If a man falls ill, after contracting to do certain work, the others do the work and keep the place for him until he has recovered, and support

his family out of their own scanty earnings. Such a thing as cutting each other out, which they call by the Hebrew phrase *massig gewool*, is absolutely unknown among them. There are some men to be found who have seen better days, and who might unfold some curious tales, but most of them are rough and uncouth fellows, distinguished, however, by two qualities—viz., strict honesty and sobriety. Such a thing as a drunkard is unknown among them, and property of any amount is as safe in their hands as in one of Chatwood's safes."

JEWISH HOME-RULE IN GALICIA.

THERE are 687,592 Jews in the Austrian province of Galicia, and, up to the present day, the various congregations of these have enjoyed a certain amount of local self-government, which is not granted to the Jews of other provinces of the empire. This privilege is called the right of *kahals*, and it consists in allowing the rabbis and other ecclesiastical rulers of the Jews to act as judges and magistrates in all the relations of life, so far as Gentiles are not affected by them. Thus, the rabbis are *ex-officio* registrars of births, marriages, and deaths; and in all litigious questions arising about property matters between Jew and Jew, the rabbi is, in most instances, the sole judge, from whose decision no appeal lies.

This anomaly has, for a long time past, been objected to by all except the orthodox Jews, and the Austrian Government has, of late, taken some steps for doing away with the peculiar institution in question. At this, the ecclesiastics, whose authority and pockets are likely to suffer by the change, have taken great umbrage, and the *Jüdische Presse* states that a meeting of 200 orthodox rabbis—among these, three of the miracle-working sort, known as *wunderrabbis*—was lately held at Lemberg, to protest against the proposed reform in the civil constitution of the Galician Jews. On the other hand, it is stated that 42 Jewish students of the University of Cracow have protested against the resolutions arrived at by what they term the trade-union meeting of the rabbis. In Galicia there are to be found nearly one-half of all the 1,600,000 Jews of the Austro-Hungarian monarchy; therefore, the question is not an unimportant one.

THE LAND, THE BOOK, THE PEOPLE.

UNDER the above heading, Mr. Horrocks Cock discusses the question of the colonisation of Palestine by the Jews, from a prophetic and at the same time practical point of view, in a letter addressed to the *Jewish Chronicle*. He says:—

"I frankly confess that I am one of those erratic mortals who firmly believe in the return of the Jews—not *all* the Jews—to the Promised Land. I was trained in that school of expositors who affirm that

most of the prophecies have a symbolic and spiritual meaning, and that to give to them a literal and local significance as to your race is to rob them of their true meaning. After careful research I was, however, led to the conclusion that there are words and phrases which a so-called spiritual interpretation makes anomalous, if not ridiculous. I frankly confess that, at times, I am somewhat much astonished at the apparent indifference of some of the wealthy Jews to the claims of Palestine as a *natural* home for a section of your historic race. Your past, present, and future are, to me, full of mystery and wonder."

"I believe that the Holy Land is to be possessed by a dominant Jewish nationality in a no distant future, but I do not imagine that the Rothschilds, the Montefiores, the Mocattas, the Raphaels, the Montagus, and many other names of equal note should abandon their elegant homes in England to migrate to the regions east and west of the Jordan. This I do know, however, that if the God of Israel wills it, they also must and will go. Their emigration to Palestine is, in my judgment, neither desirable nor inevitable; but most assuredly do I believe that their loving duty is to help their co-religionists, when suitable arrangements can be made, to reach that land which was given to their ancestors for a possession—a land which so many of the Jews regard with a rapturous love."

A CONVERSION AND ITS SEQUEL.

THERE is scarcely a race in the world more gregarious than the Jews are, and for any member of their body living amongst a large number of other Jews to become a convert to Christianity requires not only moral, but also a great deal of physical courage, as evidenced by the following case reported by the *Golos*, and hitherto buried in silence by the Jewish papers.

At Goreshty, a village near Kisheneff, in Russia, a Jewish girl, called Molka Gleickmann, who was engaged to be married to a peasant's son belonging to the Orthodox Church, intended to join that Church, and for that purpose received instruction in the doctrines of Christianity at the hands of the incumbent of the village Church. The Jewish population of the village grew very indignant at this, and charged the girl with having committed theft. The charge was disproved, and thereupon the Jews tried to get the girl into their power by violence, but the peasants prevented this plan from being carried out.

Having been baffled in all their endeavours to prevent Molka from joining the Church, the Jews kept quiet for a time, but on Jan. 21st, the day appointed for the baptism of the girl, a fire broke out in the church while the ceremony was going on.

The wrath of the people naturally turned upon the Jews, who were suspected of having set fire to the church, and a riot ensued, in the course of which several of the Jews were badly beaten and others turned out of the village. An official inquiry into the case is now proceeding—so the *Golos* states—but if the version given by the journal be correct Jewish fanaticism was in this instance in a great measure responsible for the excesses committed.

TALMUDIC LEARNING.

BERTHOLD AUERBACH, a German writer, whose fame extends far beyond the frontiers of the Fatherland, and who died about two months ago, at the age of 68, was a Jew by birth, a Jewish schoolmaster's son, and was trained from his very earliest years in Biblical and Talmudic lore. But he never took very much to Talmudic teaching; in fact, had he done so, it is not at all likely that he would ever have risen to the degree of eminence he attained as a literary man. His biographer, Herr Wilhelm Goldbaum, speaks of his first Talmudic studies in Westermann's *Monat-schrift* in the following way:—

"The village boy gets to the Hechingen Talmud school. There he is made to learn what Rabbi Akiba asserts, what Rabbi Eliesar contests, what Rabbi Joshua surmises, and Rabbi Tanchum rejects, and to wade his weary way through a thousand ifs and buts and notwithstanding, inference upon inference, syllogism upon syllogism,—a labyrinth of thoughts into which the light of the sun never penetrates."

"The weight of this incubus he has to bear for ever. If he wants to speak his mind freely and straight away, just as the peasants of his native Nordstetten are in the habit of speaking, the Talmud lays its bony hand on his shoulder, and the tongue becomes hesitating and cautious; the sentiment it utters becomes sharp and pointed, yet reserved. In this way, the study of the Talmud trains the mind at the expense of the heart."

Young Auerbach managed to throw off the shackles of the Talmud at a comparatively early age, and became one of the most notable German writers of the present century. But while he remained a Jew at heart, he dissociated himself entirely from the Jewish rites and ceremonies. When his eldest son was born, he refused to have the Abrahamite rite performed on him: the Rabbi of Dresden, where he lived at the time, insisted upon this being done, and meant to have it enforced by the police, as was usual forty years ago, when every man in Germany was compelled to profess either Protestantism, Catholicism or Judaism. Auerbach, rather than submit to such violence, left the place, and we understand that his son was eventually brought up as a Protestant.

THE PROPHETIC NEWS

And Israel's Watchman.

EDITED BY REV. M. BAXTER.

MAY, 1882.

THE APOCALYPSE.

A SERIES OF SPECIAL LECTURES ON THE REVELATION OF JESUS CHRIST. .

By REV. J. A. SEISS, D.D., Pastor of the First Lutheran Church, Philadelphia, U.S.

LECTURE TWENTY-SECOND.—THE SIXTH TRUMPET : JUDGMENT (*Continued*).—REV. xi. 1-2
(Revised Text).

THE PROPHESYING OF THE SAINTS.

John Becomes an Actor as well as Seer—Prophets are Typical Persons—Whom the Apostle Represents—Witnessing for God—Every Real Christian is a Prophet—The Initial Act of Claiming the Earth—The Saints in Their Judicial Capacity—Measuring the Temple and Altar—The Future of Jerusalem—Coming chastisements—The Court of the Gentiles Rejected—Re-installation of the Jew—The Purged Temple Defiled—The Period of Jerusalem's Humiliation.

It is evident that the events here narrated are of a piece with what was described in the preceding chapter, and follow directly from it. Concerning the relation between these two chapters, Elliott justly says, "The connection between what concludes the one and what begins the other, appears to be as close as it well could be; seeing that the Angel who before addressed St. John still continues here to address him; and the new injunction, Rise and measure, is but a sequel to His previous injunction, Thou must prophesy again."^o We there saw the glorious Angel, which is Christ Himself, in the sublime attitude of taking possession of the earth, by setting His feet upon it, and swearing that there should be no more delay. And what now comes before us must, therefore, relate to the same transaction, and to the time and occurrences in which the same is to be carried into effect. In other words, it describes to us the ongoing of the judgment, now rapidly moving to its climax.

John having beheld the Angel, the Apostle John is withdrawn from the position of a mere *seer* and made an *actor*. A voice from heaven directs him to take the document from the Angel's hand, to eat it,

and so make it his own by incorporating it into his very being; whilst it is further announced to him: "Thou must prophesy again upon peoples, and nations, and tongues, and kings many."

PROPHETS ARE TYPICAL PERSONS.

It is a very common thing, in the delivery of sacred prophecies, for the individual prophet to act in himself what is meant to be understood of those whom he represents. "As remarked long since by Irenæus, the ancient prophets fulfilled their office of predicting, not merely in the verbal delivery of predictions, but by themselves seeing, hearing, or acting out the things *in type*, which were afterwards to be seen, heard, or acted out by others *in reality*—and this whether in real life, or perchance in vision. In all which cases they were to be considered, as they are called in Isaiah and in Zechariah, *mophthim*; that is, figurative or *representative persons*."^o And such a *representative* is St. John in the case before us. He acts the part in the apocalyptic scenes which pertains to the whole body to which he belongs. What is given him in the vision is to be understood as given them, and what he does and experiences is

^o *Hore Apocal.* in loc.

^o Elliott, *Hore Apoc.* vol. i., p. 281.

to be understood as done and experienced by them, when the vision becomes reality.

WHOM THE APOSTLE REPRESENTS.

Nor can we be in any doubt as to the persons of whom he is thus the *representative*. He is an Apostle, and hence a divinely-constituted representative of the Church. He is in heaven at the time, and so a representative of the Church thus shown to be in heaven at the time the vision is fulfilled, that is, of the resurrected, translated, and glorified saints. To the whole body of redeemed ones are we therefore to understand this giving of the little book to be.

But as John receives and eats the little book as the representative of glorified saints, it is as the self-same representative of the self-same saints, that it is said to him: "*Thou must prophesy again*," and that it is further commanded him to "*Rise and measure the temple of God, and the altar, and those who worship in it*." And if so, then we have the key to the whole case, and there breaks in upon us a glorious light for the right interpretation of this otherwise very difficult passage.

WITNESSING FOR GOD.

To *prophesy* is not simply to foretell future events; but to exercise the functions of a witness for God. In the verses following, the Two Witnesses get their name from their work, and that work is called *prophesying*. To declare the will and purpose of God, or to act as His ambassador and mouthpiece, is to fill the office of a prophet. Aaron was to be Moses' *prophet*, which is explained to mean that he should be a *spokesman* and a *mouth* for Moses. And so, to be the agent or instrument through which God utters Himself to men, whatever may be the nature or the subject of the utterance, is to *prophesy*. Such witnesses and mouthpieces Jehovah has always upon earth. The whole Church is such a witness and prophet. In and through it the Word of God ever sounds, and the mind and purpose of God ring out into the ears of the world; and even principalities and powers in the heavenly places are being instructed by the Church.

Every individual Christian is a confessor of the true God, in whose confession the will and purpose of God in Christ Jesus is testified and proclaimed. No one can become or continue a faithful genuine Christian without this. In so far, then,

EVERY CHRISTIAN IS A REAL PROPHET.

Through him God speaks, and speaks continually. His whole career on earth as a Christian confessor is a continuous *prophesying* against the wickedness of the world, of the necessity of godliness, and of the way of salvation in Christ. But even after the saints have gone from this world, they have still not yet done *prophesying*. As here said to John,

they must *prophesy again*. After they have been "caught up together to meet the Lord in the air," and have "put on immortality, and the day of judgment has progressed to the second woe-trumpet, the Mighty Redeemer having delivered to them the little book, new commissions issue; and from being mere spectators of the ongoing judgment, they become actors in its administrations, and once more assume the office of witnesses for God. And what is involved in this *prophesying again*, together with its attendants and results, it is the object and intent of this chapter to set before us. Let us, therefore, approach it with due reverence and prayerfulness.

THE INITIAL ACT OF CLAIMING THE EARTH.

"*And there was given to me a reed like to a rod, saying, Rise and measure the temple of God, and the altar, and those who worship in it. And the court which is outside cast out, and measure it not; for it is given to the Gentiles: and they shall trample the holy city forty and two months.*"

These words set forth the initial processes of the actual taking possession of the earth by our triumphant Redeemer. Like the judgment administrations as a whole, it is not a summary, but a gradual work. It certainly extends through years, and involves various particulars and stages. How, and where, and in what, the commencement is made, we may here learn.

A remarkable feature in the case is, that the glorified saints are the chief actors. It is John who receives the equipment and the commission, but in him, as their representative, the glorified saints in general are included. This is true in every instance in which he is taken out of the position of a mere spectator and made an actor in what is narrated. His call and transfer to heaven, described in the fourth chapter, set forth the catching up into the aerial space all God's ready and waiting saints when once the time for the fulfilment of these wonders has come. And so his reception and eating of the little book, from the nature of the case, must be understood of the whole Church in heaven at the time these scenic representations become reality. So then, likewise, must we understand the *prophesying again*, and hence also the equipment and commission in the words in hand; for they all necessarily go together as parts of each other, and must be accepted in one and the same way throughout. The giving and the command are to John, but only for the convenience of the description, whilst in the fulfilment they are to the whole body of glorified saints, for John here stands in their place.

THE SAINTS IN THEIR JUDICIAL CAPACITY.

Nor need we be surprised at this, as if it were something foreign to the teachings of the Scriptures in general. Paul, in a plain and didactic epistle, says: "*Do ye not know that the saints shall judge the*

world?" (1 Cor. vi. 2.) So also says the Psalmist: "Let the saints be joyful in glory: let them sing aloud upon their couches: let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written. *This honour have all the saints*" (Ps. cxlix. 5-9).

The office assigned in this particular instance, is the measuring of the temple and altar of God, and those who worship therein. *Measuring* is a judicial act—the laying down of lines and borders which are to mark and determine dimensions and boundaries. It is the sign of appropriation. When it is proposed to take possession, and to have things put to their purpose, men begin to measure. In the settlement of some new order, as beheld by Ezekiel, there is a great deal of measuring and marking out of portions and possessions. And so, when the triumphant Redeemer is about to enter upon the inheritance, He gives command to measure.

WHAT IS MEASURED

is from that moment made ostensibly His, and so designated by the measuring. What the lines of the measurement include, He acknowledges and claims; and any indignity rendered toward it becomes a heinous sin against High Heaven. And what is outside of those lines, and not measured, is not acknowledged by Him, but is rejected, and held and treated as defiled.

The first things thus measured are the temple, the altar, and the worshippers in that temple. The measuring here commanded implies that what is measured had not, up to that time, been acknowledged on the part of Christ. This could not be true of the Church. The language is peculiarly Jewish. There is a fane, an altar, and a court of the Gentiles spoken of; which accords with the Jewish economy, but not with the Christian.^o There is a "holy city" here alluded to, which is given to the Gentiles to trample for a time, which carries us directly to Jerusalem, and indicates that we are here unmistakably on Jewish ground. There is no other city on earth so called in the Scriptures. In the account of the return from Babylon we read: "The people also cast lots to bring one of ten to dwell in *Jerusalem, the holy city*" (Neh. xi. 1-18). Isaiah (iii. 1) calls out: "Put on thy beautiful garments, *O Jerusalem, the holy city.*" In the account of the temptation it is recorded: "Then the devil taketh Him up into the *holy city*, and setteth Him on a pinnacle of the temple" (Matt. iv. 5). And even after its inhabitants had made themselves guilty of the innocent

blood of Christ, the same language is still used; for we read that "many of the saints which slept arose and came out of their graves after His resurrection and went into the *holy city*, and appeared to many" (Matt. xxvii. 52-53). There is only one other "holy city" spoken of in all the Bible—to wit, the New Jerusalem in heaven; but that, of course, never can be given to be trampled upon by the Gentiles.

THE FUTURE OF JERUSALEM.

What, then, is the implication, but that when this period is once reached, Jerusalem will have been largely repopulated by the children of its ancient inhabitants, its temple rebuilt, and its ancient worship restored. God is not yet done with the Jews as a distinct people. In their half-faith and "blindness in part," they will seek and find their way back to a revival of their ancient metropolis, temple, and ritual. Some of the most striking passages of Holy Scripture assert this with a clearness and positiveness which no fair exegesis can ever set aside. The New Testament constantly assumes it. And when it is accomplished, as it certainly will be, Jerusalem will still be "the holy city," because of the consecration it of old received. The temple will also be in some sort God's temple, though at first unacknowledged and unappropriated by Christ. And among the worshippers will also be many true servants of God; for already under the sixth seal we were called to contemplate a movement among the tribes of Israel by which 144,000 were marked as the Lord's, and singled out as the objects of His gracious protection. These still live on earth among men at the time to which the text refers.

CHASTISEMENTS IN STORE FOR HER.

Important changes are likewise indicated by this measuring. Where there is a new laying out of lines, the old is cast away, and things take a new shape. The same is indicated in the character of the rule or instrument of the measurement. In measuring the New Jerusalem in heaven (Rev. xxi.) the instrument is a "golden reed." Here it is "*a reed like to a rod*"—a measuring implement, but having the prevailing aspect of an instrument of chastisement—hence indicative of an afflictive, revolutionising measurement. There will, therefore, be rejections of some things, and additions of others. In other words, there will be a purging of the temple after the style of the proceeding of the Saviour when He took a scourge in His hand, and somewhat disturbed the business of the money-changers and them that sold doves. It is a measuring which is to proceed according to a rule which operates as a rod.

It appears, therefore, that, from the time of the measuring here described, there is again to be a true and *divinely-acknowledged* temple of God upon earth.

^o Dr. Andrew Clarke, *in loc.*, says, "This must refer to the Temple of Jerusalem," though what to do with it he does not know.

with an altar and worshippers set apart and marked off as the Lord's in the most exclusive manner.

THE COURT OF THE GENTILES REJECTED.

For how can that be *sacrilegiously* desecrated which God refuses to *acknowledge* or disown? The great aggravation of the sin of Antichrist is, that he sets up an idol in Jehovah's place, and turns God's true and acknowledged temple into a house of murderous idolatry. There must, therefore, be a true temple of God on earth, one which God acknowledges and claims as His, during the time of Antichrist, which is immediately subsequent to this measuring. The outer court of this temple is ordered to be rejected, and cast entirely out of the measurement. The outer court is the court of the Gentiles, and this fact is given as the reason for the rejection.

THE RE-INSTALLATION OF THE JEW.

The measurement of the temple, its altar, and its worshippers, is the receiving again of the Jew, his re-grafting upon the old theocratic root and native olive-tree, and his re-establishment as the chosen of God among the nations of the earth; and the casting out of the court of the Gentiles is the diminishing, cutting-off, and casting away of the Gentiles from their present rank and privileges.

But though God be again choosing Jerusalem and its temple as the place of His manifestation, and Israel for His earthly people, He does not yet defend either from all further disturbance and disaster. "Zion shall be redeemed with judgment, and they that return of her with righteousness" (Is. i. 27). "*They (the Gentiles) shall trample the holy city forty and two months*; not because of the superior holiness of these Gentiles, for in them wickedness comes to its highest earthly culmination, but God uses them for the chastisement of Israel, at the same time that He puts them in position to be themselves tormented and discomfited. He manifests their sin against His newly-constituted people, that He may manifest the climax of His judgments against them, and require of them "the blood of all the prophets which was shed from the foundation of the world." They persecute the measured worshippers, desecrate the measured altar and temple, and set up an idol in the marked place of Jehovah, that the consummation of all plagues may fall upon them.

THE PURGED TEMPLE DEFILED.

It is what is measured that suffers under the trampling, and the purged temple is again briefly defiled by the Gentiles. Nay, the measuring itself involves chastisement and trouble to those who are the subjects of it. The reed with which it is done, is "*like to a rod*;" and a *rod* (*πάβλος*) in the Apocalypse always denotes an instrument of chastisement.

(See chapters ii. 27; xii. 5; xix. 15.) It is likewise written of those then to be received into particular favour: "I will bring them through the fire, and will refine them as silver is refined, and will try them as gold is tried" (Zech. xiii. 9). And the ordeal includes just such a spoliation of the holy city as is here described; for God says He "will gather all nations (Gentiles) against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half the city shall go forth into captivity" (Zech. xiv. 1-2).

But the trouble, though sharp and severe, will not be perpetual, nor long; for "then shall the Lord go forth, and fight against those nations (Gentiles) as when He fought in the day of battle. And His feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the east" (Zech. xiv. 3-4); and the great day of God Almighty will end it for ever.

THE PERIOD OF JERUSALEM'S HUMILIATION.

"*Forty and two months*" is the holy city to be trampled; that is, THREE YEARS AND A HALF, no more, and no less. It is a literal city that is trampled and defiled; it is a literal oppression and affliction that befalls it; and so the months which compute the duration of the trouble are also literal months.

The computation is given in "*months*," which is common in the Scriptures when troubles and afflictions are the subject. The beginning and duration of the flood is expressed in *months*. The ark was in the country of the Philistines seven *months*. The locusts torment men five *months*. And Jerusalem's last great trial is computed in *months*, as well as the term of the blasphemies of the Beast.

The number of the months is *forty-two*—six times the period that the ark was in captivity. Six is the number of evil, and seven of dispensational completion, and these are two marked factors of *forty-two*; which would seem to signify a fulness or completion of the evil in those months. Israel in the wilderness had *forty-two* stations; and the wicked youths slain by the bears for their mockery of Elisha were *forty-two*. The powerful monster who makes war with the saints, oppresses the nations, and blasphemes God, continues "*forty-two months*." And so the completion of Jerusalem's troubles is summed up in the same numbers and computation.

But ere the forty-two months are accomplished, there are yet many other things to come to pass, among the most marked of which is the history of *The Two Witnesses*. But what I have to say concerning these must be reserved for another occasion. Meanwhile, may the Lord add His blessing to what has been said, and cause it to be fruitful in bringing forth praises to His Holy Name!

LECTURE TWENTY-THIRD.—THE SIXTH TRUMPET (*Continued*).—REV. xi. 3-4 (Revised Text).

THE TWO WITNESSES.

Christ's Account in Christ's Own Words—Importance of the Duality Mentioned—Who are the Two Witnesses?—Two Saints of Heaven—Enoch and Elijah—The Predicted Event not Improbable—Clearness of the Divine Intimation—The Universal Expectation—The Place of John the Baptist as a Witness—View of the Fathers—The Literal Advent of Enoch—Ecclesiastical Testimonies—Enoch's Mission Identical with Elijah's—The Clothing of Sackcloth—The Olive Trees and Lamps—The Loneliness of the Witnesses' Testimony—The Lord of the Earth.

WHOEVER these witnesses may be, they are the most extraordinary of whom there is any account. Many martyrs perish under the Beast (see chapters xiii. 15 ; xx. 4) ; but none of them receive a tithe of the notice given to these two. Antichrist himself, in all his despicable pre-eminence and vast dominion, does not more conspicuously stand out on the record than they. Nay, in all the earth there are none to cope with him but them. He tramples the world beneath his feet, and they alone are more formidable against him than all other men besides.

These Witnesses are not presented to John in vision. They are described to him by the glorious angel, who is the Lord Jesus Himself. The account we have of them is not John's account, as in most other instances in this book ; but it is *Christ's* account, given in Christ's own words. But few interpreters have remarked this, though a striking feature of the case, which shows that we here have to do with something altogether extraordinary and special.*

The narrative is also somewhat anticipative. It brings together into one compendious account the whole history, some of the details of which relate to agencies and scenes which are only afterwards described in full. The Beast who makes war with these Witnesses, and slays them, is not seen coming up till we reach the thirteenth chapter. Their career accordingly reaches into subsequent visions, and overspans scenes and events which remain to be afterwards narrated. And the fact that the whole story of these Witnesses is presented separately from everything else, in a different manner, and somewhat in advance of some of its connections, conclusively argues a peculiarity, conspicuity, and extraordinariness in the matter, which cannot well be exaggerated.

IMPORTANCE OF THE DUALITY MENTIONED.

These Witnesses are *two* in number—*δύο μαρτυροί*. in the dative case. (Rev. xi. 3.) This duality is three times repeated and is an essential part of the record. As stated by Alford, no interpretation can be right which does not retain and bring out this dualism. Why two, we do not fully know. Both the law and the Gospel calls for two witnesses to establish important truth. (Deut. xvii. 6 ; Matt. xviii. 16.) God

generally sets His heralds and witnesses in pairs, as Moses and Aaron, Caleb and Joshua, Zerubbabel and Jeshua, Peter and John, the twelve and the seventy, "two by two." And in the trying circumstances here described, two could better uphold and console each other than one without companionship.

These Witnesses are *persons*. Ten times do we find this word (*μαρτυρ*) in the New Testament, and in every place it denotes *persons*. In more than fifty places in the Old Testament, the corresponding Hebrew word denotes *persons* only. These Witnesses *prophesy*. This is the work of a *person*. More than one hundred times does this word (*προφητεῖν*) occur in the Bible, and never, except once by metonymy, but of *persons*. These Witnesses wear clothing of sackcloth, of which we read much in the Scriptures, but always of *persons*. They work miracles and execute judgments, but nothing of the sort is ever predicted of anything but personal agents. Not without the greatest violence to language and fact, therefore, can we regard these Witnesses as other than real persons.

These witnesses are *individuals*. No reader of the account, having no preconceived theory to defend, would ever think of taking them for bodies, or successions of people. All the most able of the early fathers, from whom we have any testimony on the subject, regarded them as two individual men.

WHO, THEN, ARE THESE TWO WITNESSES ?

The connection in which the account of them is given, may serve to put us somewhat on the track of the right answer. These Witnesses come upon us suddenly in the midst of the scenes of the judgment. The glorious Angel, which is Christ, is in the act of taking possession of the earth. New commissions have gone forth, which introduce the saints in heaven to new activities relating to the earth. In the person of John they are commanded to measure the temple, its altar, and the worshippers in it. And in connection with this command, and as part of the same address of the glorious Angel, the word is : "*And I will give to My Two Witnesses, and they shall prophesy a thousand two hundred and sixty days. These are the two olive-trees, and the two lamps which stand before the Lord of the earth*" (Rev. xi. 4.)

Now, as saints from heaven are to do the measuring, and the Two Witnesses are promised, in part at

* "From verse 3, to the sounding of the seventh trumpet, the matter is not exhibited in a vision, but was dictated to John by an Angel representing Christ: the observation whereof is of no small consequence."—Joseph Mede, *Key of the Rev.* in loc.

least, to accompany the measuring, would it not be natural to suppose *them* also to be some noted saints from heaven? Saints from heaven are in the field. These Witnesses fulfil their office in connection with a work assigned to those saints, and in some sort by way of co-operation or supplement of the same. Why should we then think of their being any other than also saints from heaven? Hence, with the whole body of the early Church, I take them to be

TWO SUCH SAINTS FROM HEAVEN.

The saints who have once died, and been resurrected and glorified, have put on immortality, and are no longer capable of death. "*Once to die*" is the lot appointed unto men; and having paid that debt, bodily death hath no more power over them. And as these Two Witnesses die subsequent to their prophesying, we are driven to search for some saints in heaven who *never have died*.

Nor will our search be a fruitless one. The Scriptures tell of two noted prophets, who have now been thousands of years in heaven, and who, for aught we know to the contrary, are just as capable of death and resurrection as ever; especially if God has so arranged and intended. Need I say more plainly to whom I allude? They are so marvellously distinguished in the Scriptures from all others of the race, that it is at once suggested to the Christian mind who they are. They were, and still are, God's pre-eminent witnesses. They were God's most noted prophets while they sojourned upon earth, and in the manner of their removal from among men, they are the only witnesses of the kind that God ever gave. One of them lived on the other side of the flood, "and was not, for God took him." The other was a Jew, of the degenerate times of Ahab and Jezebel, who "went up by a whirlwind into heaven." The

ONE IS ENOCH, THE OTHER IS ELIJAH.

It may strike the modern ear with some surprise to hear of *these saints*, or any saints, *returning again to earth here to suffer and be killed*. We live in a very materialistic and sceptical age;—one slow to believe, and very unwilling to receive anything outside of the common round of human observation. People see things running on in one channel, and call it *Nature*, and will not hear of the possibility of any variation from it, though what they reject may really be no more unnatural than what they admit. They are so impressed with the uniformity and stability of things around them, though knowing almost nothing about them, that they give out with great confidence: "Since the fathers fell asleep all things continue as they were from the beginning of the creation" (2 Pet. iii. 4), and ridicule the credulity of those who can listen to anything else. They forget how

the Scriptures pronounce against such a temper, and foretell it as *one of the marked symptoms of the last days*, and warn us to beware of it as unspeakably dangerous with regard to the predicted wonders of the judgment time. We must, therefore, make due allowance for the sceptical spirit of our modern atmosphere, and not reject extraordinary truth simply because it strikes us as too extraordinary.

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

THE PREDICTED EVENT NOT IMPROBABLE.

Neither is it so unheard-of or improbable a thing, after all, that beings from heaven should come to the earth, and suffer, and die, and rise again. An infinitely longer time than since the rapture of Enoch, had the blessed and adorable Son of God been in heaven; yet He came to earth, suffered, *died*, and rose again. Even after His incarnation on the mount with Peter, James, and John, He was as much arrayed in heavenly glory as Elijah who there appeared in converse with Him; yet, from that holy mount, and glory, and sublime transfiguration, he came down, and suffered, and *died*. Paul was once in heaven, caught up, he knew not how, and saw and heard things he dared not tell; and yet, he came back, and preached, and suffered, and *died*. John was called up to heaven, to behold the wonders that are described in this Book; yet he also returned, and suffered, and *died*.

And if the eternal Son of God, from the very throne of Deity, and the Son of Mary from the mount with Moses and Elijah in glory, and Paul in the third heaven, and John amid the wonders of the scenes he writes of in the Apocalypse, could and did come from thence to preach, and suffer, and *die*, what laws of things, or word of revelation, can be produced to preclude the possibility of a like return, suffering, and death on the part of God's ancient witnesses, Enoch and Elijah? There are no such laws, and there is no such word.

But so marvellous a truth is not to be rested on mere likelihoods and probabilities. We must have something positive and decided for it, or dismiss it as a fancy. Something positive and decisive we have.

THE CLEARNESS OF THE DIVINE INTIMATION.

Turning back to the ancient prophets, we find this word: "Behold, I will send My messenger, and He shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold He shall come, saith the Lord of hosts. But who may abide the day of His coming? And who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap: and He shall sit as a refiner and purifier of silver: and He shall

rify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering of righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will be near to you in judgment. . . For, behold, the day cometh, that shall burn as an oven; and all the ungodly, and all that do wickedly, shall be stubble: and in the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . BEHOLD, I WILL SEND YOU ELIJAH THE PROPHET [the Septuagint, Arabic, and Latin versions read '*Elijah the Tishbite*'] before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse" (Mal. iii. 4). This is God's own word—the closing word of the Old Testament. It names Elijah the prophet, even Elijah the Tishbite, and says that God will send him down upon earth, to minister among men as the forerunner of the terrible day of the Lord—the day of the final overthrow of all the hosts of the wicked.

ELIJAH MUST COME TO EARTH AGAIN.

Here, then, we would seem to come upon solid Scriptural ground. If Elijah means Elijah, and the great and terrible day of the Lord is the day of Christ's final coming in judicial majesty to crush out Satan and his seed, there is no alternative left to believers in God's Word, but to receive the doctrine that Elijah is to come again to prophesy and execute the works of judgment upon earth, and just in that period of time to which the Apocalypse assigns these two Witnesses. Whatever else may be compassed by the prediction, and in whatever narrower circles it may have been fulfilled, if words are not utterly deceitful, and certainly can at all be predicted of God's very specific promises, this prophecy cannot be considered fulfilled or accomplished in the past, nor till Elijah the Tishbite, *in propria persona*, returns down to the earth.

We accordingly find that the Book of Ecclesiasticus which the Roman Catholic Church receives as inspired, which the Fathers and Reformers highly honoured, and which Protestants often have bound their Bibles between the Old and New Testament), eulogises Elijah, and says that he is anointed of God's order to appear again in the world, to rebuke the world, declare the impending judgment, reconcile the children of Jacob, rescue many, and make the way for the great and terrible day then about to break. (chap. xlviii. 1—11.) Hence also the ancient Jewish believers, up to the time of Christ, as all strict Jews do, looked for the reappearance of Elijah in the flesh as the herald of the victorious Messiah. Arnold

(in Ecclesiasticus xlviii. 10) says: "It was the unanimous sense of the Jews, that Elias should first come himself in person before the Messiah, and restore all things." Their old Litany of the Hosannas celebrates this anticipation.^o Their most honoured writers constantly refer to it.[†] Hence, too, the deputation to John the Baptist with the question: "*Art thou Elias?*" (John i. 19-20). And hence the remark of the disciples to Christ: "*The scribes say that Elias must first come*" (Matt. xvii. 10).

THE UNIVERSAL EXPECTATION.

Some say that this was a mistake—a mere Jewish notion. If so, it was a most extraordinary mistake. What was so devoutly accepted, taught, and believed by the holiest saints from Malachi to Christ, the theme of so many holy prayers and songs, and given out for the truth of God by the most eminent Christian fathers down to and inclusive of Jerome and Augustine, cannot safely be set down as a groundless conceit. We also have the highest Scriptural reasons for believing that it was not an empty notion, but a part of the true and abiding revelation of God. Jesus Himself has affixed His own infallible authentication to it, and in such explicit terms that we can only wonder how people can speak so contemptuously of it as some writers who call themselves Christians.

On the mount of Christ's glorious transfiguration Elijah appeared. The disciples saw him and knew him. And, as they were coming down from the

^o See Etheridge's *Targums on the Pentateuch*, i. 33, 34.

[†] "Pesquita Rab., fol. 62, col. i, speaks of it. Jalkuth Shimoni, fol. 53, col. 3, gives the same view: 'Elijah will come three days [years?] before the Messiah'; quoted in *Eisenmenger, Entdeckt. Jud.*, ii., p. 696. So the Talmund, Tract. Shabbath, fol. 118, col. 1; Rabbi Bechai, *Shulcan Arba*, fol. 5, col. 4; Jalkuth Shimoni in Mal., fol. 88, col. 4; each and all repeat the same sentiment, *Eisenm.*, *ut supra*, p. 712. Emek Hammelakh repeatedly declares the same thing; quoted in *Eisenm.*, ii., 714, 715.—*Stuart in loc.*, ii., 222.

"The passages from later Jews may be found collected in Frischmuth (*De Elie Adventu*, Jena, 1659, reprinted in the *Thesaurus Antiquus*). In the Book *Chissuk Emunah* (Wagenseil's *Tela*, ii., 318), Rabbi Isaac says, 'It is well-known in the nation of Israel that the Messiah would not be manifested till Elias the prophet had come, as we find from this passage (in Malachi).' According to the *Schulchan Aruch* (in Frischmuth) the Jews were in the habit of remembering Elias every Sabbath, and praying that he might at length come and announce their redemption, which they regarded as the sole object of his coming. And Eben Ezra concludes his commentary on Malachi with the words, *Deus propter misericordiam suam impleat. finemque adventus illius succederet.*—*Hengstenberg's Christology of the Old Test.*, iv., 220.

"Indeed, the Jewish belief in the literal appearance of Elias as the herald of the Messiah was universal, and so universal does it continue to this hour, even after the lapse of eighteen centuries, that the Jews at their marriage feasts always place a chair and knife and fork for Elijah. They also set a chair for him at their Passover Feast, at which time they more especially look for him."—*Armageddon*, vol. i., p. 131.

"In the celebration of the Passover, two large cups are filled with wine. One of these is taken by the master of the house, and a blessing pronounced. After this blessing the head of the family gives the cup to all those sitting around. He then brings forth the hidden cake, and distributes a piece to each. The second cup of wine, called '*Elijah's cup*,' is then placed before him; the door is opened, and a solemn pause of expectation ensues. It is at this moment that the Jews expect that the coming of Elijah will take place to announce the glad tidings that the Messiah is at hand. Well do I remember the interest with which, when a boy, I looked towards the door, hoping that Elijah might really enter; for, notwithstanding the disappointment year after year, his arrival is still confidently expected."—*Herschell's Brief Sketch*, p. 61.

mount, they asked the Master about this very point, alleging the doctrine of the scribes that "*Elias must first come.*" And He answered and said unto them: "ELIAS TRULY SHALL FIRST COME, AND RESTORE ALL THINGS" (Matt. xvii. 11). This passage is decisive. "The great interpreter of prophecy gives right to that interpretation of the prophetic word which the scribes maintained," says Trench. It cannot refer to John the Baptist, for John was then dead, while every part of it specifically relates to the future. "Elias truly *shall* come,^o and *shall* restore all things."† Besides, the restoration or "restitution of all things" (ἀποκαταστήσας πάντα), in the which it is affirmed that the coming Elias is to take part, is specifically referred by the Apostle Peter to the time of Christ's second coming. (Acts iii. 19.)

In all its terms and relations, therefore, we are compelled to accept this solemn declaration of the Saviour as looking to the future, and meant to set forth what yet awaited fulfilment. John the Baptist is here out of the question, unless indeed he is to come again. Dr. Stier has rightly said: "Whoever, in this answer of Christ, would explain away the manifest and striking confirmation of the fact that a coming of Elias was yet to take place, must do great violence to the words, and will never be able to restrain the future of their form and import so as to be applicable to John the Baptist."

IS NOT JOHN THE BAPTIST MEANT?

But, it may be asked, did not Christ say in the same connection, that Elias had come already, leaving it to be understood that He spoke of John the Baptist? The answer is, Yes; but in a way entirely distinct from the declaration we have just been considering. Elsewhere also He says of John: "If ye will receive [*it, him, or something else*] this is Elias, which was for to come" (Matt. xi. 14).‡ This proves that there is a sense in which John the Baptist was Elias, but certainly not such a sense as that in

which the Jews were expecting Elias, nor yet such a sense as that in which He declared, after John was dead: "*Elias truly shall first come and restore all things.*"^o John was not the literal Elias. This we are compelled to admit, or else he did not tell the truth; for when the priests and Levites asked him, "*Art thou Elias?*" he answered most emphatically, "I AM NOT" (John i. 21).

And this clear and positive denial is further sustained by the facts (1) that he did not restore all things as was predicted of Elias, and (2) that the great and terrible day, which was to be ushered in immediately upon the finishing of the Elijah ministry, did not succeed the ministry of John, but is even yet future. Whilst, therefore, there is a sense of much importance in which John *was* Elias, there is another more literal and equally important sense, in which he was *not* Elias, and in which Elias is still to be expected, according to the Saviour's own word.

IN WHAT SENSE JOHN IS ELIAS?

There was a twofold ministry embraced in the ancient promise to send Elijah, just as there was a twofold advent in the predictions concerning the Messiah. In neither case did the Old Testament clearly distinguish between these two, but viewed them both as if they were but one. And as the two *Messiah*-comings are widely separated in time, though belonging to one and the same work; so there are two *Elijah*-comings, equally separated in time, and equally comprehended in the predictions. Hence John, as the forerunner of Christ in the first advent, was Elias; that is, he filled the Elijah place, operated in the Elijah spirit and energy, did for that occasion the Elijah work, and so far fulfilled the Elijah promise. As the angel said of him before he was born, he went before Christ "*in the spirit and*

* The word here is *ἔρχεται*, which is indeed in the present tense, and might be read *cometh, or is coming*, which would still not admit of application to John, whose whole career was then in the past; but it is a well-known rule in Greek composition to use the present tense when it is meant to emphasise the certainty of something still future, representing the thing in contemplation as actually commenced already. See Jelf's *Greek Grammar*, sec. 397, and Winter's *Idioms*, sec. 41-2. But, in the next clause, ἀποκαταστήσει, which describes the work of the coming Elias, is *in the future*, and can by no means be applied to the work of John, which was then entirely in the past. Our translators have, therefore, rightly rendered it *shall come*.

† "Did John restore anything? He restored nothing. He was the inspired rebuker of a country's sins, and he bade them prepare for the reception of that country's Lord; but he literally restored nothing. And, therefore, this must apply to what shall be, and not to that which has already been."—Cumming, *in loc*.

‡ Our translators here have not been very happy in their rendering. Ἠλίας ὁ μέλλων ἔρχεσθαι, does not mean *Elias which was for to come* in the exclusive sense that there could be no further coming of Elias more literally than in John the Baptist, but rather bears the intimation that a further coming is to be awaited. The literal translation would be, "He [in some sense] is *Elias who is about to come.*" John had come and was then in prison, but the true, the literal Elias-coming is given as *future*.

* The apodosis (μεν δε) in this passage is not between the two affirmations as to the truth of one and the falsity of the other, for both are given as true. There is no limitation or negation of the first clause by what is said in the second; but the distinction indicated is, that one contemplates the Elias in one sense of the promise—*i.e.*, literally, and the other in another sense—*i.e.*, figuratively; neither being at all inconsistent with the other. "Jesus answered, and said unto them, Elias [*μεν*, on the one hand, in one respect] is coming first, and *shall* restore all things; [*δε*, on the other hand, in another respect], I say unto you, that Elias *is come already*, and they knew him not." As Alford expresses it, "The double allusion is only the assertion that the Elias (in spirit and power) who foreran our Lord's first coming, was a partial fulfilment of the great prophecy which announces the *real* Elias, who is to forerun His greater and second coming" (*in loc*). The Lord answers, not by hinting that the scribes were mistaken in their literal interpretation, but by intimating a double fulfilment of the promise. He asserts at once the partial fulfilment of it already, and its future accomplishment. The holding of both these views is absolutely necessary to render this passage intelligible.—*Gossett on Rev.*, p. 158. Jesus declares the opinion of the scribes, concerning the coming of Elias in person, according to Mal. iv. 5, to be wholly correct, and defines the kind of labours in which he is to be engaged; but intimates that one had already exercised for him this office, one whom the scribes had put to death, one who had wrought in the spirit and power of Elias.—*Olshausen, in loc*. "Jesus confirms the literal accuracy of the prophecy, showing that John was in truth what the angel Gabriel had announced he would be, *one coming in the spirit and power of Elias* but not the predicted Restorer of all things, for he was the forerunner of the dissolution instead of the restoration of the Jewish polity and nation. But speaking in the future tense, he says, that Elias truly shall first come and restore all things."—*Armageddon*, vol. i., 112.

er of *Elias*" (Luke i. 15—17); which implies that he was not *Elias* himself.

The Saviour could, therefore, truly say of him, while living, "If ye will receive it, this is *Elias* which was for to come;" and so likewise after he was dead, "*Elias* is come already, and they knew it not, but have done unto him whatsoever they pleased." John the Baptist operated in the spirit and power of *Elias*, and performed the *Elijah* mission of the first advent, and so far "*was Elias*," but, according to the word of the angel, only the *virtual*, and not the *literal* *Elias*. He could accordingly deliver the Jews, who had in mind the *literal* *Elias*, but he was *not* *Elias*, while yet, in another respect, he *was* *Elias*. In him the prediction in *Malachi* concerning the sending of *Elijah* had a true and real fulfilment, but only a partial, germinant, preliminary fulfilment, whilst the highest and ultimate fulfilment respects another advent of the Messiah, and the coming of the *literal* *Elijah* as its herald.

VIEW OF THE FATHERS.

Such, also, is the view which the Fathers took of this matter; and so they held and taught on the subject with great unanimity.

Austin Martyr says, "If Scripture compels you to admit two advents, shall we not allow that the Word of God has proclaimed that *Elijah* shall be the precursor of the great and terrible day—that is, of His second advent? Accordingly our Lord in His sayings proclaimed that this very thing would take place, saying, that *Elijah* would also come. And we know that this shall take place when our Lord Jesus Christ shall come in glory from heaven; whose first manifestation the Spirit of God who was in *Elijah* preceded as herald in John."^o

Hippolytus says: "As two advents of our Lord are indicated in the Scriptures, also two forerunners are indicated, the first was John, the son of Zacharias. He first fulfilled the course of forerunner. But since the Saviour is to be manifested again at the end of the world, it is matter of course that His forerunners must appear first, as He says by *Malachi*, I will send to you *Elias* the Tishbite before the day of the Lord, who shall come and proclaim the manifestation of Christ that is to be from heaven, and perform signs and wonders."[†]

So, too, *Origen*: "The vision upon the mountain which *Elias* was seen, did not appear to agree with what the scribes had said; for it seemed *Elias* came first before Jesus, but after Him. They asked the question, therefore, supposing that the scribes had misled them. But to this the Saviour answers, *not contradicting the tradition about Elias*, but declaring

that there was another coming of *Elias* before Christ, which had been unknown to the scribes."^o

Victorinus, *Methodius*, *Cyprian*, and *Lactantius* express the same belief and expectation that *Elijah* is yet to come in person.[†]

Chrysostom says: "As John was the forerunner of the first coming, so will *Elias* be the forerunner of the second coming"—"Christ called John *Elias* on account of his performing the same office."[‡]

Theophylact says: "By saying that *Elias* cometh, He shows that he has not yet come; he will come as a forerunner of the second advent, and will restore to the faith of Christ all the Jews who are open to persuasion." "If we will receive it, that is, if ye will understand it wisely (if we will not take it too literally), this [John] is he of whom the prophet *Malachi* spoke as the coming *Elias*; for the forerunner and *Elias* do the same service."[‡]

Jerome writes: "*Elias* himself, who will truly come in the body at the coming of Christ, has now come in the spirit through the medium of John the Baptist."[‡]

And so the great *Augustine*: "It is a familiar theme in the conversation and heart of the faithful, that in the last days, before the judgment, the Jews shall believe in the true Christ by means of this great and admirable prophet *Elias*, who shall expound the law to them. For not without reason do we hope that before the coming of our Judge and Saviour *Elias* shall come."[§]

And so profoundly and universally was this belief rooted and grounded in the early Christian heart and teaching, that *De la Cerda* says, "All the ancient fathers have delivered it;" and *Huetius* testifies, "It is the constant and most received opinion of the Church, and all the Fathers;" and *Maldonatus* declares, "It was always the most constant opinion of Christians that *Elias* was to come before the day of judgment;" and *Bellarmino* gives it as his belief that to reject this doctrine is, *vel hæresis vel hæresi proximus error*—either heresy, or error next thing to heresy.[¶]

THE LITERAL ADVENT OF ENOCH.

And so likewise it was expected and believed by both Jews and Christians, that the returned *Elijah* would be accompanied by some other great prophet of the olden time, who was almost uniformly

^o On Matt. xvii. 10 seq.

[†] See Elliott's *Horæ Apoc.*, vol. iv., Appendix.

[‡] See Suicer's *Thesaurus*, vol. i., p. 1317, art. 'Ηλίας, where the original objections are given.

[§] *De Civitate Dei*, xxii. 29.

^{||} Quoted by Whitby on N. Test. Matt. xi. 14.

[¶] Quoted by Hengstenberg in *Christology*, iv. 223.

See this whole subject more fully discussed in *Armageddon*, by a Master of Arts of the University of Cambridge, vol. i., pp. 97—116; *Gresswell On the Parables*, vol. i. p. 153 seq.; *Homes's Resurrection Revealed*, pp. 219—226.

^o Dialogue with Trypho, cap. 49.

[†] Concerning Christ and Antichrist, 44, 45, 46.

believed to be *Enoch*. Hence the book of Ecclesiasticus (according to the rendering of Bossuet, who regarded it as inspired and canonical) sets forth that Enoch is to come again, turn the hearts of the disobedient, and give repentance to the generations then living (Wisd. xlv. 16), after the same manner that it speaks of Elijah. Hence, when John the Baptist told the messengers of the Jews that he was not Elias, they immediately asked him the further question: "*Art thou that prophet?*" and wondered who he could be if "not that Christ, nor Elias, *neither that prophet*" (John i. 19—25).

THE APOCRYPHAL GOSPELS, ACTS, &c.

which, though we go not to them for doctrine, belong to the early literature of the Church, and hence are *competent witnesses as to the opinions* at the time they were written, are also very positive and clear in the assertion that *Enoch*, with *Elijah*, is to witness again upon earth. In the history of Joseph the carpenter, Jesus is represented as saying: "Enoch and Elias must, toward the end of time, return into the world and die—namely, in the day of commotion, terror, perplexity, and affliction; for Antichrist will slay them" (Chap. xxxi.). So in the Gospel of Nicodemus, two old men are found living in their bodies in Paradise, one of whom says, "I am Enoch, who was well-pleasing to God, and who was translated hither by Him; and this is Elias the Tishbite; and we are also to live until the end of the world; and then we are to be sent by God to withstand the Antichrist, and to be slain by him, and after three days to rise again, and to be snatched up in the clouds to meet the Lord. (Chap. ix. alias xxv.)

ECCLESIASTICAL TESTIMONIES.

So, also, in an ancient book called *Revelation of John*, a voice from heaven is represented as saying: "Three years shall those times be. . . . And then I shall send forth Enoch and Elias to convict him [Antichrist]; and they shall show him to be a liar and deceiver; and he shall kill them at the altar, as said the prophet." So also Tertullian (*De Anima*, l.): "Enoch was translated, and so was Elijah; nor did they experience death; it was deferred; they are reserved for the suffering of death, that by their blood they may extinguish Antichrist." Arethas (on Rev. xi. 13) declares the Two Witnesses to be Enoch and Elijah, and claims that this was held with one accord in his day—*concorditer affirmatur*. Ephraem, the Syrian, in quite another section of the Church, speaking of the Antichrist and the great day of judgment, says, "But, before these things, the merciful Lord will send Elijah the Tishbite, and with him Enoch, to teach religion to the human race: and they shall preach boldly to

all men the knowledge of God, exhorting them not to believe in the tyrant through fear. They shall cry out and say, 'This is a deceiver, O ye men. Let none of you in any way believe him: for in a little while he will be utterly abolished. Behold, the Lord, the Holy One, cometh from heaven!'"^c

So also Ambrose, who reproves Victorinus for substituting the name of Jeremiah in the place of Enoch as the companion of Elijah in the last years of this present world. And scarcely, until after the first half of the Christian ages, do we hear of any other testimony on the subject. Whenever we hear of the last great Antichrist and the Witnesses who withstand him unto death, *Elijah and Enoch*, *Enoch and Elijah* are the names we hear from the lips of the most eminent teachers, bishops, apologists, and martyrs, from the time of the Apostles onward. Modern Christendom has well-nigh dropped these names from all such connections, as it has also well-nigh dropped most of the characteristics of Primitive Christianity itself; but nothing that it has substituted in place of these names can claim even a moiety either of the Scriptural or the traditional evidences, which still, in spite of everything, continue emphatically to proclaim

ENOCH AND ELIJAH

the Two Witnesses of the Last Days.†

It is also to be observed that these Witnesses are described as specially *Christ's* witnesses. He styles them by emphasis "My Two Witnesses"—not so much witnesses for Christ in general as the Mediator and Redeemer of men, but the witnesses of Christ in the particular character and relations in which He was then speaking—namely, as the Mighty Judgment-Angel coming down from heaven, robed in clouds, His face like the sun, and His feet as pillars of fire, about to execute vengeance on His foes, and Himself take possession of the earth. And of all men that have ever lived, Enoch and Elijah

* Sermon on Antichrist. See Maitland's *Apost. School of Proph. Interp.*, p. 218.

† LUTHER thus expresses himself on the subject: "The old opinion that Elias and Enoch are to come again in the time of Antichrist, is derived from the text where Christ says, *Elias truly shall first come and restore all things*. It has found place in all the books, and has spread itself through the entire Church. We have no controversy with those who entertain this old belief. They may even wait for a coming of Enoch and Elijah, if they will also permit us to regard it as only an opinion. It is also allowed to believe it possible to interpret the passages in Malachi and Ecclesiasticus as predicting that Elias shall come again."—*Walc's ed.*, vol. vii. col. 404.

"The whole question rests on this, whether the prophet Malachi is speaking of the second coming of the Lord at the end of the world, or of the first coming in the flesh and in the Gospel. If he is speaking of the day of judgment, then certainly Elias is to be looked for again; for God cannot lie."—*Walc.*, vol. xi. col. 140.

"What shall be said, then, of the coming again of Elias and Enoch to withstand Antichrist? I answer, concerning the coming again of Elias I hang between heaven and earth, and waver the more with reference to it, that I am of opinion he will not come bodily. I also do not contend hard against it. I let those believe it who are so minded. St. Augustine in one place says, that the coming of Elias and the Antichrist is clearly shown to Christians."—*Walc.*, vol. xii. 208.

are the judgment-prophets. This particular impress was upon their ministry from the very beginning.

THE SUBSTANCE OF ENOCH'S MISSION.

As to Enoch, this characteristic is particularly emphasised. Milton sings of him, that he

—“Spake much of right and wrong,
Of Justice, of Religion, Truth, and Peace,
And Judgment from above :”

but from a higher inspiration than that of Milton we learn that the grand substance of his faith, and preaching, and prophesying, was the last named. We do not know of a single other word that he ever uttered save on this theme of “Judgment from above.” There is no evidence that he ever preached on any other subject. The all-absorbing, all-comprehending, as all-characterising topic of his entire ministry, as attested by the New Testament, was this, that he prophesied, saying, “*Behold, the Lord cometh with ten thousand of His saints to execute judgment upon all, and to convict all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him*” (Jude 14-15). He was, therefore, the great prophet of judgment before the flood, and hence one special witness of Christ in the specific character of the strong Angel coming down from heaven in the clouds to execute vengeance upon the guilty.

ELIJAH'S MISSION IDENTICAL.

As to Elijah, he was also pre-eminently a messenger and prophet of judgment. The Book of Ecclesiasticus says of him, that he stood up as fire, and his word burned like a lamp; he brought sore famine upon the guilty, and by his zeal he diminished their number, and brought kings to destruction, and anointed kings to take revenge. (Eccl. xlviii. 1—8.) Words and works of death and portents to the wicked constituted the great outstanding characteristic of his whole prophetic career, interspersed with the power of resurrection. His spirit was not the evangetic, but the judgment spirit.

That wild figure, that stern voice, those deeds of blood, that vehemence of judicial administration, which stand out in such startling relief from the pages of the old records concerning him, have become somewhat silvered over in the Christian's thoughts with the light of the Mount of Transfiguration; but the fiery zeal, and destructive wrath, and rugged outline of the old prophet of woe and death to Ahab and Jezebel, Baal and Ashtaroath, is still the true and characteristic picture of Elijah, identifying him, of all others since his time, as a peculiar Witness and Messenger of the Judgment-Angel. We search in vain for any other two prophets so peculiarly, intensely, and characteristically judgment-prophets, or that so specially take on the features of heralds

and representatives of the coming of the mighty Judgment-Angel.

THE WITNESSES CLOTHED WITH SACKCLOTH.

They are further said to be “*clothed with sackcloth.*” This also is significant. It shows that they are individuals, and not bodies of men extending through a dozen centuries. It is hard to conceive how whole bodies of men and Churches could thus be described. The principal symbolic interpreters have left out, or passed very slightly, this important particular. One does not see how bodies of men who have lived like other men can be said to have prophesied *in sackcloth*.^o It also shows that we here have to do with another order of things, and not with the present Gospel dispensation. Neither the prophets, nor the children of the New Testament, come thus arrayed in the garb of judgment-times, calamity, and burdens of woe. When we put on Christ, it is not sackcloth we put on, nor is it the spirit of heaviness we enter into; but a wedding garment has clothed us, a garment of praise has arrayed our spirit. The wearing of sackcloth, and the sort of life which it betokens, befit not these years of grace and jubilee, and relate to other times and another ritual. The mention of it here is a distinct indication that the dispensation has changed. Assuming, however, as we may, that Elijah and Enoch are to be these witnesses,

THE DESCRIPTION FITS ENTIRELY

to what is written concerning them in the past, and is just what we would expect in case of their return as heralds of the judgment.

Elijah, that prince of Hebrew prophets, with all his holy zeal, was a solitary and savage man, rough and shaggy as a lion, dwelling in the hills and caves and unfrequented ravines of Palestine, when not confronting thrones or hewing false prophets to pieces. The Bible tells of the girdle of skin he wore around his loins, and the hairy cloak in which he wrapped himself, to which it gives a name never applied to any garment but his, and shows at every point of reference to him what wild and ascetic austerity and severity marked his whole style of life, as he traced and trod the footprints of Jehovah, and surged hither and thither by the mighty inspiration of God, insulted and outraged by the idolatries of Israel, and the abominations of its kings.

Nor was it different with Enoch. The nature of the times in which he lived necessarily made him a man much like Elijah. Whatever else is couched in that pregnant statement that he “*walked with God,*” it tells of a life sequestered from that of other men, rugged, isolated, and singular. Walking with God he did not walk with men. If we may at all credit the Book which bears his name, “he was wholly

Alford s. N. T. in loc.

engaged with the holy ones, and with the watchers in his days ;^o only coming forth betimes to reprove the wicked world, and to sound forth upon unwilling ears, as God's missioner, the herald voice and

MIDNIGHT CRY OF COMING JUDGMENT.

And these two great prophets returned to earth again as they were of old, to reprove still greater sins and declare the forthcoming of still greater judgment, would give the exact outline of these Two Witnesses prophesying in sackcloth, and tormenting them that dwell upon the earth.

These Witnesses are furthermore "*the two olive-trees and the two lamps which stand before the Lord of the earth.*" Who are the two olive-trees? All agree that the allusion is to Zechariah's vision. (Zech. iv.) He saw "a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which are on the top of it ; and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof." He asked, "*What are these two olive-trees upon the right side of the candlestick and upon the left thereof?*" and again, "*What be these two olive-branches which through the two golden pipes empty the golden oil out of themselves?*" The answer was, "*These are two anointed ones [oil-children] that stand before the Lord of the whole earth.*"

THE OLIVE TREES AND LAMPS.

What was the meaning of this vision? The angel gave it: "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." That is to say, it was a material image of the mysterious organism through which the heavenly potencies were coming forth to give success unto completion to the work in which Zerubbabel was then engaged. That work was the restoration of Jerusalem, its temple, its worship, and its system of ordinances—the type of the building of the spiritual temple of the Christian Church, and the pattern and prophecy of that final rebuilding and restoration when the times of the Gentiles are fulfilled. That candlestick of gold stands for the national Church of the Jews, and thence also for the Christian Church (see Rev. i. 20), whilst the two olive-trees—the anointed ones—standing between God and the people, were Zerubbabel the prince, and Jeshua the high priest. Hence, when Christ declares these apocalyptic Witnesses "*the two olive-trees,*" the meaning is, that *they are the Zerubbabel and Jeshua of the final restitution*;—great ministers of God corresponding to Zerubbabel and Jeshua of old, and occupying a similar position as the organs of heavenly potencies put forth for the occasion. The two olive-trees in the vision are two

individual persons ; so then these two Witnesses are likewise two individual persons, for they are "*the two olive-trees*" for their day as Zerubbabel and Jeshua were in a former day.

But whilst they are "the two olive-trees" of their time, as viewed through the medium of Zechariah's vision, the whole order of things is changed from what it was in Zechariah's day, or what it is in the present Church-period. The golden candlestick, with its many conduits and multitudinous burners, is missing. All of that arrangement has disappeared. Gospel ministers are *stars* ; but these Witnesses are not *stars*. There are neither "*stars*" nor candlestick left in the time of these Witnesses.

THE LONELINESS OF THE WITNESSES' TESTIMONY.

As the more direct and special messengers of God, like Zerubbabel and Jeshua, who gave out the golden oil into the golden bowl and candlestick, the two olive-trees remain ; but they are alone, with no golden organism of light-bearers to feed and supply. They are themselves the only light-bearers now ; for they are at once "*the two olive-trees and the two lamps.*" This clearly demonstrates that the economy is a new one, whilst it at the same time singularly agrees with the two characters whom we take it to describe. Such a lone and self-supplying lamp was Enoch—the sole light-bearer to the old world, then on the eve of submersion in the great waters of judgment ; and such a lone and self-supplying lamp was Elijah to the nation of Israel, then in great darkness, and drawing near its great captivity.

Many distinguished individual light-bearers have graced the several ages of time, but none of them so marked and conspicuous in self-standing loneliness as these two. Never but once did the human race depend for a knowledge of God's purposes upon one mere man as it depended upon Enoch ; and never but once did the Hebrew faith hang upon one mere man, as it hung upon Elijah and his ministrations. He was himself "the chariot of Israel and the horsemen thereof" (2 Kings ii. 12.) Looking through the world for two men pre-eminently entitled to the name of "*the two lamps,*" we must settle upon Enoch and Elijah, who, as "*the two lamps,*" are mysteriously preserved to come again for the illumination of still darker times, after the same style as of old.

THE LORD OF THE EARTH.

"Which stand before the Lord of the earth." This is peculiar language, but exactly fitted to the same conclusions. "*Lord of the earth*" is not the Christian title of God ; for the Church, like Abraham in

* Concerning the absence of the candlestick here, Mede says : "I confess I am here at a *non-plus*, neither have I yet found out a reason of this difference, apt and evident enough." Had he located these Witnesses in the judgment-times, where alone they belong, he could have been at no such loss for an explanation.

Canaan, is only a pilgrim and a sojourner here, and Satan is now the god of this world. The characteristic name of our God in the Gospel is, "*The Father of our Lord Jesus Christ.*" Yet, when Israel was about to cross the Jordan, and to possess the promised land as a Divine nation, God was called "*Lord of all the earth*" (Josh. iii. 11—13). When Jerusalem was conquered and its people carried away captive to Babylon, the Most High took the name of "*the God of heaven*" (Dan. ii. 18, 28, 37, 44, &c.) When they came back to rebuild the temple, and repossess their land, and re-establish their holy state, God was again called "*the Lord of the whole earth*" (Zech. iv. 14). But when He is styled *Lord of the earth*, the word is *Adon*, *Master*, and not *Jehovah*.

It would, therefore, seem to be a theocratic title, having relation to a Divine nationality and government upon the earth. If so, the occurrence of it here, again bespeaks the Jew in his own land, and Jerusalem and the temple rebuilt; and proves that this part of the Apocalypse relates, not to the middle centuries of Christendom, as so many think, but to that time when the glorious Christ is taking forcible mastery of the earth, and setting up upon it His own
VISIBLE SUPREMACY AND KINGDOM.

These Two Witnesses "*stand before the Lord of the earth.*" This standing before or in the presence of the Lord, or the king, ordinarily signifies the enjoyment of a near relation, acceptableness, and authority, as the servants or officers of the Lord or king. But this is otherwise so clearly expressed and implied with regard to these Witnesses, that we are prompted to look for something more peculiar and characteristic in the phrase as here employed. If we keep to the strict reading of the text, this standing of the Witnesses before the Lord of the earth was already a matter of fact when the statement was given to John. It is not said that they *will* stand before the Lord in the time and office of their prophesying, but that they were *then*, while the angel was speaking, *standing* before the Lord of the earth.

To keep rigidly to the words, then, these Witnesses were persons already living in the time of John, and hence not Churches and bodies of men born centuries after;—living also a true bodily life, for still capable of bodily death, as shown from the killing of them by the Beast. But John's earthly contemporaries have all been dead for ages, and were all dead long before the time at which any one has located these Two Witnesses. Being, alive then, in the time of John, and still living a bodily life susceptible of

bodily death, and thus surviving all John's earthly contemporaries, they must have been living *in heaven*, having been taken thither without dying. This seems to be the more particular sense of the phrase, "STANDING BEFORE THE LORD."

When the Saviour exhorts to watchfulness and prayer, that we may be accounted worthy to escape the judgment sorrows, "*and to stand before the Son of Man,*" what is it that He most of all proposes to us, but transference to the presence of Jesus in the heavenly spaces without the intervention of death? And if so, why may not this standing of the Two Witnesses before the Lord of the earth in the time of John, be taken as specially descriptive of a corresponding transfer and continuity of bodily existence bestowed upon them? *Dying* is falling—ceasing to stand—becoming prostrate; and, by just antithesis, standing is *living*—continuity of bodily life, uninterrupted by death. And in this sense, to *stand* before the Lord must involve transfer to where the Lord is, without the suffering of death.

If, then, these Two Witnesses, destined to be murdered by the Beast, were standing before the Lord in uninterrupted bodily life at the time these words concerning them were spoken to John, who could they be but ENOCH and ELIJAH? Of all men that have lived in heaven or on earth, these lone two answer to the description. They were still *standing* in the time of John, never having *fallen* under the power of death; and they were *standing before the Lord of the earth*, having been miraculously conveyed away from among men into the mysterious heavens, where they still *stand* in waiting readiness to fulfil any commands of their Lord, even though it should be to return to the earth, here to repeat in increased intensity their great deeds of old, and have added to their crowns that of martyrdom also.

Thus, then, it would seem to me, that we have sufficiently identified these mysterious Witnesses, and also in strict accord with all the terms and surroundings of the record, without straining language or forcing history, as in every other interpretation that has been given. Other arguments lie couched in what further is revealed concerning them, which will be brought out when we reach the places. But I must close for the present, which I do in the words of Paul, written not without some relation to this very subject; "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Rom. xi. 33.)

SATANIC WONDERS.

BY WILLIAM MAUDE.

The Period of the Exercise of Evil Supernaturalism—Current Incredulity Respecting It—Scripture Evidence Concerning It—The Star Fallen from Heaven—The Lamb-like Beast, or False Prophet—I. The Originator and Organiser of Latter-day Evil Supernaturalism will be the Devil—Can the Devil Work Miracles?—The Limits of His Power—II. Demons His Agents—Their Twofold Mission—Who, or What are Demons?—The Views of the Ancients—Demoniacal Possession—Demons are the Spirits of Wicked Men Deceased—They Seek Reincarnation

It is admitted by all futurist expositors of unfulfilled prophecy, who hold to the sound canon of the literal interpretation, whenever the literal interpretation does not involve absurdity or contradiction, that the momentous interval of crisis which lies between the present and the coming dispensation, will be characterised by an *evil* as well as a Divine *supernaturalism*. Such evil supernaturalism has, we know, had its place in the past. "The Scriptures," writes Dr. Tregelles, "record the miracles wrought by the Egyptian magicians, as well as those performed by Moses: we read of the signs of Simon Magus, as well as of the miracles of Philip and of the apostles. Demoniacal power must be recognised as a *fact*. At the time of the Reformation the servants of Christ did not think it needful to reject all Romish miracles; they only sought to ascribe them to their true source."

And as it was in the past so will it also be in the near future. "There is a wide-spread incredulity at present as to Satanic agency and miraculous power—an incredulity which needs to be dispelled, because it leads many to be blind to their danger. The working of the 'mystery of iniquity' commenced in the days of the Apostles; it has gone on, including Popery and all other forms of corrupted Christianity, and at length it will arise accredited by Satanic miracles 'with all power, and signs and lying wonders.' Surely this is not believed by many; and yet the Spirit of God here speaks of actual miracles and no mere deceptions of men's senses. What some of these miracles are we read in Rev. xiii., where we are told of fire made to come down from heaven in the sight of men, and an image made to speak and breathe."*

SCRIPTURE EVIDENCE FOR EVIL SUPERNATURALISM.

The Scripture evidence for the conclusion that evil supernaturalism will be one of the marked characteristics of the last days is furnished by such passages as the following:—

Matt. xxiv. 24, "And there shall arise false Christs,

and false prophets, and shall show *great signs and wonders*; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand." (R.V.)

2 Thess. ii. 8—12, "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming; even he, whose coming is according to the working of Satan with all power and *signs and lying wonders*, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved." (R.V.)

1 Tim. iv. 1—3, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to *seducing spirits and doctrines of demons*; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats." This is testimony emphatic enough.

THE STAR FALLEN FROM HEAVEN.

To these several important statements found in the Book of Revelation must be added. Thus on the sounding of the fifth trumpet, we read: "And I saw a star from heaven fallen unto the earth, and there was given to him the key of the pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And out of the smoke came forth locusts upon the earth; and power was given them." And, after a description of the locusts, which is evidently symbolic, it is added: "They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon" (ch. ix. 1—3, 11, R.V.)

Again, on the sounding of the sixth trumpet, the inspired seer says, "I heard a voice from the horns of the golden altar which is before God, one saying to the sixth angel, which had the trumpet, loose the four angels which are bound at the great river Euphrates. And the four angels were loosed, which had been prepared for the hour and day and month and year, that they should kill the third part of men. And

* * Remarks on the Prophetic Visions in the Book of Daniel." Second edition pp 210, 213.

the number of the armies of the horsemen was twice ten thousand times ten thousand." And after an appalling account of the ravages of these infernal cavalry, the solemn statement is added: "And the rest of mankind, which were not killed with these plagues, repented not of the works of their hands, that they should not worship demons, and idols of gold," &c. "And they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (ch. ix. 13—16, 20—21. R.V.)

THE LAMB-LIKE BEAST, OR FALSE PROPHET.

Again, in reference to the lamb-like beast, or false prophet, it is said, "And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image of the beast, who hath the stroke of the sword, and lived. And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed" (ch. xiii. 13—15, R.V.) And, lastly, of the three frog-like spirits which are to come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, it is distinctly asserted that "they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." (ch. xvi. 13—14, R.V.)

Now without attempting here any detailed or exhaustive exposition of these Scriptures, which the limits of a single article would by no means allow there are at least *five* general conclusions, which may, I think, be safely and profitably drawn from them. These conclusions are the following:—

- I.—THAT THE ORIGINATOR AND ORGANISER OF THIS EVIL SUPERNATURALISM WILL BE THE DEVIL, OR SATAN.
- II.—THAT THE SPECIAL AGENCY WHICH SATAN WILL EMPLOY FOR ITS PRODUCTION WILL BE HIS DEMONS.
- III.—THAT THE HUMAN CENTRE AROUND WHICH ITS VISIBLE MANIFESTATIONS ARE CONCENTRATED WILL BE THE ANTICHRIST.
- IV.—THAT THESE MANIFESTATIONS WILL BE OF A MOST STARTLING AND SEDUCTIVE CHARACTER.
- V.—THAT THE AREA OF SATANIC OPERATION WILL BE WORLD WIDE, AND NOT CONFINED TO ANY PARTICULAR CLASS OR NATION.

Let us for a little while carefully and earnestly consider these five points; and may we be both instructed and warned by their consideration.

CAN THE DEVIL WORK MIRACLES?

I.—"Satan," it has been quaintly but truly said, "is God's ape." Whatever may be the Divine methods, he must needs imitate them, and so far as he can discern the Divine purposes, he seeks to hinder and frustrate them by affecting to have the same. Hence since God has His miracles, Satan must have his; and inasmuch as the coming of Christ was accompanied and attested by a Divine supernaturalism, so will Satan take care that the coming of the Antichrist shall be accompanied and attested by an evil supernaturalism. But it may be asked, Is so much as this really within his power? Can the devil work miracles as well as God? To this question a sufficient answer is afforded by one of the passages above quoted—2 Thessalonians ii. 8—12, by which we are distinctly taught that the "all power" of Satan comprehends the working of "signs,"—i.e., miraculous signs, σημεῖον, "and lying wonders." Nor does the latter expression by any means imply that these wonders are merely false and feigned. They are "lying wonders," says Archbishop Trench, "not because in themselves mere illusion or jugglery, but because they are wrought to support the kingdom of lies."* "Lying wonders," observes Dr. Seiss, "does not mean unreal wonders, mere trick, jugglery, and legerdemain; but wonders wrought for the support of lies, that is devil-miracles. Mere pretended miracles have nothing of miraculous power, but in this case the worker comes 'with all power.' There is no emptiness or unreality about them. They are genuine miracles, wrought in the interests of Hell's falsehoods."† To the same purport Mr. Pember writes, "The English version 'lying wonders' conveys the impression that the wonders themselves will be mere delusive tricks, like that of the blood of St. Januarius; but this seems to be incorrect. The literal rendering of the Greek is, 'with all power and signs and wonders of a lie;' that is, connected with or belonging to a lie, used for the purpose of authenticating it. The signs and wonders will be real enough in themselves, and will be effected by the exercise of Satanic power, as we are plainly told in the beginning of the verse; but they will be used to gain credence for the lie that Antichrist is God,"‡

THE LIMITS OF SATANIC POWER.

Of course, for the Christian, it goes without saying, that this Satanic power of miracle-working is under the absolute control and assigned its precise

* "Notes on the Miracles."

† "Lectures on the Apocalypse."

‡ "Great Prophecies."

limits by the Almighty. It seems, from the history of the past, to be confined mainly to special seasons of trial and testing, the most terrible of which will doubtless be "that hour of temptation which shall come upon all the world, to try them that dwell on the earth." Its special exhibition within this supremely awful period of the world's history, is apparently the outcome of the preceding casting down of Satan and his angels from the aerial heavens, of which we read in Revelation xii., in connection with which it is written, "Woe to the inhabitants of the earth and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (verse 12).

But even in this dread hour, and knowing how short a time yet remains to him wherein to work his malignant will, it will not be Satan's policy too openly to declare himself. Even in this respect he will seek to be the imitator of God's method, and as during our Lord's earthly ministry, the Father did not immediately manifest on His behalf the Divine signs and wonders whereby His ministry and mission were to be attested, but delegated His power to the Son; so that Christ could speak of His miracles as "the works which the Father had given Him to do;" even so will the Old Serpent delegate the exercise of the special wonder-working power at that time granted to him, to fit agents, both human and spiritual, that so his contemplated victims may not be too much startled and thereby possibly undeceived.

DEMONS AS THE AGENTS OF SUPERNATURALISM.

II.—That the *spiritual* agents, whom Satan will employ in the production of the evil supernaturalism of the last days, are the "*demons*" is clearly revealed in the Scriptures above quoted. "The abyss" is, we know, the dark and dreadful *habitat* of the demons, since those by whom the demoniac was possessed, whose healing is recorded in Luke viii., "besought Christ that He would not command them to go out *into the abyss*." Now, in Rev. ix., we read of "a star fallen from heaven unto the earth," who is evidently Satan himself, "and there was given to him the key of the *pit of the abyss*. And he opened the pit of the abyss," and out of it issued the supernatural locusts, of whom so fearful a symbolic description is given, and who, as well as the still more terrible "horsemen" of the sixth trumpet are, there is every reason to conclude, demon-spirits, like the three frogs of the 16th Chapter, concerning whom it is expressly said, "They are the *spirits of demons*, working signs (or miracles), which go forth *unto the kings of the whole world*, to gather them *unto the war of the great day of God*, the *Great Day*" (R.V.)

THEIR TWOFOLD MISSION.

But the mission of these demons will be twofold. They will not only torment and destroy, as revealed in the Book of the Revelation, but they will at the same time or previously be "seducing spirits," deluding men to their utter ruin. This, we learn from 1 Tim. iv. 1—3, in which passage the reference to some method of working closely allied, if not identical with modern spiritism seems very clear, though, as Mr. B. W. Newton sagaciously remarks, "Whether it may be the intention of Satan, after a little, to undermine spiritualism by imposture, and cause a collapse of the system, so as to discredit the thought of the existence of unseen spiritual agency, or whether it be his design to employ spiritualism for a season, as one of the means by which he quenches the light of truth and invalidates the authority of Scripture, we know not. Possibly he will adopt both methods. If any are disposed to be incredulous and scoff, he will probably seek to increase their scepticism. On the other hand, wherever the existence of spiritual power is believed in, he will earnestly strive to demonstrate that its origin is good, and its influence beneficial. Such, probably, will be his present course. As the end, however, approaches, his servants will be allowed to act more undisguisedly, and to 'show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect.' As darkness increased, Satanic strength will be made more and more manifest."^o

WHO, OR WHAT ARE THE DEMONS?

But who or what are the *demons*? On this point much difference of opinion prevails, even among the most able and deeply-instructed students of Scripture psychology. Some are of opinion that they constitute a special class—the lowest—of the fallen angels; while others regard them as being in truth the disembodied spirits of wicked men. Thus Mr. B. W. Newton, in the little work already quoted, says: "It was the habit of such persons (as the woman at Endor) then, even as now, to pretend that they were able to call up the dead: but it was a pretence merely. They called into their presence, not the dead, but the spirits with whom they were associated, and that spirit personated the dead. Saul, indeed, wished and expected to see Samuel; but the woman had no such expectation. She, no doubt, expected the spirit with whom she was in fellowship, to appear and personate Samuel. When, instead of this, God really sent Samuel, the woman was dismayed and terrified. Her divination ceased; Samuel spake, and Saul answered. The modern necromancy which now abounds around us is personation only. There is not

^o "Reflections on the Character and Spread of Spiritualism," p. 63.

instance in the old Scripture, of a *disembodied spirit* returning to earth, or having intercourse in it.* On the other hand, Dr. Seiss maintains we have scriptural evidence on the conclusion *demons are the souls of the wicked dead*. He says, account which demons themselves mostly give of lives, according to those who have most to do with them, is this. Josephus gives it as the orthodox opinion, that demons are none other than the souls of the wicked dead. With very few exceptions, Christian fathers were of like opinion. Justin Martyr, Irenæus, Tertullian, Origen, Augustine, and the vast majority of early Christian writers, regarded demons as the souls or spirits of the ungodly dead. And the burden of evidence and authority is to the effect that *demons are the souls of the wicked dead, particularly the spirits of those who bore a wicked character in this life*.

THE VIEW OF THE ANCIENTS.

It is acknowledged, both in Scripture and in the history of Greece and Rome, that the "immortals" of the heathen adored, were once men;† Paul assures us that the sacrifices of the heathen made to these "immortals," were sacrifices of men, and that their sacred feasts were in honour of men. (1 Cor. x. 20-21; comp. Deut. xviii. 10; 1 Chron. xi. 15; 1 Sam. ii. 37.) This would seem to give us Scriptural authority for believing that demons are what the heathen and early Christians believe them to be.‡ Dr. Beecher expresses the same opinion in his work on the "Spiritual Manifestations." He says, "The Jews before Christ, and the Fathers after, all held that departed human spirits lurked in the world, spoke in oracles, controlled omens, and in various ways encouraged men to worship them. In the New Testament cases of possession, let us indicate the popular belief: 'Demons are not the spirits of the wicked, that enter into and kill them, unless they obtain help against them.' Compare this with the Patristic uses: 'Persons who are seized and thrown down by the power of the deceased,' says Justin Martyr, 'are not all men agree in calling demoniacs.' Irenæus, speaking of the fruit of angelic amours (vi. 4), says that after death they were not sent *ad inferos*, and thus were produced *infernal demons*.' Tertullian says the same.

* is a somewhat rash assertion. There is no Scripture proof of Samuel at Endor, or Moses on the Mount of Transfiguration, or of resurrection bodies; indeed all the circumstances point the other way. Such statements, moreover, tend to support the error of those who maintain that men cease to exist at death, only to be re-created at the Resurrection.

† amply proved by Lucian's *Dialogi Neron*.—Ed.
‡ figures on the Apocalypse."

Athenagoras says, 'the souls of the giants are the demons wandering over the world.'

DEMONIACAL POSSESSION.

"Indeed, it is generally admitted even by the opponents of the reality of demonic possessions 'that it was the general belief of the Jewish nation, except the Sadducees, and of most of the other nations, that the spirits of dead men, especially the wicked, were permitted to enter the bodies of men.' Nor is the word in the New Testament ever applied to Satan or the fallen angels. Such, then, being the meaning of the word, what inference is to be drawn from the facts of the narrative, as to the truth of the popular belief? Christ stood between the Sadducees on the one hand, an earnest minority, and the Pharisees and populace on the other, a powerful majority. Had the weaker party had truth on their side, Christ, 'born to bear witness to the truth,' would have stood by them. He did not do so. All His words and acts sustained in the fullest manner the reality of that against which the Sadducees protested. Either, therefore, Christ was deceived, or a deceiver, or the popular belief was correct."

There can be no doubt as to the classical meaning of the term "demon." "All Pagan antiquity affirms," says Dr. Campbell, "that from Titan and Saturn, the poetical progeny of Cælus and Terra, down to Æsculapius, Proteus, and Minos, all their divinities were ghosts of dead men, and were so regarded by the more erudite of the Pagans themselves."◦ Indeed the only distinction between the classical and Scripture usage of the word, seems to be that in Scripture the demons are *evil spirits*—the souls of lost men.

DEMONS THE SPIRITS OF WICKED MEN.

In corroboration of the arguments adduced by the writers above quoted two thoughts may here be added. In the first place, have we not a striking though indirect indication of the truth of the opinion that the demons are the souls of wicked men, in the fact that while, as we have seen, the abyss is the special place of the demons, the last personal Antichrist who is to be apparently a resurrected man, is distinctly said to "ascend out of the pit of the abyss" (Rev. xvii. 8). Have we not here, then, some warrant for concluding that this pre-eminently wicked man is a "demon," and hence that the "demons," as a class, are the spirits of wicked men? Another indication that this is the case seems to be afforded by the curious circumstance that the demons seem to feel a painful sense of nakedness, and an intense desire to gain possession of the bodies of other men, or even of the lower animals. (See Luke viii. 26—33.)

◦ On the Gospels.

THEY SEEK REINCARNATION.

"Demoniac possessions," says Dr. Charles Beecher, "have their law; and their law is, that spirits of the departed, restless and miserable, and longing to get back unto life, will thrust themselves in whenever and wherever the psychological conditions of the organism will let them. To this everything said about them in the New Testament corresponds. Christ speaks of them as 'wandering through dry places, seeking rest and finding none' (Matt. xii. 43), and at length, through very weariness, returning to the victim they had left. They ask not to be sent 'out of the country' (Mark v. 10), as if lingering about the scenes of their earthly life. They dread the abyss (Luke viii. 31). Rather than be exiled from life's scenes, they harbour in the organism of swine. They ask not to be tormented before the time, as those that must appear at the judgment-seat to give account of deeds done in the body. The presence of Christ agonises them: 'Away! (ta!),' they cry, 'what have we to do with

Thee, Jesus of Nazareth?' They confess that there is naught in common between them and their Judge: forlorn, lost, they seek connection with the living to escape, not to inflict, suffering. Hence they seek impressible subjects—those, namely, in whom the mysterious bond between soul and body is less firmly fastened, and so capable of partial disadjustment. And why is this? Is it not because *having been once incarnate they retain both the desire and the capacity for re-incarnation.* We have no evidence that an angel can become incarnate. There is not a single instance of it in Scripture. But in the disembodied human soul there remains the potentiality and prophecy of bodily resurrection.

Here, however, I must pause for the present. There remains too much to be said here; and the practical part of the subject—not yet touched—is too important to be hurriedly dismissed. I therefore reserve some further remarks for another paper.

(To be Continued.)

A CLERGYMAN'S EXPERIENCE OF DEMONISM.

A Seance—How the Medium was Secured—His Levitation—The Spirit "Irresistible"—"John King"—A Spirit Concert—The Departed Spirit of a Jockey—"Materialisation"—A Scandinavian Aristocrat—The Clergyman's Opinion—A Latter-day Device of Satan.

WE have, on several occasions, directed the attention of our readers to the subject of Demonism, as among the predicted supernaturalism which is to characterise the closing days of the present dispensation; nor have we hesitated to identify the phenomena of what is popularly known as "*Spiritualism*," so far as it has any reality about it, with the divinely-predicted working of Satan in this direction. A well-known clergyman of the Church of England, the Rev. G. W. Weldon, a few weeks ago, in the columns of the *Rock*, gave a long and interesting account of some recent experiences of his own, while attending certain "spirit manifestations," which he did for the purpose of forming an independent judgment as to the reality or otherwise of the alleged phenomena. In the first instance his investigations were pursued through the instrumentality of professional mediums, and so far the conclusion he arrived at was, that though there were things said and done which perplexed him greatly, yet the affair as a whole was the result of clever trickery of some kind or other. Subsequently, however, he was induced to pursue the subject in a strictly private sphere, and here his experiences were of a very different kind, and are thus related:—

A REMARKABLE SEANCE.

"Having been introduced to a lady of high social position, residing in one of the fashionable squares in Belgravia, who, though an avowed spiritualist, was a believer in the Divinity of Christ and a devout and constant reader of the Bible, it was arranged that a *séance* should take place in a small room in her own house on a certain evening. The evening arrived, and the company assembled; Sir—and two ladies (friends of Mr. Weldon's and slightly spiritualistic), two other ladies (mutual friends), the hostess, the medium (selected by the hostess), and Mr. Weldon himself, forming the party. What followed Mr. Weldon thus relates:—

"The lady of the house asked me to search all round the room, and to make certain that there was no one present but the prescribed number. She then asked me to lock the door and put the key in my pocket. Before the lights were extinguished, our hostess asked me to remove a very large musical box which was a little in the way, and to deposit it in the farthest corner of the room, simply for convenience. It was a large, heavy box, and it required some effort to transfer it to its appointed place. That done, the company took their places, and

romiscuously, but according to *my* directions. As the *séance* was intended to be a test, I arranged that the medium should be placed at one end of the table, with Sir — on one side of him, and myself on the other. The rest of our friends sat as they pleased. The gas was put out, and hands joined after the usual manner."

HOW THE MEDIUM WAS SECURED.

"In order to be certain that our medium should not have the chance of practising anything in the way of trickery—not, indeed, that I suspected him, but lest there should be any suspicion of such at all—coming into my mind—I asked Sir — to hold one of the medium's hands as tightly as he could without inconvenience to him, while I in like manner held the other. We are both of us strong men. The medium is a small man, and by no means muscular; but even if he were, it would have been impossible by sheer force of muscular effort for any man to get away from the fast grip with which we held him. His two hands were kept as firmly bound as if they were in a vice. And yet, strange to say, in spite of all our strength and utmost effort, the medium, after a time, *began to rise out of his chair*, and to ascend higher and higher towards the ceiling, till both he and the chair on which he had been when the gas went out were lifted up above our heads and planted right on the centre of the table. This was his position when the lights were turned on. We were holding him still by the hands, which we had never let go for a moment. He was seated in the chair—a cane-bottomed one—looking dreadfully pale and half dazed. 'Well, Sir —, what do you think of this?' I asked. 'It puzzles me,' was the reply. 'Yes; and me also,' I added.

"The strangest part of the proceeding was that the arms of the medium were projecting through the upper opening of the back of the chair, so that in some unaccountable way his hands and arms had been inserted through this open portion of the chair, while we were holding him fast all the time! And what added to my perplexity was the fact that the medium 'who had his coat on him when the proceedings commenced, was now in his shirt-sleeves, his coat having disappeared, and that, too, while Sir — and I were continuously holding his hands!

APPEARANCE OF THE SPIRIT "IRRESISTIBLE."

"After a few minutes' general conversation, the gas was again put out, and in a short time the medium was entranced. Presently the voice of what was said to be a spirit named 'Irresistible' was heard saluting the guests all round. I noticed that he addressed some of the ladies somewhat familiarly, by their Christian names, as if he knew them well. He singled me out for special attention.

Calling me by name, he said, 'I suppose you think that we chaps come from fire and brimstone?'

"'I really don't know,' I replied, 'where you come from; but if you are a spirit that I am addressing I do not believe that you come from the holy place.' Hereupon the invisible spirit (if spirit it was) began to indulge in what is commonly called 'chaff,' and, though supposed to be dead a long time, he was quite familiar with the slang words and phrases of the present day. He disappeared after a little, when we heard the voice of another spirit, known as 'John King.' 'May I ask,' I inquired, 'if there are no other spirits who care to visit these *séances* but these two?' 'Oh! yes; there will no doubt be others. We shall see.' So the lady of the house, in the kindest and most courteous manner, interrogated John King, who informed us that there would be others to-night, and that already they were present.

A SPIRIT CONCERT.

"Hardly had these words been uttered when, to my surprise, the big, heavy musical box, which I had myself put into the farthest corner of the room, was carried up into the air, and went circling all about our heads, and then it suddenly fell with a bang on the table. There it remained for a minute or two, while the sound of small bells was heard ringing in perfect harmony and with the most pleasing effect. Then a lady present—not a spirit—wound up the musical box, and it was instantly carried up into the air again, the tune going on all the time. Whilst this concert was being performed between the bells and the box no voices of any kind were heard.

"That any human hand ever touched that box when lying in the corner, I am unable to believe. The medium did not do it, for Sir — and I held him fast bound. There were no other gentlemen present, and as to two of the ladies—I held the hand of one, and Sir — held the hand of the other. They did not move from their seats; and of the two other ladies, one was elderly, and very delicate and feeble, the other was a young girl, who, if she had tried, could not have carried the musical box across the room without the utmost difficulty. Then came a succession of flickering lights all over the room.

DEPARTED SPIRIT OF A JOCKEY.

"These ended, a totally new voice addressed us. This was said to be the departed spirit of a jockey. He had been a great huntsman in his day. I asked him if he could give the 'Tally-ho,' whereupon, with the utmost accuracy and full power of voice, he sounded out the well-known hunting cry. The sound began very loud, and then died off into the far distance; then again gradually drawing nearer, it became louder and louder in the *crescendo* style, till it sounded close

to our ears. This spirit (if spirit it was) gave us the following history of his career. He had led an indifferent life on earth, consequently he was obliged to go into the lowest plane in the spirit world, but he had been gradually working up higher under the teaching of good spirit guides. Hereupon I asked, 'What plane are you now in?' 'I am in the third plane.' 'Have you ever seen Jesus Christ?' 'No; but I have seen those who have.' 'And may I ask who is your teacher or spirit guide in your present plane?' The reply was, 'Cardinal Wolsey!' I could not refrain from smiling at the idea of Cardinal Wolsey being thus suddenly thrust upon our attention.

"MATERIALISATION."

"The jockey left, and some tapping being heard, our hostess inquired what it meant. We were informed that there was about to be a 'materialisation.' For this purpose, in order to give more light to the spectators, a phosphorescent slate, about two feet by one, was placed on the table, and instantly a human hand as plain as possible was placed upon it. Next the bust of the 'spirit' appeared. He came close to me—about a foot off. I could discern his features clearly. He had brownish-red whiskers and moustache, and all the lineaments of the human face. With one hand he took up the illuminated slate, and holding it to his face, he asked me if I could see him plainly. I said, 'Yes, very plainly indeed.' I then inquired who he might be, and he said, 'John King.'

A SCANDINAVIAN ARISTOCRAT.

"These events, though strange to my mind, and quite incomprehensible, were altogether left in the shade by what followed. After the spirits had departed, and a solemn silence and darkness reigned all around, a low and plaintive voice, very sad, was heard at the end of the table. The expressions were utterly unknown to me. They were in one of the Scandinavian languages, and known to the lady of the house, and also to one of my friends who had lived in the North of Europe. Our hostess carried on a conversation for fully a quarter of an hour with this 'spirit.' The medium, if he were ever so good a ventriloquist, could not speak a language he never heard. This 'spirit' was that of a very exalted personage when on earth, well-known to our hostess when he was alive, and the conversation between him and the lady of the house was translated for me by my friend, who was present. Deception was out of the question. After this all the spirits left, the gas was turned on, the musical box had returned to the place

where I left it at the first, and the medium, who was looking tired, haggard, and worn out, was glad to have a little rest and refreshment.

THE CLERGYMAN'S OPINION.

"I have narrated," says Mr. Weldon, in conclusion, "the phenomena I witnessed on this occasion with the utmost possible accuracy. There was no imposture at all events at this house, and there could be no jugglery. Voices were heard giving forth sounds varying from that of the jockey and his 'Tally-ho,' and the strong, full, vocal powers of 'John King' to the melancholy and feeble accents of the Scandinavian; and the guttural voice of 'Irresistible,'—all these were distinctly heard by all present. The rushing of the musical box through the air—the sounding of bells,—the conversation carried on by our hostess—all the weird sights and sounds I that evening was witness of, I have faithfully sought to put before the readers. All these are actual occurrences, which took place in that dark room, in my presence, and in that of trusted friends, who are utterly incapable of swerving a hair's-breadth from the path of truth and rectitude.

"From that day to the present I have not been able satisfactorily to explain the phenomena. I believe that they were caused by something out of the ordinary experience of mankind. Call it, if you will, psychic force, or occult science, odylic power, or whatever else, but sure I am that no manipulator, however clever, could do all that I saw done. Certainly weak and delicate women could not do so. No one could either enter or leave the room without my knowledge, for I sat next the door, and the key was under my control. I believe that there was something in what I witnessed that night that is inexplicable by any known law; and knowing what a tissue of lies some of the 'spirits' wove that night, not forgetting the almost ludicrous position assigned to Cardinal Wolsey, I came to the conclusion, for myself at least, that *this so-called revelation is not from God, but if it be a reality, it is, in my opinion, the device of Satan in these latter days to undermine God's truth by 'lying wonders.'* 'Beloved,' says St. John, 'believe not every spirit, but try the spirits whether they be of God.' I have, for my own part, sufficiently 'tried' these spirits, or what were said to be spirits, and I unhesitatingly declare that, so far as I have tested them for my own satisfaction, a greater jumble of truth and falsehood could scarcely be conceived than the utterances which the so-called spirits communicated to us."

THE COMING TRANSLATION OF WATCHFUL CHRISTIANS.

BY THE REV. G. H. PEMBER, M.A.

From his Able Prophetic Exposition, "The Great Prophecies."

Surprise Awaiting the World—What is Meant by the Taking Away of Those who Die Not?—A Typical Scene—The Lord's Admonition to Watch—Christians, though Sure of Eternal Life, May Not be Sure of Removal before the Commencement of the Final Great Tribulation—Who Will Not be Translated?—When will the Translation Take Place—Three Different Classes of Glorified Believers—The Duration of the Millennial Reign—Life for Evermore.

world will one day be surprised by the sudden unaccountable disappearance of many persons in the midst of their ordinary occupations. Two will be working in the field in the middle of day: one will instantaneously vanish; his plodding comrade may still see upon the ground the garment which had been put off for labour, but the man will be gone. Two women will be grinding daily supply of corn in early morning; the hand of one will fail: her companion will look up and see that she is no longer in her place. Two persons—reference is evidently to a man and his wife—will lie in the same bed at night: the one will be taken away, and the other will awake to solitude and bereavement. (Matt. xxiv. 40-41; Luke xvii. 34.) As soon as this sign is given, then woe for the land and the sea! Those who shall be accounted worthy to escape will have been removed from the world: the Holy Spirit will no longer restrain the fury of lawlessness; nor will the final judgments be delayed.

WHAT IS MEANT BY TAKING AWAY?

With regard to the meaning of the words, "one shall be taken," an error has sometimes been made through ignorance of the original. Comparing the verse with that of the thirty-ninth verse, "the flood came and took them all away," some have interpreted, "one shall be taken away in judgment, the other shall be spared in mercy." But an examination of the Greek immediately dissipates this idea. In the thirty-ninth verse the verb used is *aipeir*, which means "to take away by destruction." But in the thirty-ninth and forty-first verses, we find a very different word, *παράλαμβειν*, which properly signifies "receive," or "take alongside," and then, sometimes, "take with one as a companion." Thus the word is most appropriately used of those who shall be caught up to Christ, that they may walk with Him whithersoever He goeth.

In the fourteenth chapter of John, it occurs in a very significant passage:—"For if I go and prepare a place for you, I am coming again, and will receive (*παράλῃψομαι*) you unto Myself; that where I am, there ye may be also." Here it is used of the very act of which the Lord speaks in Matthew. Again, in another place, we are told that the Lord "taketh" (*παράλαμβάνει*) Peter, James, and John, as His companions to the Mount of Transfiguration. (Matt. xvii. 1.) He selects three out of the twelve disciples to behold His glory; while the nine are, in the meantime, left at the bottom of the hill to struggle hopelessly with Satan, in the person of the demoniac youth; and, consequently, to be subjected to the scorn of the world, until at length the Master is seen descending the hill in company with those whom He had taken with Him.

Surely, this scene is typical, and confirms the interpretation of the passage we are considering, that the one is taken to be a companion of the Lord and to see His glory, while the other is left to agonise with the world and Satan as a further discipline: for the admonition to watch in the next verse seems to imply that both of the two are disciples.

THE LORD'S ADMONITION TO WATCH.

Having thus described the sign of His presence, the Lord proceeds to urge upon His followers the necessity of watching, and intimates, by the parable of the householder and the thief, that grievous loss will be sustained by those who neglect His directions. Many other such warnings may be found in the Scriptures, and the special object of watching is plainly set forth in the Lord's own exhortation, uttered just after He had been portraying the terrors of the last week of seven years that closes this dispensation:—"Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke xxi. 25-27. Ibid. xxi. 36.)

These words certainly intimate that a Christian, though sure of eternal life, is not sure of being removed before the commencement of the final

Great Tribulation. *This favour will be granted only to those who have progressed in holiness, only to those who have been so strengthened with might in the inner man that they have been able to endure hardness, as good soldiers of Jesus Christ.* Such a growth in grace may, indeed, be attained by all believers: the power of prayer and watching is given to every man at his conversion; but he must be willing to deny himself, to take up his cross, and to follow his Master. Then there will be no doubt as to the issue: for "faithful is He that calleth you, who will also do it."

WHO WILL NOT BE TRANSLATED?

But the Lord has no thought of translating worldly-minded believers from the toils of life into the joy of His presence, of admitting them to immortality by the gate of glory instead of the dark valley of Death. Those who vainly expect such a thing are like the Jews, who would have had Christ put Himself at their head as the all-victorious King, when as yet He had not saved them from their sins. But He will not grant to the careless and slothful servant that blessing which Paul craved, yet did not receive (2 Cor. v. 2—4), the joy of being clothed upon, without the necessity of shuffling off this mortal coil. Hence, in His promise to the Philadelphians, He says:—"Because thou didst keep the word of My patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth."

It thus appears that not all believers will be caught up to the Lord at the commencement of His Second Advent, but only those who are found watching. It is, indeed, true that Paul, after speaking of Christ's descent into the air, adds, "Then we which are alive, and remain, shall be caught up," without any mention of exceptions to the rule (1 Thess. iv. 16-17). But other Scriptures show that his words are to be regarded as a general statement, expressing what ought to be, and potentially may be, the case with every Christian. Similarly, in another place, he says, "It is appointed unto men once to die:" yet the very next verse reveals the secret that some will escape death. And in his first Epistle to the Corinthians, the Apostle Paul discloses the mystery that we shall not all sleep.

Just in the same general way, the Lord said to His disciples:—"Verily, I say unto you, That ye which have followed Me, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." But Judas had followed Him, and was at the time one of the twelve: will he also occupy a throne in the regeneration? Nay, we know from the authority of Scripture that his own "place," to which he went, was in the realms of the lost. There need, therefore,

be no difficulty in regard to the passage in the Epistle to the Thessalonians.

WHEN WILL THE TRANSLATION TAKE PLACE?

But we have also to deal with a far more precise statement in the first Epistle to the Corinthians. "We shall not all sleep," says the apostle, "but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." There is no possibility of misunderstanding this assertion: it can only mean the body of Christ will not be completely gathered to Him until the close of the Second Advent.

Accordingly—although we have previously heard of some who were tabernacled in the heaven, of a hundred and forty and four thousand who were purchased from among men, to be the firstfruits unto God and unto the Lamb, and of others who are standing on a sea of glass mingled with fire, singing their song of victory over the Beast and his image—there is no mention of a full assembly of the Church until the Lord appears in glory, when He is followed by the armies (Τὰ στρατεύματα—Rev. xix. 14) which are in the heaven, the different divisions which make up the one body.

Then, after describing the destruction of the rebels, John says:—"And I saw thrones, and they sat upon them, and judgment was given to them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the Beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection" (Rev. xx. 4-5).

THREE CLASSES OF GLORIFIED BELIEVERS.

Now in this passage we can discern three different classes of glorified believers. There are, first, those who are seen sitting upon thrones, and who are probably the company which will be caught up to the Lord at the beginning of the presence. Then there are those who, being left behind, will be martyred for the testimony of Jesus; and, lastly, those who will be faithful witnesses for Christ in the times of trial, neither worshipping the Beast nor his image, but will, nevertheless, escape death, or, at least, death by persecution. The first class appears to occupy a higher position than the others: but all live and reign with Christ for a thousand years.

Thus the glorified saints which John saw are those who, in the Lord's words, shall be accounted worthy to obtain that age—τοῦ αἰῶνος ἐκείνου—and the resurrection out of the dead (Luke xx. 35). For they will live and reign during the Millennial age, while others are still confined to the abode of disembodied spirits: they will not wait for the general awakening.

but be raised up from the great multitudes of the dead, and have part in the first resurrection.

THE DURATION OF THE MILLENNIAL REIGN.

We should not omit to notice that their reign is limited to a time: therefore, this kingdom is not identical with eternal life, nor yet with the inheritance which, as Peter tells us, "fadeth not away." It is something additional to both of these, and special. And, whenever mentioned in the New Testament, appears to be connected rather with the fruits of faith than with faith in the abstract.

The expression, the *souls* of them that had been beheaded, is peculiar, and its possible meaning not very apparent to the merely English reader. In Greek the same word signifies "soul" and "life"—that kind of life which enables us to rejoice in all that God has created. Now this word is used by the Lord in the oft-quoted saying:—"Whosoever would love his life—or, soul—shall lose it: and whosoever shall lose his life for My sake shall find it." Of the promise in the last clause, all who spend and are spent in His service are inheritors, and especially those whose love urges them forward on the path of obedience, even though Death appear standing in the way. There is a gracious recognition of this in a previous vision, in which the souls of martyrs were seen lying under the great altar, poured out as the ashes of a sacrifice which had been offered to God. Such a sacrifice, with which He is well pleased, was presented by those who had been beheaded for the testimony of Jesus; at His command, and for His sake, they had cast their lives upon the ground, and now, in return for the few and evil years of mortal existence, He has given them length of days,

EVEN LIFE FOR EVERMORE.

We must now leave the Church in heaven with her Lord. Her glorified members have exhausted the sufferings appointed for her sanctification, and now they live and reign with Him. Not one of them could avoid the pains, the anxieties, the cares, and the pettiness of life; but they were lifted up above them all by the power of His resurrection, and lo! the former things have passed away, and their mourning is ended; they are perfect, and have attained to the resurrection out of the dead. O weary and care-worn souls, look up and behold the glorious vision! It is no mere dream of delight, to be presently swept away by the never-failing stream of woe; nay, it is the joy that is set before us. And, if we but cleave to the Lord with purpose of heart, He, by His almighty power, will bring us safely to it, though, perhaps, through much tribulation. Does not the very thought of His promises lighten the burden of the cross? Sorrows, conflicts, and perplexities may be thickening around us: let them only cause us to cry, with greater earnestness, "Thy kingdom come!" In the sick-chamber, or the place of heart-breaking toil; in the lonely garret, or the full house in which we must sojourn as strangers among ungenial spirits; by the newly-opened grave, or in the forsaken home—wherever the load of human anguish presses most heavily, let us, even in sorrow, rejoice that the time of suffering will soon be over, for He has said, "Behold! I come quickly"; and then God shall wipe away all tears from our eyes, and death shall be no more, neither shall there any more be mourning, nor crying, nor pain.

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THE GREAT PYRAMID AND PROPHECY.

TO THE EDITOR OF THE PROPHETIC NEWS.

SIR, — Notwithstanding the apparent harmony which is to be seen in the summary of Biblical and Pyramid Chronologies given by your correspondent, "James P. D. Camp," as contained in THE PROPHETIC NEWS of February, it is evident that there is a misreading in either, and very probably in both, because if the six thousand years of the world ended in A.D. 1881, we are living in the Millennium at the present moment. This is not the case. The judgment of the living nations (Matt. xxv. 32) is not past, and the blotting out of the Gentile kingdoms, which is so fully revealed in the Word of God, has yet to be accomplished, therefore the six thousand years are not yet ended, or there must be a supplementary period between the sixth thousand years and the seventh, or Millennium. Is there such a period revealed either in the Word of God or by the Pyramid? This is the question to be considered, and as I have neither seen nor heard of this period, permit me to say that we read in the Word of God of "the times of the Gentiles," and that that period is "seven times."

DURATION OF "THE TIMES OF THE GENTILES."

This period and its length was first made known when Moses warned God's ancient people that if they walked contrary to God, that He would walk contrary to them, and "seven times" would pass over them. They took their "own way," and walked contrary to God, and the final seven times of Levi xxvi. began to pass over them when Nebuchadnezzar, king of Babylon, took the kingdom of Israel captive, and placed a king in Israel under himself instead of being under the "King of Heaven."

The second revelation and measurement of "the times of the Gentiles" is given as "seven times" in the dream of Nebuchadnezzar, as interpreted by the prophet Daniel. This dream reveals the length of the period as "seven times," during which the Gentile kings and kingdoms rule in their own strength.

THE PERIOD OF THEIR POWER.

The length of the period of Gentile power and privilege is also made known unto us in the Revelation by John. Two measurements are given to make known the length of the period during which the kings of the Gentiles were to rule over the people of God. First they ruled over God's ancient people *forty-two months*. They are characterised during this period as trampling them under foot (Rev. xii. 2). Secondly, they have been both ruling and teaching

during *forty-two months*, and they are characterised as speaking blasphemies during this latter period (Rev. xiii. 5). These two periods of 42 months make a period of 84 months, and as the Chaldean month was 30 days, 30 times 84 is 2,520, and as every one of these days stands for a year in fulfilled prophecy, we are thus warranted in saying that 84 prophetic months are 2,520 prophetic years.

Two measurements are also given to show the length of this period regarding God's ancient people—the Jews. The Two Witnesses amongst them were to maintain the truth in sackcloth under two dispensations of grace, 1,260 days (Rev. xi. 3-4), and the witnesses are also revealed as to lie dead in the street of the Great City three days and a half (Rev. xi. 8-11). It must be observed in reading these two measurements that the former—*i.e.*, 1,260, are prophetic days, each day being a year in fulfilled history, and that the latter—*i.e.*, $3\frac{1}{2}$ days, are year-days—that is, each day being a year, and each year 360 days, and each day equal to a prophetic year, and we thus find that a "year-day" and "a time" are synonymous terms in the reading of the prophecies relating to the times of the Gentiles; and also that the 1,260 days during which the Two Witnesses maintained the truth among the Jews whilst they were under the Gentile rules and the $3\frac{1}{2}$ year-days during which they have been dead in the street of the Great City, when added together make 2,520 prophetic days, and thus equal to the above 84 months of Gentile rule over them.

THE TRUTH AMONG THE GENTILES.

There are also two measurements given to make known the length of the period during which the truth has been amongst the Gentiles. The Church, symbolised as "the woman," was first 1,260 days—*i.e.*, years among the Gentiles, as recorded Rev. xii. 6—that was from the carrying away of Israel to Babylon in 606 B.C. down to the end of the first half of the times of the Gentiles, in A.D. 636. The Church has also been amongst the Gentiles during the last half of "the times of the Gentiles." The length of this period is "a time," 360 days; "times," 720 days; and "half-a-time," 180 days (Rev. xii. 14), and these added are 1,260 prophetic days; and when the length of this latter period is added to the former, they make one period of 2,520 prophetic days, and prophetic days being equal in length to Chaldean years, we are thus taught that the length of the times of the Gentiles is 2,520 Chaldean years. If, then, this

period began with our month of August 606 B.C., it ended with our July A.D. 1878. But what saith the measurements of the great Pyramid to this date?

THE PYRAMID MEASUREMENTS.

The measurements in the Pyramid seem to be taken from the beginning of the G. G., that is, from the birth of Christ, we must look for a comparison from the beginning of the Grand Gallery. On looking over a few drawings of the G. G., there is to be seen a groove, or graven line, from one end of the G. G. to the other, about half up the north wall, and the measured length of this partly-obscured graven line is 1878, four pyramid inches, and this measurement, reckoning a pyramid inch to the Chaldean inch, and then the chronology of the times of the Gentiles during the Gospel age and Pyramid chronology are the same, and all the different measurements end at this date.

If, then, the times of the Gentiles during the Gospel age is so exactly revealed by the graven line in the Grand Gallery, may not the length of the passages, or rather the periods as revealed by the passages between the G. G. and King's Chamber, be also revealed by grooves graven in the stones of these passages, or in some place or part of the antichamber?

BETWEEN "THE TIMES OF THE GENTILES" AND THE MILLENNIUM.

However, having found that the graven line and its length, and all the prophetic measurements as given by Moses, Daniel, and John, agree in showing that the times of the Gentiles ended in A.D. 1878, there are also measurements contained in the word of God, by which the length of the period between the "times of the Gentiles" and the Millennium may be known?

Probably your correspondent little thought, when he called attention to the length of the passages between the G. G. and the King's Chamber that he was again opening up the question which was first discussed by the trio of Divine beings in the presence of Daniel as one of the two that stood upon the bank of the river said unto the Man clothed in linen, who stood upon the waters of the river, "How long shall it be to the end of these wonders?" Dan. ii. 5-6, and as Daniel heard, but understood not the answer, he again said, "O my Lord, what shall be the end of these things?" and the Lord said, "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate, set up

there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred, and five and thirty days."

In this answer we have the measurement of two periods. The first period, 1,290 days, embraces the length of the first half of "the times of the Gentiles," and thirty years added to it, the last thirty being the period during which Mohammedanism was established in the Holy Land, and made known in the Revelation as the period of the first Apocalyptic War (Rev. ix. 1-12).

THE LATTER PERIOD OF SEVENTY-FIVE YEARS.

The 1,335 days is the last half of the times of the Gentiles and 75 years added to it, during which the kingdoms of the Roman Empire are to destroy each other, and leave this world as "the Kingdom of our Lord and of His Christ." It is to this latter period of 75 years to which the attention of God's people should be drawn, because we are living in it since 1878, and this is also the period which is represented by the two passages between the Grand Gallery and the King's Chamber in the Great Pyramid.

Although the prophet Daniel has given the measurement of this period of 75 years, not only as one measure, but in conjunction with the last half of the times of the Gentiles, John, in the Revelation, has divided the 75 years into two parts. The one is termed "the hour of trial," Rev. iii. 10, and the hour of destruction, Rev. xviii. 10, 17, and 19. As one hour is the twenty-fourth part of our day so the twenty-fourth part of 360 years being 15 years, 15 years is the prophetic hour. This is the first part of the 75 years, and the remaining portion of the 75 years, being sixty years, we thus find that this is the length of the great tribulation, such as never was and never will be its like again in this world, (Rev. xvi. 18, Matt. xxiv. 21, Mark xiii. 19).

We are thus enabled by these revelations to say that the prophetic measurements as contained in the Pyramid between the south end of the Grand Gallery and the King's Chamber, will be found to be in all seventy-five inches, and when divided, fifteen will be the passage length from the Gallery to the Antichamber and sixty inches the revealed measurement of the Antichamber, and doubtless these grooves will yet be found, and the harmony between the revelations contained in the Bible and in the Pyramid thus fully established.

I am, &c., GEO. WEBSTER.

WILL BE READY SHORTLY.

LECTURES ON THE APOCALYPSE,

By the Rev. DR. SEISS, of Philadelphia, U.S.

"CHRISTIAN HERALD" OFFICE, 1, BAKEHOUSE COURT, ST. PAUL'S, LONDON, E.C.

"ISRAEL AND ISRAEL."

TO THE EDITOR OF THE PROPHETIC NEWS.

DEAR SIR,—Your contributor of "Israel and Israel," in a former number of ISRAEL'S WATCHMAN, gives instances of "the double signification" of Israel—in the sense of Israel by nationality, and Israel by faith irrespective of nationality. But (1) Rom. ii. 28-29 only teaches that to be truly a Jew in the full sense of that term, is to have the faith as well as the nationality of a Jew; that to be truly circumcised is to be circumcised inwardly as well as outwardly. It does not teach that a Gentile can ever in any sense be a Jew. In Romans i. Paul proved the Gentiles under sin. In Romans ii. he proves the Jews in like manner under sin. And that, in ii. 28-29, he is referring only to Jews is plain from the precoding and following context—especially from iii. 1-3, in which he guards his meaning, so as to show that the necessity of Jews being Jews spiritually as well as nationally does not do away with the "advantage" of their national calling by God. St. Paul, as well as your correspondent, insists upon the existence of "Israel and Israel." But for St. Paul the first Israel consists of Jews whose circumcision is not that of the heart, not in the spirit but in the letter, only in the flesh. This is Israel according to the flesh—i.e., living after, led by the flesh. The second Israel consists of Jews whose circumcision is above all what the circumcision of all Jews was intended to be, "that of the heart, in the spirit, and not in the letter"—i.e., not merely in the letter; "whose praise is not of men, but of God." This is the second, the spiritual Israel—the Israel, that is to say, which is true to its calling, as Israel. This Israel's "praise is not of men," for it does not lay stress upon its outward circumcision, and physical connection with the chosen nation. ("Thou bearest the name of a Jew," &c., verse 17). But its "praise is of God," who looketh upon the heart. When the apostle says, "he is not a Jew, who is one outwardly," he does not mean he is not in any sense a Jew! He teaches by contrast—as when it is said, "I will have judgment, and not sacrifice"—i.e., not merely sacrifice. He means that the only Jews who are so accounted Jews as to secure their salvation, are those who are not only "outwardly" but also "inwardly" Jews. He does not mean that there is an "Israel of God," or "a spiritual Israel," in the sense of a figurative Israel; that a number of persons who, though believers, children of Abraham, who, as an uncircumcised believer, is the father of all them that believe" (Romans iv.), have no descent

from Jacob-Israel, are Jews. He shows what Jews must be in order to be complete Jews,—inwardly and outwardly. But he does not give the slightest hint that Gentiles ever can become Jews.

(2). "Behold an Israelite indeed"—i.e., behold a descendant of Jacob-Israel, who has the faith and character which as such he ought to have. This has nothing to do with Gentile believers.

(3). The same remarks apply to Rom. ix. 6. The apostle in the context is speaking only of "Israelites," and, this "Israel of Israel" in that portion of the Jewish nation in whom the word of God had taken effect. Believing Gentiles are not at all in question.

(5) and (6). The same remarks apply to the reprobate Jews at Smyrna and Philadelphia. They were unworthy of the name of "Jews." But, "to disown their claim to be Israelites," or Jews, is one thing; and to establish our claim, as believing Gentiles to be such is another thing.

(7). Rev. vii. 4-8 speak of persons "out of every tribe of the children of Israel;" and the next verse speaks of—"a great multitude out of every nation, and of all tribes, and peoples, and tongues." This is surely clear enough. The contrast is between persons out of Israel and the Gentiles—the nation and the nations. What reason can be assigned for departing from the ordinary use of the terms? If "every tribe of the children of Israel" is a figurative expression for Jewish and Gentile believers, why should not "the multitude of every nation, &c.," also be figurative? and what will it be figurative of? Alford's reference to

(8). Rev. xxi. 12 affords no reason for thinking that the chosen out of Israel, in Rev. vii. can represent Gentile believers. For it does not follow that because "the names of the twelve tribes of the children of Israel" are "inscribed on" the "gates" of the heavenly Jerusalem; nor because "the city is thus inscribed as the dwelling-place of the Israel of God" (understood of national Israel, so far as born "of God" and led by Him), that therefore "none but the literal descendants of Israel dwell within." For example, St. Paul speaks in Eph. ii. 11-13, of the Gentiles in the flesh, who "were alienated from the Commonwealth of Israel," as "made nigh," and (verse 19) as "fellow-citizens with the Saints, and of the household of God." And, yet these "fellow-citizens" with the original citizens, to whom the city belonged—these fellow-members of the household which is Jerusalem, and belongs to

ael—are still called “Gentiles” (ii. 11, iii. 1). Does it follow that because the name of God in the New Jerusalem is written upon the Gentile believers who overcome, and are admitted into ael’s City or Commonwealth, that there can ever be an Israel composed of believing Gentiles wholly in part.

4). Gal. vi. 16 I have reserved to the end, because it is the passage which is commonly referred to as warranting belief in a *figurative* Israel—for expression *spiritual* Israel is popularly used in this sense. But that here, too, the *spiritual* Israel, “the Israel of God is Israel (the descendants of Jacob-Israel), so far as born of and lead by the Spirit of God, the whole context shows when carefully examined. Such an examination I have instituted in a little pamphlet which was favourably reviewed by you, “The Christian Church and the Jews.” In it I have endeavoured to show that Israel has three meanings as applied—(1) to the whole nation; (2) to the spiritual believing portion of the nation; (3) to the Christ, who is Israel in the highest sense. The meanings of such expressions are not to be decided without careful examination and comparison of the Old and New Testaments. For example, when Alford on Gal. vi. 16, speaks of “the

Israel of God, described in chap. iii. sec. 28,” he assumes the whole point at issue, and makes the mistake of identifying “the seed of Abraham, as a believer, with Israel.” One good reason is worth many authoritative names. But I am pleased to find that Bishop Ellicott, on grammatical grounds, in Gal. vi. 16, refers “the Israel of God” to the Jewish believers only. And I have had the satisfaction of knowing that my exposition of the expression has been of interest to some well-known scholars. The Dean of Norwich says, “As to the true meaning of the words Israel of God, you have helped me to understand it.” The Dean of Ripon says, “I believe that your idea of the outer and inner circle, with its central headship, is the true one. Archdeacon Perowne says, “I go along with you fully in your general argument, and in your commentary on the Israel of God.” I still have a few copies of the pamphlet—1,000 of which I had printed; and if any of your readers wish to investigate the subject of “Israel and Israel” more fully, I shall be glad to forward copies for 4½d. each, post free.

I am, dear Sir,

Yours faithfully,

MERVYN ARCHDALL.

Harrogate.

PASSING EVENTS.

THE IRISH REVOLUTION.

In spite alike of coercion and conciliation, the condition of Ireland grows worse and worse, and, indeed, it is already felt on all hands that the state of things has become intolerable. Hideous outrages succeed in other with startling rapidity, and are perpetrated for the most part with absolute impunity. Recently had the murder of Mr. Herbert—by no means a bad landlord—been reported, with its most subsequent incident of the stabbing of all the lambs upon his lawn, when a thrill of horror was spread throughout England and Scotland by the news that Mrs. Smythe, a lady of position, absolutely innocent alike of landlordism and of politics, had been shot dead by murderers, who meant to kill Mr. Smythe, a large landlord in Westmeath, but fired a regular fusillade into his carriage, without caring whom they killed. Mr. Smythe was driving home from church on Sunday morning, April 2nd, in company with his brother’s wife, Mrs. Smythe, and Lady Arriet Monck, when three men with blackened faces stepped out of a wood, and fired point-blank into the

carriage. Mrs. Smythe fell forwards dead, half her head being shot away. No wonder, when such deeds are continually occurring, that even Mr. P. J. Smyth, the Home-Rule M.P. for Tipperary, should denounce the Land League as “that League of Hell that has brought ruin, shame, and dishonour upon our nation.”

But the most serious feature in this terrible crisis is the practical admission of the Government that they have come to the end of their resources. Not only does Mr. Forster acknowledge that “The Protection Act has not succeeded as the Government had hoped.” “Remittances from America had been too constant.” “Perhaps the Government had underrated the forces against them. To some extent he acknowledged that was the case.” But Mr. Gladstone himself sadly admits the gravity of the crisis, which has developed, he says, into “a social revolution more wide-spread than any previous Government has encountered.” And he quoted in the same speech the opinion of the Duke of Wellington, that in a strike against rent, “the Government would soon come to the end of its resources.”

Since these alarming admissions, which would undoubtedly, under ordinary circumstances, soon lead to the fall of the Ministry, and the installation of successors prepared with another policy, much has been said and written about the necessity of "a new departure in Ireland." But what is this new departure to be? The age of dragonnades is past, and besides, no amount of coercion can reach the heart of the movement, which is in America. Lord Salisbury's vast scheme of buying out the landlords and re-selling the land to the tenants—though excellent in its way—would require far too long a time for its working out and is beset with financial difficulties. Besides, *even that would not satisfy the Irish*. Behind even the Land Question—burning as that is—lies another, Home-Rule. "The desire for national distinction, for separate visibility, possesses every Irishman like a passion." The Irish want Ireland for the Irish; they desire to be a nation among the nations. They will not be content with good government, they demand self-government, and in the end they will get it. The Irish difficulty will only be settled by the legislative separation of England and Ireland. Already some people are beginning to see this. Sir J. C. Dalrymple Hay, the member for Wigtown, has published in the *Times* a formal plan for the reorganisation of Ireland, by the creation of four Provincial Parliaments, each with the powers of the Legislature of the Isle of Man, the control of the customs and Imperial business being vested in the Secretary of State. *Truth* says, "As regards remedy of grievances, an Act ought to be brought in giving to the Irish full power to settle their own local affairs. Until such an Act has become law, it is vain to hope for any real improvement in the condition of Ireland. Let the Irish make their own laws, and they would take very good care to enforce them. This view of the situation is gaining ground every day."

It has been repeatedly pointed out in these pages, that, in accordance with the plain indications of inspired prophecy, the legislative if not the entire separation of Ireland from England is a *certain event of the future*, inasmuch as Ireland lies outside the area of Cæsar's Roman Empire. The question is not whether such separation is desirable or justifiable; it is *inevitable*, because it is God's purpose.

DEATH OF HENRY WADSWORTH LONGFELLOW.

THE passing away though at the ripe age of seventy-five, of him, who was pre-eminently the "sweet singer" of America, has been felt as a common sorrow on both sides of the Atlantic. A Christian poet is a power for good in the world at all times, but never more so than at the present time, when *so much of our poetry* has a darkly anti-Christian

tone. And Longfellow was emphatically a Christian poet; there is not to be found, it may be safely said, in his many sweet and beautiful poems, a single line antagonistic to true religion. Of his poetry we may appropriately quote his own words,—

"Such songs have power to quiet
The restless pulse of care;
And come like the Benediction,
Which follows after prayer."

Henry Wadsworth Longfellow was born on February 27th, 1807, and it was permitted him, after passing through a healthy youth and worthy manhood, to attain a venerated old age, and know that wherever the English language is spoken, whose treasures he had augmented, his name was loved and honoured. He was born at the town of Portland, in Maine, and was educated at Bowdoin College, in Brunswick, from which, in 1825, he took his B.A. degree. A complete list of his writings, in prose and verse, forms a somewhat lengthy catalogue. Mr. Longfellow's first publication, which was, oddly enough, a translation of a small French grammar, was given to the world more than half a century ago. In 1833, he issued his exquisite translations from the Spanish of Coplas de Manrique, and the sonnets of Lope de Vega. In 1839, was published his deeply-interesting romance of "Hyperion," and also his first volume of minor poems, "Voices of the Night," which contained the "Psalm of Life," "The Reaper and the Flowers," and many others, which have become household words. His poems on "Slavery" appeared in 1842, "The Spanish Student" in 1843, "Evangeline" in 1847, "The Seaside" and "The Fireside" poems in 1850, and "The Golden Legend" in 1851. Ultimately, "Thule," his latest poem, appeared in 1880. Many of his poems have been translated into German, French, Italian, Swedish, and even Russian. Though Longfellow cannot be said to take rank as a poet of the first order, his poetry holds an almost unique position in English literature. "No poet," it has been truly said, "has ever touched the great popular heart more than he has done. There is a sweetness, a simplicity, and a tenderness in his strains, which human hearts of all kinds and in every lot can at once appreciate."

JEWISH OCCUPATION OF PALESTINE.

THIS interesting and important subject continues to attract attention both at home and in the East. We learn from the *Jewish Chronicle* that "The many societies for the colonisation of Palestine, which exist in Roumania, have now taken practical steps towards beginning a well-equipped emigration of settlers with capital from Roumania to Palestine. A movement to the same effect is on foot in Russia. Our correspondent on the Russian border believes that more than a thousand Jewish families are pre-

to embark in agriculture and manufactures in Palestine. We may soon see the Holy Land, but surely, reconquered for the Jews, by peaceful and human means, by faith and industry.

The same journal states that the Zionists at Galatz (Roumania) has voted 10,000 francs for the project for the colonisation of Palestine. Already, a committee of influential Jews has been formed to collect subscriptions for the same object. The Palestine Colonisation Society at Berlad, another Rumanian town, has sent a delegate to the Holy Synod to confer with the Governor on the subject of the purchase of land. Should satisfactory arrangements be made, it is proposed that during the ensuing year ten well-to-do Jewish families from Berlad should settle in Palestine.

A curious circumstance that on the accession of the new Sultan of Turkey the keys of Jerusalem were handed in accordance with an ancient custom, claimed by the Jewish community, and delivered into their hands by the Turkish authorities. They are only held for a short time, and then returned by the rabbi to the governor. The ceremony was performed on the accession of the Sultan Abdul Aziz. The recognition of the Jews as the rightful and lawful owners of the Holy City is at present a novelty, but it may fairly be regarded as the symbol of a long and momentous transfer of power in the East. The restoration of the Jews to Palestine is now regarded as a prophetic speculation, a growing question of practical politics, and is found ultimately to be the only true solution of the Eastern Question.

THE APPROACHING GREAT COMET.
A new comet, recently discovered in America,

promises to become an object of intense interest during the present month. In the first place it is an entire stranger, and hence its appearance was not expected by the astronomers. According to the *Scientific American*, "This comet appears to have no analogue in the past, as no comet is known with elements sufficiently resembling these, to constitute reasonable belief in identity. The elements of the comet of 1097 A.D. somewhat resemble those of the present comet, but the perihelion distance of the former is computed to be seven times as great as that of the latter."

The new comet is evidently a body of enormous magnitude. At present, its distance from the earth (April 14th) is about 160,000,000 miles, but it is said to be travelling towards us at the rate of 2,000,000 miles per day; still, probably, its distance from us will never be less than 80,000,000. Nevertheless, it is daily increasing in brightness as it approaches the sun, and, according to Mr. J. H. Hind, the eminent astronomer, when it passes its perihelion—the point of nearest approach to the sun—at which time it will be only 10,000,000 miles distance from him, its splendour will have so immensely increased that it will probably be visible in England even in the daytime, while, in the Eastern world, it will show a long and nearly straight tail of enormous dimensions. According to an orbit calculated by Mr. Hind, it will, during the month of May, pass midway between the Pole star and the Chair of Cassiopeia. It will then descend rapidly to the sun, passing near the bright star Capella during the first week in June, and reaching its perihelion about June 15th. If Mr. Hind's calculations prove correct, the comet will be one of the finest on record.

WHAT THE JEWISH PAPERS ARE SAYING.

THE VALLEY OF TEARS.

In the year 1575 Joseph Hakohen, A Jewish physician of Avignon, published a work entitled "Emek aza, the Valley of Tears: A Chronicle of the misdeeds of Israel Since Her Dispersion." This work is an account of all the persecutions the Jews endured from the time of the Crusades until the middle of the sixteenth century, more especially the fourteenth century, when the plague, as the "Black Death" exterminated the greater part of the population of Europe.

It is well known that at that time the Jews who, more used to cleanliness and to temperate living, enjoyed a comparative immunity from the plague, were accused of having

poisoned the wells and drinking fountains. A French translation of the work referred to has lately been published by M. Julien See, and the Jewish papers of France have given extracts from it. It would appear that in connection with the Black Death alone, hundreds of thousands of Jews were slaughtered by the infuriated populace. Joseph Hakohen says:—

"The unfortunate people were burnt, drowned, hanged, and suffocated by thousands and by hundreds of thousands. At Mayence, 12,000 of them perished, at Erfurt 6,000, at Lübeck 9,000, and so on in proportion in almost all the towns inhabited by them. So great was the excitement that, in order to escape from the tortures inflicted on them, whole congregations committed self-destruction; fathers of

families killing first their wives, then their children then themselves. One-half of the Jews of Europe perished by a violent death. In some countries they disappeared altogether."

There is a great deal of actuality in a work of this kind at a time when, in the country that contains upwards of one moiety of the Jews of the world, they are persecuted with an amount of savagery fully on a par with that of the middle ages. Yet, in looking at the fate that befell the Jews in those days, and comparing it with the manner in which the Jewish emigrants are now being received in all the civilised countries of the West, we cannot but feel that, after all, the age we live in need not hide its face in the sight of previous centuries, or, to speak more correctly, that the two largest Protestant countries in the world, England and America, are doing their utmost now in making amends for the sufferings that were wrought on the children of Israel in this island, in the dark days of yore. The following passage recapitulates the history of the expulsion of the Jews from Spain:—

"In Spain it was that the Jews flourished most. There, their great families became allied with Christian families; they took Christian names and titles of nobility, and gave councillors and statesmen to the princes. But fanaticism and cupidity combined put an end to this prosperity, and a hundred years' persecution culminated in the famous decree of expulsion of March 31, 1492, by which the Jews were enjoined to leave the kingdom, without taking away with them either gold, silver, or money. It was in that month of Abh, which has been so fatal to Israel, being the month of the destruction of both temples, and of the battle of Bethar, that put a period to the Jewish Commonwealth."

The translator, in adverting to this compulsory exodus, quotes the following passage from Michelet, the great French historian, with which we will conclude our extracts: "The Protestants that fled from France after the repeal of the edict of Nantes were received with open arms in England, in Holland, in Prussia, and elsewhere. But the Jews who fled from Spain in 1492 found that they had only escaped from one kind of ill to run into another and worse kind. In the pirate states of North Africa those were the most fortunate who were only sold as slaves; others, on the contrary, were ripped open, because their murderers thought they would find gold in their entrails. Fortunate were those who, having made good their escape to the Atlas, were devoured by lions, whilst those who, having been tossed about from Africa to Europe, and from Europe to Africa, met with worse lions in Portugal than are those of the desert."

PERSECUTION NIPPED IN THE BUD.

BOHEMIA, which contains the largest number of Jews of any of the countries that form the Empire of Austria, with the sole exception of Galicia, has for its governor a man with none but Jewish blood in his veins. This is Baron Kraus, whose parents, who were Jews of humble birth, had him brought up as a Christian, and who has so worked up his way through ability and perseverance as to obtain in the end a post of honour and profit, which in Austria corresponds to the position held in the United Kingdom by the Lord-Lieutenant of Ireland.

Baron Kraus, so the *Judische Presse* relates, had late had, and availed himself of, an opportunity of showing that he will not tolerate even incipient persecution in the country which gave birth to Huss, the German Wycliffe. At Neubidschow, in Bohemia, a club called *Mestanski Beseda* passed a resolution late that no Jews were to be admitted as members. Thereupon Baron Kraus suppressed the association alluded to. In this decree the governor says that "the resolution for excluding all members who profess the Mosaic religion being intended as a demonstration against people belonging to a religious community recognised by the law, is contrary to the Organic Act of December 21, 1867, which provides that all citizens of the State are to enjoy equal rights, and consequently illegal." In this country, a measure of this kind certainly would be considered harsh, but then in this country religious discriminations are a thing of the past.

ANTI-SEMITISM IN AUSTRIA.

WHILST in Prussia the Anti-Jewish movement known by the name of Anti-Semitism is altogether on the wane, there is a small and not altogether unimportant party in Austria trying to stir up a strife which the good sense of their northern neighbours has not allowed to live a long life. Strange to say, this party is the very one which is seeking to unite Austria to the German Empire. It is presided over by Herr von Schonerer, and at a public meeting of "Christian tradesmen," held on April 5th, it was proposed that the legislation respecting the Jews, as it existed in Austria prior to 1848, should be re-enacted. The leading features of these laws are as follows:—

1. Jews are only allowed to reside in certain districts.
2. If they want to stay in other districts, they require special permits, that must be renewed every fortnight.
3. Jews inhabiting one district must pay a high transfer duty if they want to go and live in another.
4. They are not allowed to own real estate.
5. If they want to marry, they must obtain a

acial license, which may, or may not, be withheld.

6. Jews are not allowed to keep Christian servants nurses.

7. Restrictions are to be put on their trading in different localities.

8. They are not admitted to either state or municipal offices.

9. A special "toleration duty" is levied on them besides the usual taxes.

10. The Jews allowed to live in certain places must not exceed the numbers to be fixed by law.

Fortunately for the movers of the resolution other than for the Jews, the police stepped in while the motion was being discussed, and dissolved the meeting on account of its tendency being of an illegal nature. It should be added that, in the showing of the Jewish organs of Vienna, the Anti-Semitic party is not supported by any class of the population, except "a handful of small tradesmen on whom the Jews have stolen a march in the pursuit of their business." This trade jealousy is undoubtedly at the bottom of most of the mischief wrought both in Germany and in Russia within the last few years.

JEWISH PREACHERS.

A CHRISTIAN congregation without a preacher would not be merely an anomaly—it would be no congregation at all. No place of joint worship is required or prayer only, for Christ says (Matthew vi. 6) But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." The aim of Christian congregations is to have the Word preached to them. It is different among the Jews, as we have repeatedly pointed out in this journal, and as evidenced by the following eloquent letter recently addressed by Mr Samuel Harris to the editor of the *Jewish Chronicle*: "In your impression of last week, under the above heading, you say: 'It is as rare nowadays to find a synagogue without a preacher as it was once find one in which a sermon was ever delivered.' The United Synagogue consists of ten synagogues; the following five have no appointed preacher: the West, New, Hambro', East London, and Boro'. At the time of entering the Union the Boro' had a preacher. The conclusion to be drawn from this is that no progress has been made; for, excepting synagogues who have a large number of wealthy members, no means exist under the United Synagogue arrangements for providing constituent synagogues with preachers. The Great Synagogue, the Cathedral of the Jews of this country, should have an appointed preacher."

POSITIVISTS AND JEWS.

WHAT are Positivists? Probably a good many of

our readers have never heard of them. The name, in this instance, is the very opposite of the thing. In Latin, there is a word *lucus* which means a wood, and a word *lucere*, which means to shine. Both words are similar, but have nothing to do with one another, and thence the Latin proverb, *Lucus a non lucendo*, which means "It sounds like light, because there is no light in it." Thus the Positivists who are the disciples of an erratic Frenchman, called Auguste Comte, profess to believe only in things that can be positively proved. In reality, it may be said that they call themselves Positivists, because they deny every positive faith. The word atheist does not sound nice, whilst the word Positivist leaves only a vague notion on the mind; in reality, both words mean exactly the same thing.

Now there exists a London Positivist Society, of whose existence our readers are probably as unaware as of the existence of Positivism itself. Now it appears that this very identical London Positivist Society has issued an address to English Jews, sympathising with the recent sufferings of their co-religionists. Of this document the *Jewish Chronicle* speaks as follows:—

"The address, which is couched in characteristic language, perceives 'that a series of events so complex and anomalous leaves much ground for anxious reflection on the state of modern society.' It recognises that the causes of modern Jewish persecution "are many and difficult to overcome." The intolerance which springs from narrowness of religious feeling is one of those causes, and the address dwells chiefly upon it. It is the proper function of religion, it contends, to combat such intolerant feeling; but hitherto—and here the Positivist character of the composition asserts itself—the duty has been imperfectly performed owing to the fact that 'faith has rested not on demonstrable truth, but upon supernatural revelation; and therefore believers of divergent faiths have been influenced to mutual hatred.' The natural conclusion is that if some such system as Positivism were universally adopted by men, the outrages which have lately horrified the civilised world would be impossible. The suggestion is ingenious, but it will not bear careful scrutiny."

The reviewer of the address somewhat sarcastically remarks, "We quite agree with the belief of our Positivist friends that if Positivism were the creed of the world, there would be no more religious persecution." But the words which he adds, seem very strange indeed, coming from a Jew. "If ever the creed of the Positivist becomes the creed of the world, men will have soared to such lofty heights of thought and motive as to have left far below them

the low and unwholesome swamps which breed the wrong-doing of Russian peasants."

The "lofty heights" of which the writer speaks are neither more nor less than those to which has soared "the fool who hath said in his heart, there is no God." It certainly seems as if the Jew no more understood the Positivist than the Positivist understands the Jew. This, at any rate, would appear to be the case from the concluding paragraph of the *Jewish Chronicle* review of the Positivist address, which is as follows:—

"Once more, the address reminds us that it is the aim of the system in whose name it is put forth 'to unite in the one bond of humanity alone all nations of men that dwell on the face of the earth.' The aim is a glorious one, and we Jews respect it, because Judaism teaches it. In firmly believing in a golden age, when brotherly love shall knit together all sections of mankind, the Jew is at one with the disciple of Auguste Comte. We cannot, therefore, admit that there can be, in this respect, a religion "wider than Judaism," though the address speaks of it. The Jew in looking forward to the future, does not see the world peopled by Jews only. But he beholds it peopled by men who have "cast away their idols of silver and their idols of gold," and made the one God of Israel their hearts' sole deity. Judaism is, and always will be, for the Jew alone. What he is taught to pray for and to strive for is that all mankind may believe alone in the Great Being whom he adores. It is well that all religionists—Positivists and others—should understand this."

CONVERSION AND IMPUTED MOTIVES.

THE *Frankfurter Zeitung*, a paper belonging to Herr Sonnemann, a Jewish member of the German Parliament, lately contained the following paragraph:—"A Jew has lately been baptized in this place by the incumbent, Herr von Seidewitz. It is stated, however, that in taking this step the Jew was not actuated by the conviction that Christianity is the better religion, but by his love for a Christian girl, whose hand was only to be obtained by the circuitous road of the font."

Now it is a very easy thing to impute motives of this kind, but a very difficult thing to prove that a man's action was actuated by such motives. To take refuge behind the convenient words "it is stated" is simply a coward's act, intended as it is to shield an unscrupulous writer from the unpleasant consequences that might possibly befall his purse or his skin. Assuming for argument's sake, a Christian young lady had persuaded her intended Jewish husband to become a Christian, too, she would prob-

ably make him a much better wife than if she did not care a straw whether he worshipped God or a fetish.

LAWFUL AND UNLAWFUL BLASPHEMY.

A TRUE Christian loves Israel. Now there are a number of people in Germany who talk a great deal about what they term their truly Christian sentiments, and yet they rather go out of their way than otherwise, to fall foul of the Jews, not merely as a nation, but also as the professors of certain religious dogmas—unmindful of the fact that the Jewish religion is the foundation-stone of Christianity. One of these people is Herr Nordmann, the editor of a paper published at Leipzig, and entitled *Deutsche Wacht*.

This man, who has the hardihood to style himself a Christian, wrote some little time ago the following lines in his paper, "The German prays to a kind Father of all, but the Jew prays to an immoral private demon, who is favourable to him alone, and pernicious to all the other nations." The Jews of Leipzig naturally felt offended by this utterance, and at their instance a criminal information was laid by the public prosecutor against Herr Nordmann and his publisher, for having been guilty of an offence provided for in Section 166, of the German criminal code, which runs as follows:—

"Whoever creates scandal by publicly reviling God in blasphemous utterances, and whoever traduces one of the Christian Churches or another religious community existing in the German Empire and endowed with corporate privileges, their institution and usages, and whoever does any brawling in a church or any other place intended for religious worship, shall be punished with imprisonment for no more than three years."

The accused pleaded that no blasphemy being intended, there could be no offence in the construction of the penal code; or in other words that all blasphemy is lawful so long as it is committed with a good motive. This shallow and preposterous view was not adopted by the court, which held that "it is immaterial whether the God of the Jews only or God in general be spoken of, for the 166th section of the penal code considers God as being common to all forms of religion, and is intended to protect the religious feeling of all those to whom the idea of a Godhead is sacred." Upon this ground, the writer and the publisher were sentenced to a week's imprisonment each. The publisher of the paper appealed from this finding to the superior court, but there again the theory of "lawful blasphemy" was rejected and the decision of the court below confirmed.

THE PROPHETIC NEWS

And Israel's Watchman.

EDITED BY REV. M. BAXTER.

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THE APOCALYPSE.

A SERIES OF SPECIAL LECTURES ON THE REVELATION OF JESUS CHRIST.

By REV. J. A. SEISS, D.D., Pastor of the First Lutheran Church, Philadelphia, U.S.

LECTURE TWENTY-FOURTH.—THE SIXTH TRUMPET (*Continued*).—REV. xi. 51-4 (Revised Text.)

THE TWO WITNESSES.

I.—The Times of the Witnesses—1. They are Not Gospel Times—Ministers of a Judicial Order—One of the Three Great Apocalyptic Woes—2. They are Very Evil Times—Hell incarnates itself upon Earth—3. Times of Intense Supernaturalism and Miracle—The Witnesses Breathe out Devouring Fire—The False Prophet also Makes Fire to Fall from the Sky—The World Full of Wonders—4. Times of Judgment—Anterior to the Final Outpouring of Divine Wrath—If Their Doings or Work—1. They are Presented as Prophetic Witnesses—Their Mission is to Intimate to Men the Nearness of Wrath, and Point out to Them the Only Way of Escape—2. Emphatically the Witnesses of Christ—Christ, however, as the Avenger of His Elect—3. The Powers which They Exercise—Breathe Fire from Their Mouths: Shut up the Heavens and Prevent Rain: Turn Water into Blood: Smite at Will the Earth with Every Plague—4. The "Two Olive Trees"—The Predicted Return of Israel—The Period of the Event—5. The Coming Again of Elijah—The Drift of His Commission—John's Work Typical of Elijah's—6. Ministrations of One of the Witnesses to the Gentiles—7. The Work, after All, is a Merciful One.—II. What Becomes of Them—1. They Continue to Prophesy for 81 Years—2. When Their Work is Completed they are Vanquished and Killed by the Beast—3. Their Corpses are Denied Burial—4. Great Joy at Their Death—5. They Lie in the Streets Three Days and a-half—6. Their Re-animation—The Awful Fear of Their Enemies—7. Their Ascension to Heaven—A Terrible Earthquake—A Temporary Compunction, but No Real Repentance.

I HAVE noted some of the reasons for the uniform belief of the early Church, that the Two Witnesses here spoken of are individual persons, and that they are none other than Enoch and Elijah, returned again to this world in its last evil days, according to other sacred prophecies and ancient beliefs. The subject is full of interest, and is far from having been exhausted. A number of important inquiries and circumstances remain to be considered; and to these I now propose to direct attention.

Assuming that I have sufficiently identified these Witnesses as the returned Enoch and Elijah, I invite you to note more particularly, I.—THEIR TIMES; II.—THEIR DOINGS; III.—THEIR END; praying the God of prophecy to prosper the attempt to search out the mysteries of His Holy Word, and to guide us into a right knowledge of the predictions He has given for our learning.

THE TIMES OF THE TWO WITNESSES.

I.—As to the TIMES of these Witnesses much has

necessarily been anticipated in the preceding lecture; but, that we may have the picture more fully before us, a few further observations are necessary.

1.—*The Times are not Gospel Times.* "The two olive-trees" appear, but the golden candlestick is gone, and in its place is nothing but *two lone lamps*,—the *Two Witnesses* themselves. Ministers of God are present, but their spirit and method are entirely different from what pertains to ministers of the Gospel in the present dispensation. These Witnesses kill, torment, deal out fiery judgments upon their enemies, and avenge and resent the very *wish* to injure them, even before it is outwardly manifested in act. This is not according to the Christian spirit, and very unlike the commands which are upon us now. We are not to avenge ourselves, not to render evil for evil, not to smite and kill our enemies, but to love them and do good to them, and to be "harmless as doves." Even Jesus Himself, who had all power, refused to exercise it after the style of these Two

Witnesses, and has given us commandment to follow His steps. He tells us that He came not to destroy men's lives, but to save them; and in this spirit His servants have ever acted. Stephen is stoned, James is beheaded, Paul and Silas are beaten and imprisoned, Peter is crucified, Polycarp is burned, Antipas is put to death; but neither of them resists, nor attempts to defend himself by miracle, or to avenge the wrong inflicted.

MINISTERS OF A JUDICIAL ORDER.

But here are ministers of God of another order. "Fire issueth out of their mouth and devoureth their enemies; and if any one willeth to injure them, thus must he be killed." The preaching of the Gospel is a thing of joy and gladness: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publishes salvation!" (Is. lii. 7). But these Witnesses are arrayed in sackcloth, and their very garb betokens calamity and judgment. Nature itself is joyful over the course of the messengers of grace. The prophetic word was, "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree" (Is. lv. 12-13). But here the heavens are shut up that no rain falls, the waters are turned to blood, the earth is smitten by many a plague, and they that dwell on it are tormented. "Peace on earth and good will toward men" is the keynote of the Gospel; but the ministry of these Witnesses is one of the

THREE GREAT APOCALYPTIC WOES.

It is simply impossible, therefore, to find place for these Witnesses as Gospel ministers of the present dispensation. They have quite another commission, and operate for quite other ends. They remind us rather of the old theocratic order, when Jeroboam's hand was withered by the unnamed "man of God" when put forth to lay hold on him, and fire from heaven consumed the soldiers of Ahaziah that came against Elijah on the hill.

2. *They are very evil times*—times of great affliction and sorrow for God's true ministers. This is signified by their habit. They gird themselves in sackcloth, as Jacob when he mourned for his son, as King David in his grief and abhorrence at the unjust killing of Abner, as Daniel when he came before the Lord to lament the sins of Israel, as Hezekiah when he heard the blasphemies and boasts of Sennacherib, and as the priests of God when the holy services of the temple were intercepted. The world is so full of malignant evil, that they cannot for a single day, maintain a being in it without the power of miracle.

HELL HAS INCARNATED ITSELF

upon the sin-loving earth. *From the abyss has come up a mysterious Beast*, to whom Satan gives power and authority as his chosen agent, whose mouth is open in blasphemies against God and His tabernacle, after whom all the world wonders, and whom the great mass of men worship and adore. War rages against the holy ones and overcomes them, and kills even the fire-guarded Witnesses themselves, whilst the people congratulate each other and make merry over the death of God's most extraordinary prophets. Times there have often been for good men to sigh and cry, and wrap themselves in the habiliments of lamentation and woe because of the wickedness and evils of the world, but none to compare for a moment with these times of the Two Witnesses.

3. *They are also times of intense supernaturalism and miracle.* All the ordinary laws of things are shaken and bent, like reeds in a swollen river; and extraordinary agencies and results put themselves forth from all sides. Saints from heaven and potencies from hell are upon the scene, as never was the case to the same extent or in the same manner before. Here are Enoch and Elijah, who so miraculously disappeared from the earth so many ages ago, again as miraculously moving and ministering among men, and

BREATHING FIRE WHICH DEVORETH

those who will to injure them, before the will finds form in deed. They have power to shut heaven, so that no rain falls during all their ministry; they have power over waters to turn them to blood; and every species of plague is in their hands wherewith to smite the earth and torment its wicked inhabitants.

And a similar preternaturalism presents itself on the side of evil. When Moses comes to Pharaoh with his heavenly signs and wonders, hell's priests are there, too, with their perplexing mimicries and lying wonders. So here: *supernatural divine prophets appear, and they are at once confronted with a supernatural man from the abyss, and his false prophet at his right hand, doing great wonders, making fire come from the sky in the sight of men, deceiving them that dwell on the earth by those miracles which he had the power to do, giving life and speech to an image, causing men to worship it, and all to be beheaded who will not conform to the detestable idolatry.* "As Jannes and Jambres withstood Moses, so do these also resist the truth." The worst impieties of all ages shall concentrate in one preliminary to the consummation.

ALL THE POWER OF HELL ITSELF

shall come into play upon earth.

Such times the world has not yet seen. Indeed, human philosophy has become so wise as to banish from the range of possibility even the smaller variations from the ordinary course of nature which stand recorded

of the past. But all such wisdom is folly. There is nothing permanent in nature. It is not true that "all things continue as they were from the beginning of the creation." Mighty changes and variations have occurred, and will yet occur. Nature's laws are not God, and are ever subject to modifications both from heaven and from hell. Satan could impoverish and sicken Job as Moses could afflict Pharaoh. Nay, here it stands written, from the lips of Him who is the Alpha and Omega, that there shall come times when spiritual potencies, good and bad, will show their activity on the earth, as if nature herself were about to be entirely superseded. Men are astounded, and hold back from believing when they read the doings of Abraham's God among the idols of Egypt, or in the camp of the pilgrim Hebrews. They hesitate, and talk of fiction, metaphor, superstition, orientalism, exaggeration, when the life and deeds of Jesus are the theme. But their doubts about the supernatural, and all their grave science on the subject, shall yet be utterly confounded.

THE WORLD TO BE FILLED WITH WONDERS.

Here are times indicated, which shall bring men on earth face to face with living powers from heaven and hell in the gigantic struggle of their last conflict, and fill the world with wonders, of which those in Egypt were but the dim fore-shadows;—times when that Devil, whose existence some count a mere myth, will put himself forth in things so marvellous that, if it were possible, the very elect would be deceived, whilst the deluded world gathers as one man to his worship as their God and Saviour. People may doubt, and shake their heads, and vaunt the sobrieties of their better philosophy; but such will be the times of these Two Witnesses.

4. *The same will, of course, be judgment times.* We must not lose sight of the fact, that in all these wonders of the Apocalypse, we have to do with "the day of the Lord," and the winding-up of all the affairs of this present world. This is the one great theme, from the seven Epistles onward. Phase after phase, and act after act, of the drama of this world's ending have already passed before us, as we have gone forward with these expositions.

In the preceding chapter we saw this self-same speaker of the text, who is Christ Himself, setting His burning feet on sea and land, holding in His possession the open title to both, and swearing by the eternal Maker of all things that there should be no more delay. The days of the seventh angel, when he sounds, bring the consummation of the whole matter; and that angel stands ready to sound as soon as these Witnesses pass from the stage. Their times, therefore, belong to the period when judgment is hastening to its culmination. The

old prophecy also says that Elijah is to be sent immediately "before the coming of the great and dreadful day of the Lord;" that is immediately anterior to the outpouring of God's consuming wrath upon the wicked in its highest stress and fulness, while the woes of judgment are surging hither and thither through the world, all ready for the final consummating act. And one of these Witnesses is Elijah. Their times are, therefore, the fearful times of the final judgment.

II.—We come to note THEIR DOINGS OR WORK.

1. They are here presented in the special character of Witnesses—prophetic Witnesses. A witness is one who deposes to the truth, explains it, attests it. All the prophets were God's witnesses. So were the Apostles, who so solemnly and convincingly testified to the Gospel and its facts. So, too, all the confessors of Christ, who gave up their lives rather than surrender their faith, are called *Martyrs, Witnesses*. And so even Christ Himself is "the faithful and true Witness," because of what He taught and testified, sealing it with His blood. The character, therefore, under which these Two Witnesses are described, indicates the nature of their administrations. They are great messengers from God, sent into the world in its last extremity, to teach, explain, and attest His truth and purposes.

THE MISSION OF THE WITNESSES.

As Enoch and Noah in the old world, as Moses before Pharaoh, as Jonah in Nineveh, as Elijah against Ahab and Jezebel, as John the Baptizer to Jerusalem and Herod, and as the Apostles in the world lying in sin, so are these Witnesses to the populations and powers of their day. They rebuke reigning iniquity, unmask Satan's falsities, insist upon the prompt repentance of sinners, and maintain righteousness over against apostasy and abounding wickedness. They *prophesy*, expound the Scriptures, demand obedience to God, point out the only way to escape from speedily oncoming damnation, and labour to turn men from darkness to light and from the power of Satan unto God.

2. But they are not only prophetic Witnesses, but by emphasis *the Witnesses of the Angel* who is speaking to John: "*My Witnesses*." This is proof positive that the Angel is Christ Himself. Angels are often God's ministers, but He has never sent and endowed prophets to be the servants and messengers of angels. Nor have angels anything going on in this world so as to have use for witnesses. We everywhere read of prophets and witnesses of God and Christ, but nowhere do we read of prophets and preachers of angels. Yet, here are two of the most extraordinary prophetic Witnesses we know of, whom this Angel designates as

EMPHATICALLY HIS WITNESSES.

The same must, therefore, be Christ Himself, and cannot, in the nature of things, be any other than He.

But this Angel is not Christ in His *present* office and attitude as our sin-bearer and intercessor; but Christ as the mighty Judge and King, about to close up the whole history of this present world, having already set His burning feet upon it, and sworn by Him that liveth for ever and ever that there shall be no more delay. And it is in this particular attitude and work that these Witnesses are by emphasis *His*. They are not Gospel ministers according to the present order. They are extraordinary persons for an extraordinary work. They witness for Christ, not as the bleeding and pleading Lamb of God, the great atoning Sacrifice, but as

THE AVENGER OF HIS ELECT,

who is about to break His enemies with a rod of iron, and dash them in pieces like a potter's vessel. They are judgment prophets sent to resist the gigantic blasphemies of the final personal Antichrist, give to the infatuated world its last awful warning, assure of the coming avalanche of destruction, and put into condition for deliverance a people to be carried over to that new and better order of things which is then immediately to follow.

3. To this also agree *the powers* which they exercise. Everything is full of the spirit of judgment. "Fire issueth out of their mouth and devoureth their enemies." Gospel ministers also have enemies, who often hate and persecute them unto death; but they are not at liberty thus to defend themselves. These Witnesses live in other times. The Angel has placed His feet of fire upon the earth, and His Witnesses are armed with fire, with command to use it. *They emit or breathe fire from their mouths, the same as the Euphratean horsemen.* I can make nothing of the record except to take it literally as it is written. Nor do I find any difficulty in the way of such an acceptance. The horsemen were

SUPERNATURAL BEINGS FROM HELL,

and the *Two Witnesses* are supernatural beings from heaven; and, in either case, I know not why the thing may not be true to the exact letter

If we are to understand the fire to be gunpowder in the case of the Euphratean horsemen (as some historical figurative expositors suggest), we must do the same here, and set down these Witnesses as a brace of sharp-shooters. We do, indeed, know of holy prophets using miraculous fire against the wicked, but I know of no case in which they carried rifles. Nor would it seem congruous for Enoch and Elijah, after having been these thousands of years in heaven, to go about the earth as holy messengers of God with each a breech-loader on his shoulder.

They will need no such weapons. He who, after his brief sojourn in Sinai, could speak fire from heaven which consumed fifty soldiers at a time, and repeat the operation at will, certainly would be at no loss to speak killing fire upon his assailants, after having gone to heaven in a chariot of fire, and lived there amid the celestial splendours for thousands of years. And, come now again into the world as God's great judgment-prophet, it befits the times, himself, and the Angel whose he is, to prove to the doomed world by the very breath of his mouth that the devouring wrath of the Almighty is fully kindled, and ready to break forth in fiery destruction to all who stand out against His messengers, or seek to destroy them.*

A GREAT DROUGHT UPON THE EARTH.

But these Witnesses not only have power and command to kill their assailants with fire, but otherwise to torment and afflict the wicked world. They breathe the law-spirit, and they execute law-penalties. Of old the threat upon apostasy was: "Thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed" (Deut. xxviii. 23, 24). And now that the time has come for all God's threats to be executed, these messengers of His come to attest the true state of things, "*shut the heaven that rain may not fall during the days of their prophesying.*" When Elijah was the first time on earth, "he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months" (James v. 17-18); and the same will be repeated when he comes again,—repeated in token of the presence of the same sin-avenging Jehovah.

It is for the great sin of idol worship, trust in false gods, and sacrilegious desecration of God's temple, that this shutting off of rain is the special penalty. (Lev. xxvi. 1—19; Zech. x. 1-2; Jer. xiv. 22; Hag. i. 9—11.) We thus see reflected something of the characteristics of the times of these Witnesses, and of the more specific aim of their prophetic endeavours. The shutting of the heaven tells of infamous idolatry, false confidence, and defilement of the temple, and the infliction of this particular chastisement by these Witnesses likewise tells of efforts on their part to set on foot again the true worship of Jehovah in His own chosen house.

POWER TO TURN WATER INTO BLOOD.

One of the great plagues which Moses brought

* "And if any one willetth to injure them, thus [by fire] must he be killed." Even the beast from the abyss, who shall finally slay these Witnesses, will be cast alive into the lake of fire (Rev. xix. 20). So that every one seeking to do them harm will be overwhelmed with the same element, first or last.

on Egypt was the turning of the waters into blood. It was an infliction particularly related to the bloody and oppressive tyranny which had been acted against God's people. In like manner these Witnesses "have power upon the waters to turn them to blood." The thing having been done once there is nothing to hinder it from being done again. And as oppression, persecution, and wholesale murder were the particular forms of sin which brought this plague in the days of Moses, its recurrence here is of similar transgression, and shows further against what the endeavours of these Witnesses are directed. They come to rebuke and resent the asphemies of unprincipled power, the oppressions of assumed authority, the murders of persecuting government, attesting by the nature of their infliction the near coming of the Almighty to overwhelm these bloody tyrants and all their hosts for ever. And, "to smite the earth with every plague, as often they will," is the entrusted prerogative of these Witnesses, that they may prove how everything is in the hand of Him who sends them, and is now ready to be turned into engineery of irresistible destruction to those who persist in impiety.

THE PREDICTED RETURN OF ISRAEL.

4. These Witnesses are "the two olive-trees." This refers us back to Zechariah, where Zerubbabel and Joshua appear as the two olive-trees. These are the two special ministers of God, the one a prince and the other a priest, who led the advance in Israel's return from the great captivity, stirred up the people to the rebuilding of Jerusalem and the temple, and restored again something of the old polity and worship to its ancient place. A still deeper desolation has since come upon Israel for the rejection of Christ and His salvation. It is to continue "till the times of the Gentiles are fulfilled," and the present Church order has run its course. When is to come another restoration, and a "restoration of all things," when God "will take the children of Israel from among the heathen, whither they be gone, and gather them on every side, and bring them into their own land, and will make them a nation in the land upon the mountains of Israel, . . . and they shall dwell therein, even they, and their children, and their children's children for ever: and He will set His sanctuary in the midst of them for evermore" (Ezek. xxxvi.).

THE PERIOD OF THE EVENT INDICATED.

The time for this is everywhere given as the judgment time—somewhere about the period of these Two Witnesses. And if they are Zerubbabel and Joshua in some sort over again, we thus have a very distinct light thrown upon the character of their work. They are to lead the restoration of

fallen Israel. They are to go up with the vanguard to their ancient seat. They are to inaugurate the work of bringing back to the ancient worship God's long-rejected and afflicted people. They are to labour for the setting up again of the temple and the theocratic rule, and for the return of the smitten nation to its true God and Saviour King.

5. But all this is made still clearer when we connect with it the literal prophecies concerning the coming again of Elijah. We find those prophecies in the Old Testament and the New, from the servants, and from the Lord Himself. It was the work of Elijah when he lived on earth to convince and lead back the apostate people to the God of their fathers, and with the spirit of judgment to testify against the heathen falsities which had taken possession of the nation. John the Baptizer, who came "in the spirit and power of Elias," fulfilled a like office, called the people to repentance, and by the threats of impending doom incited them to flee from the coming wrath, and put themselves in readiness for the Messiah-King, even then standing unrecognised among them. And so Malachi tells us that, before the coming of the great and dreadful day of the Lord, Elijah the prophet will come, "and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers" (Mal. iv. 5-6.) So, too, the Saviour Himself tells us that "Elias truly shall first come, and restore all things" (Matt. xvii. 11).^{*}

THE DRIFT OF ELIJAH'S COMMISSION.

We may not be able to tell the full meaning of these words; but the reference is, above all, to the Jewish people. Malachi introduces the announcement of the coming again of "Elijah the prophet," with special command to remember "the law of Moses," and "the statutes" given through him in Horeb for all Israel. The "fathers" must needs be the heads of the Jewish race and economy, who first received God's institutes, and best understood and observed them. The "children," then, must be their remoter descendants, contemplated as apostate and quite estranged from their holy ancestors. The turning and restoring must accordingly relate above all to the Jewish people, whatever minor relations it may have to the Gentiles. There is to be a bringing back of the branches that have been broken off, to be grafted again into their own native stock, purified, and settled after their old estates.

And for this, among the rest, these Witnesses are

^{*} It is simply impossible, on any true principles of interpretation, to refer either of these passages simply and only, or in their true grammatical import, to John the Baptizer. They had him in view, but only, so to speak, as a spiritual Elias, one who performed in some sort the Elias work for the first coming, but not the true and real Elias of the second coming. The observations of the learned Joseph Mede are here very forcible.

sent, at least Elijah, whom we believe to be one of them. Hence the words of Augustine, that "it is a familiar theme in the conversation and heart of the faithful, that in the last days before the judgment the Jews shall believe in the true Christ by means of this great and admirable prophet Elias, who shall expound the law to them. For not without reason do we hope that before the coming of our Judge and Saviour Elias shall come, because we have good reason to believe that he is now alive. . . . When therefore, he is come, he shall give a spiritual explanation of the law which the Jews at present understand carnally, and shall thus 'turn the heart of the fathers to the children.' . . . The meaning is, that the sons, that is the Jews, shall understand the law as the fathers, the prophets, and Moses himself among them, understood it. For the heart of the fathers shall be turned to the children, and the heart of the children to the fathers, when the children understand the law as the fathers did, and have the same sentiments."⁹

⁹ *Civitate Dei*, xx., 629.

As to the prophecy given in the last chapter of Malachi, quoted by St. Mark, and by our Saviour, Matt. xi. 14, Mede says: "It seems by Malachi himself to be applied, not only to the first coming of Christ, but also to His second coming to judgment. For in his last chapter, speaking of the coming of that day which shall burn like an oven, wherein all the proud, yea, and all that do wickedly, shall be as stubble, and it shall burn them up, leaving neither root nor branch, and he addeth, 'Behold [saith the Lord], I will send you Elijah the prophet before the coming of that great and dreadful day of the Lord: and he shall turn [or restore] the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse.' If we will not admit the day here described to be the day of judgment, I know scarce any description of that day in the Old Testament but we may elude. For the phrase of turning (or, as I had rather translate it, restoring, as the LXX. ἀποκαταστήσει,) the heart of the fathers, &c., the meaning is, that this Elias should bring the refractory and unbelieving posterity of the Jewish nation to have the same heart and mind their holy fathers and progenitors had, who feared God and believed His promises, that so their fathers might as it were rejoice in them, and own them for their children: that is, he should convert them to the faith of that Christ whom their fathers hoped in and looked for; lest continuing obstinate in their unbelief till the great day of Christ's second coming, they might perish along with the rest of the enemies of His kingdom. Therefore the son of Sirach, in his praise of Elias the Tishbite, paraphraseth this place after this manner: 'Who wast ordained (saith he) an ελεγχος, or type [he should rather have said a means of testing confuting, reproving, convicting, as in the presence of great presumption and false pretences and claims: for this is the meaning of ελεγχω, and answers well to the office of a Witness as in the case before us], for the times to come, to pacify the wrath of the Lord's judgment before it break forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Israel.' (Ecclesiasticus xlviii. 10.)

"For the better understanding of this we must know that the old prophets for the most part spake of the coming of Christ indefinitely and in general, without that distinction of first and second coming which we have more clearly learned in the Gospel. For this reason the prophets (except Daniel, who distinguisheth those coming, and the Gospel out of them) speak of the things which should be at the coming of Christ indefinitely and all together, which we, who are now more fully informed by the revelation of His Gospel of this distinction of a twofold coming, must apply each of them to its proper time: those things which befit the state of His first coming unto it, and such things as befit the state of His second coming unto the second: and that which befits both alike (as this of a harbinger or messenger), may be applied to both [one being viewed through the other].

"Matt. xvii. 10, 11, where His disciples immediately upon His transfiguration ask Him, 'Why then say the Scribes that Elias must first come?' Our Saviour answers, 'Elias truly shall first come, καὶ ἀποκαταστήσει πάντα and shall restore all things.' These words our Saviour spake when John Baptist was now beheaded, and yet speaks of a thing future, ἀποκαταστήσει πάντα, Elias shall come, and shall restore all things. How can this be spoken of John Baptist unless he be to come again? Besides, I cannot see how this

JOHN'S WORK TYPICAL OF ELIJAH'S.

As John was sent "in the spirit and power of Elias," we may also see in his stirring mission an indication of what the work of the real Elias shall be. His office was, as declared by the Angel, "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord" (Luke i. 16-17). We know something of the thrilling power with which his voice rung out from the wilderness of Judea, assailing the apostasies and sins of the nation, and demanding instant repentance and return to the ancient faith on pain of a speedy destruction. He was a bright and shining light in the midst of a perverse and crooked generation, turning "many of the children of Israel to the Lord their God," and making ready a people from among whom the Gospel derived its first adherents and the Church its apostolic leaders and princes. And thus, on the superior scale in which the original excels the picture, and the Second Advent exceeds the first, will Elijah suddenly flash out the sharp messages of Jehovah in the last evil times, and draw forth from amid the incurable ungodliness a portion of the house of Jacob to become the centre of a new order in the final restoration.

MINISTRATIONS TO THE GENTILES.

6. And such an office with regard to the Jews on the part of Elijah, suggests and argues a corresponding office with regard to the Gentiles on the part of his fellow-Witness. Enoch was not a Jewish prophet. He lived and prophesied long before Moses and the law. It was through his ministry that a seed was prepared to survive the awful flood to become the heads and princes of the re-peopled earth. The son of Sirach celebrates him as taken up alive to heaven, that he might be a token, teacher, witness, herald, of repentance to other generations.* Such a token and witness he was in his own degenerate times. Patristic

restoring of all things can be verified of the ministry of John Baptist at the first coming of Christ, which continued but a very short time and did no such thing as these words seem to imply; for the restoring of all things belongs not to the first but to the second coming of Christ, if we will believe St. Peter in his first sermon in the temple after Christ's ascension (Acts iii. 19, &c.) where he thus speaks unto the Jews: 'Repent (saith he) and be converted for the blotting out of your sins, that the times of refreshing may come from the presence of the Lord; and that He may send Jesus Christ which before was preached unto you: whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.' The word is the same ἀποκαταστήσει πάντα. If the time of restoring all things be not till the second coming of Christ (as here proven), how could John Baptist restore all things at His first? If the Master come not to restore all things till then, surely His harbinger, who is to prepare His way for restoring all things, is not to be looked for till then."—*Moile's Works* I., 25, pp. 98, 99.

* Eccles. xlv. 16, on which Arnold remarks: "As we meet with no account in Scripture of Enoch's sinning or repentance, it seems better to understand ἐπιδείγμα μετανοίας τὰς γενεαῖς of his exhorting the people that shall then be alive to a speedy repentance, to prepare for the approaching judgment, and to resist the power of Antichrist."—*Com. in loc.*

poetry sings of him as the "signal ornament" of the patriarchal Church, who

"By counsel strove
To recall peoples gone astray from God.
And following mislead, while raves on earth
The horde of robber renegades;" *

and inspiration tells of the pungency and fire with which he prophesied of the fearful coming of the Lord to execute judgment upon all, and settle accounts with the wicked for all their hard speeches and ungodly deeds. (Jude 14-15.) And as the future ministry of Elijah is to wear the same features as the first, only intensified and exalted, the same must also be true of Enoch, who comes with him as one of the Two Witnesses. His first mission was to the common world at large, then drawing towards its end in the flood; and so will be his future mission at the end of this present world, to prepare a people from among the Gentiles also to survive the great day, even though many whom he recovers to obedience may meet the fate of holy martyrs under the bloody reign of Antichrist.

THE RESULT OF THE WITNESSES' WORK.

7. The work of these Witnesses is then a *merciful work*. Though they appear in judgment times, and evince the severity of the judgment spirit, dealing out plague and fire, lashing and harassing the impious Beast from the abyss, tormenting them that dwell on the earth, killing all who venture to harm them, and causing all nations to feel the disturbing effect of their presence, they are still messengers of mercy on an errand of good and grace. True, their ministry will not be more effectual than it was when they prophesied of old. Israel as a nation will not then be turned back from its apostasy, and the world will not be deterred from acknowledging and worshipping the Antichrist. Because men love not the truth, even miracle and judgment will not persuade them. (2 Thess. ii. 9—12.) Still, the sending and ministrations of these Witnesses is an act of mercy in the midst of wrath, and accomplishes a gracious purpose. Some are rescued and saved. But for these supernatural messengers the whole race would yield to the Antichrist, and perish with him. It is that the earth may not be utterly swallowed up under the terrible ban of final judgment, that they are sent.

MERCY IN THE MIDST OF WRATH.

This is specifically stated in connection with the promise of the coming again of Elijah. The word is, "I will send you Elijah the prophet, . . . and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse" (Mal. iv. 6). The Hebrew word here rendered *curse* denotes utter

destruction. It is one of the most fearful words in use among the Jews, and was specially applied to the extermination of the Canaanites, whose cities were razed to their foundations, and their inhabitants utterly destroyed.* And this fate would befall the whole race but for the ministry of these Witnesses, and the gathering out of an elect remnant by their instrumentality, for which remnant's sake the desolating and all-consuming terrors of "the great and dreadful day of the Lord" are measurably pacified and softened. When Jerusalem fell, except those days of awful suffering had been shortened, none could possibly have survived; "but for the elect's sake those days" were "shortened" (Matt. xxiv. 21-22). And a corresponding modification in the stress of tribulation and ruin is to occur again in connection with the last awful catastrophe, by reason of what these Witnesses achieve.

III.—WHAT BECOMES OF THEM.

Their career, though illustrious, and crowded with miracle, is very brief. "They shall prophesy a thousand two hundred and sixty days"—*just three years and six months*. The mightiest of sacred ministries on earth have been the shortest.

1. These Witnesses are immortal till their work is done. How they are nourished, or whether they partake at all of earthly food, is not told us. Elijah was supernaturally fed when on earth the first time; nor can much less be said of John, the spiritual Elias; and there is no reason for doubting that it will be more eminently so when the true Elijah comes again. At any rate, nothing can harm these Witnesses till they "have completed their testimony." They that undertake to injure or interfere with them are instantly burned to death. No power of earth or hell can touch or bind them. There was a time when Elijah fled from the face of Jezebel, and Herod imprisoned John, and finally cut off his head. But there can be no intimidation, no imprisonment, no killing of these holy messengers, till they have quite fulfilled all that they are sent to do.

VANQUISHED BY THE BEAST.

2. When their work is finished they become vanquishable and are vanquished. "When they shall have completed their testimony, the Beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them." Whether in consequence of a withdrawal of their power of self-defence and the gradual wasting of their heavenly vigour, like the fading of the celestial halo from the face of Moses, or by an enlarged licence to hell to act out its murderous malignity, the potencies of the under-world eventually seize them and put them to death. What

* *Five Books of Reply to Marcion*, III., 20. See Clarke's *Antic-Nicene Fathers*, xviii., p. 344.

* See Henderson's *Minor Prophets*, in loc.; also Newcome's *Minor Prophets*, in loc.

form of death they die is not described. The reference to crucifixion in verse 8 can hardly be applied to them. We know that *beheading will be the ordinary mode of execution under the Antichrist*. (Rev. xx. 4.) John, who was the spiritual Elias, was beheaded. And it may be inferred that in a similar manner these Witnesses are killed.

THEIR CORPSES DENIED BURIAL.

3. Their dead bodies are denied sepulture. Their corpses are exposed "upon the broad place of the great city, which is called spiritually Sodom and Egypt, where also their Lord was crucified." "It cannot be that a prophet perish out of Jerusalem" (Luke xiii. 33); and there these last great prophets, like their Lord before them, meet their end. Jerusalem is called "a great city;"^o and as there is another great earthly city spoken of in this book, the further mark is given, that it is the one "*which is spiritually called Sodom and Egypt*." The introduction of this word "*spiritually*" settles the literalness of the narrative. Only the names "Sodom and Egypt" are to be spiritualised, or taken in a sense different from the letter. Jerusalem is not Sodom, and yet, "*spiritually*" considered, or Jerusalem in apostasy, is a *Sodom*, and is repeatedly so called by the prophets. (Is. i. 9-10; iii. 8-9; Deut. xxxii. 30-33; Jer. xxiii. 14.) So also is it "*spiritually*" likened to an *Egypt*, because of its idolatries. (Ezek. xxiii. 3, 4, 8, 19.) But to identify the place beyond mistake, it is further described as the city "*where also their Lord was crucified*," which was none other than the literal Jerusalem. The main description is a moral one, indicative of the ripeness of affairs for the great destruction that impends, but it is likewise local and geographic, to distinguish the city now in question from "Great Babylon," with which some confound it. Everything betokens that we are here on Jewish soil, and have to do with the Jewish capital.

And there, in the broad place of public concourse,[†] the dead bodies of these Witnesses are exposed.

THE MEANING OF THE INDIGNITY.

"*And certain ones from among the peoples and tribes and tongues and nations behold their corpses three days and a-half, and suffer not their corpses to be put into a sepulchre*." This is so intense an outrage upon common decency and humanity that it is full of significance here. Even to the worst of criminals the law awarded burial on the same day of their execution (Deut. xxi. 22-23); but all law and right feeling is

set at defiance with regard to these prophets of God. The exposure of their dead bodies tells of a most extraordinary malignity and spite, and attests the extraordinary potency and effectiveness of the objects of it. It shows at once a devilishness of unwonted intensity in the people and a terrible efficiency in the Witnesses in provoking a fiendishness and resentment so monstrous and unrelenting that it could not be placated by their death, but continued to reek and vent itself upon their lifeless remains after they were dead.

GREAT JOY AT THEIR DEATH.

4. Great joy is experienced over their death. "*They that dwell in the land rejoice upon them, and make merry, and shall send gifts one to another*." These Witnesses were a terrible dread and annoyance to the Beast and his adherents, and many a sore torment had they occasioned to the wicked. Those torments were, indeed, but the earnest and precursors of far greater woes now ready to break forth. But so insane are Satan's dupes that they count their redemption come, if only they can get rid of God's faithful ministers. Now that the two mighty Witnesses are dead, they dismiss all further fear, consider their greatest troubles at an end, and send presents and congratulations to each other, as upon some grand jubilee.^o

5. *Three days and a-half* the holy prophets lie in death, their corpses a public spectacle, their killing celebrated as a general benefaction. The days are *literal days*, not *years*. Corpses could not endure to be thus exposed for three and a-half years. Three *years* and a-half they prophesied, and three *days* and a-half they lie under the power of death. It was long enough to prove the reality of their death, of which the representatives of the nations were so anxious to be perfectly assured.

THE RE-ANIMATION OF THEIR BODIES.

6. But they do not remain dead. "*After three days and a-half, the spirit of life from God entered into them, and they stood upon their feet*." The extraordinariness of the death and resurrection harmonises well with the extraordinariness of the history of Enoch and Elijah throughout. Of old, they left the world as no other mortals ever did, and here they are resurrected in a band by themselves, and under circumstances quite differing from all other resurrections. Whilst their exposed corpses were being watched and guarded by men overjoyed at their destruction, those lifeless frames took vitality again. The spirit of life from God re-entered them, and they

^o Alford, *in loc.* erroneously says that "Jerusalem is never called by this name." Nehemiah describes Jerusalem as a "city large and great." (vii. 3-4.) Jeremiah, speaking of the desolation of Jerusalem, says, "They shall say every man to his neighbour, wherefore hath the Lord done thus unto this great city?" (xxii. 5-8.)

[†] In 1 Esdras ix. 83, we read of "the whole multitude coming together into the broad place of the holy porch toward the East." see also Jer. v. 1; 2 Chron. xxxii. 6; 1 Kings xxii. 10.

^{*} The joy over a reputed enemy's death, and refusal to bury him, have been man's modes of expressing enmity in all ages and countries. Thus it was at the death of Phocion, of Cleomachus of Tiberius Gracchus, and others. Over John Huss, burnt at Constance, the Council held banquets and testified their joy, as over enemies destroyed.—*Altheetees, in loc.*

arose from their prostration and stood upright, gazing round upon the terrified people, who beheld them, and flashing a fresh and still deeper alarm into the guilty souls late so joyous over their death. "The triumph of the wicked is short"; and the "great fear" which now "fell upon those who beheld them" was only the intenser because of the fiendish indignities which had since been added to the sum of previous crimes.

CONSCIENCE IS A FEARFUL EXECUTIONER.

A very hell of torments instantly throng the imaginations of those astounded spectators. They remember the power and terribleness of these Witnesses while they lived; how the mere will to injure them was resented with sudden death, and what revolting and distressing afflictions they had given forth upon the worshippers of the Beast. And now that organised and Satanic war, and veritable killing, and the baseness of the most malignant insults after the killing, had been perpetrated, what was to be apprehended from this their sudden resurrection? But these holy messengers had completed their work on earth, and Jesus Himself was now to be their avenger. No more fire issues from their mouths, and no further plagues do they inflict.

By the power of God life is restored to them—even a higher, more glorious, more indestructible life than that which was given them in their marvellous translation. They rise and stand upon their feet. Their enemies behold them. The reality of their resurrection is as manifest as was the reality of their death. The fiendish joy of the enemy is suddenly turned into overwhelming terror. Guilty consciences are now the prophets that torment the people. The Witnesses prophesy no more. They only stand up, and other fires seize their adversaries' souls.

THE WITNESSES CALLED UP TO HEAVEN.

7. Heaven immediately recalls them. They stood by Christ in their testimony, faithful unto death; and Christ now rewards their fidelity, receives them to Himself, and crowns them among His heavenly princes. "They heard a great voice out of heaven saying to them, Come up hither. And they went up into the heaven in the cloud, and their enemies beheld them." People who would not believe in the resurrection and ascension of Christ for their hope and consolation are now compelled to witness the resurrection and ascension of His last Witnesses, to their horror and dismay. The record is literal. As well might we think to do away with the literal reality of the death, resurrection, and ascension of Christ Himself, as with the literal reality of the death, resurrection, and ascension of these Two Witnesses. Against their wishes and theories, many have been compelled to admit the inevitable literalness of "the first resurrec-

tion" in chapter xx.; but much more clear, circumstantial, and certain is the literalness of the account of these Witnesses and their marvellous end. I, therefore, receive and hold it for a literal history.

A TERRIBLE EARTHQUAKE.

When Jesus ascended, and His friends stood gazing after Him in tearful wonder and adoration, holy angels lingered by with words of promise and comfort. Here there is another gazing into heaven, as His prophets go up. But the gazers now are His murderous foes. Marvels follow here, also, but they are marvels of judgment. Not loving angels with words of consolation, but executioners of Divine vengeance with signs of doom show their presence. "*In that hour there happened a great earthquake.*" It is a literal earthquake, for it overthrows buildings and kills men. "*The tenth of the city fell, and were killed by the earthquake seven thousand names of men.*" Earthquakes attended the death and resurrection of Jesus, also, but we read of no deaths occasioned by them. Those were days of mercy and promise; these are days of judgment. A tenth part of the city is thrown into ruins, and many people are slain. Seven thousand men are enumerated as killed by this earthquake. The record says "*names of men,*" but men's names stand for those who have them, and they have them in proportion as those names are in people's mouths. Hence many understand by it *men of name*, note, and distinction, being seven thousand in number. When Jesus said to the Church in Sardis (Rev. iii. 4), "Thou hast a few *names* even in Sardis which have not defiled their garments," He meant *persons* in Sardis. So when the same Speaker here talks of *names* being killed by an earthquake, it is equally clear that the reference is to *persons*. Perhaps the phrase is meant to denote only men of name, but it certainly denotes *men*, of whom seven thousand perish from the earth. They would not allow burial to the slain Witnesses, and now they themselves are buried alive in the ruins of their own houses, and in hell for ever.

A TEMPORARY COMPUCTION.

We may well suppose that such a cluster of stunning marvels would not be without effect, even upon the hardened wretches of those evil times. Amazement, conviction, terror, strike in upon their guilty souls, and, for the moment, they acknowledge the hand of God, and seem ready to repent. "*The remainder,*"—that is, those not destroyed with the seven thousand—"became terrified and gave glory to God." To see those dreaded Witnesses come to life again, and go up in triumph to the sky, and, in the same hour, one house in every ten of the city fallen, seven thousand men of name killed by the disaster, and the world itself rocking as if in the throes of dis-

solution, was more than even their indurated hearts could bear. Against their will, they are forced to the confession that God's almighty power is in it.

Bengel thinks we have taken here of an ample conversion. He is evidently mistaken. Such a terror-extorted giving of glory to the God of heaven bears not the marks of genuine penitence. Neither do we find it bringing forth fruits meet for repentance. The Beast goes on with his iniquities, and the masses continue to serve and adore him. When true repentance shows itself, judgment delays or lingers; but there is no postponement here. The consternation of the survivors of the earthquake concludes the second woe; but instantly the word is, "*Behold, the third woe cometh quickly.*" And that third woe is the consummation of woes. We, therefore, do violence to the record to take this forced confession as evidence or token of revival and reformation.^o Pharaoh and his magicians, smarting under the plagues of Moses, the Philistines under the sore afflictions which accompanied their profanation of the holy Ark, and the Roman centurion amid the

signs that attended the death of Jesus, made similar acknowledgments, and gave utterance to similar convictions; but in neither are we assured of any real conversion to God. Startling calamities and bitter afflictions sometimes turn men from their careless and wicked ways, but the religion of fear and dread is never to be trusted. Remove the pressure, and things relapse into their former estate.

BUT NO REAL REPENTANCE.

These people were terror-stricken. Their alarm carried them captive for the moment. They saw and felt that Jehovah's hand was in these things and confessed it. But their emotions were only transient, had no right seat in the heart, and brought forth no lasting fruits unto holiness. When the demons encountered Christ, they, too, were terrified, confessed His Deity, acknowledged His power, and stood aghast at His approaching judgments; but no elements of change in their character were thereby betokened. And when men have sinned away their day of gracious visitation, fighting, killing, and glorying in the destruction of God's prophets, they are not likely to be suddenly transformed into saints by the constraints and terrors of the day of doom, though obliged to confess that it is the invincible God of heaven that is dealing with them.

Here, then, I conclude this review of the case of *The Two Witnesses*—their times, their doings, and their end. It is a marvellous history, hard for the rationalistic and materialistic temper of our day to receive, or to treat with respect. I am also well convinced that men will dispute and reject all such presentations of it till these Two Prophets themselves appear again; and even then the dupes of Antichrist will still dispute and reject it, to their everlasting perdition. But that will not alter the record which God has given, nor do away with the reality of what

HE HAS SOLEMNLY FORETOLD.

Nor is it a small satisfaction to me, to be able to say, that I have spoken in accord with the common teaching and belief of the Church of Christ and its greatest lights for ages next after the Apostles:—with Justin, the noble apologist and martyr;—with Hippolytus, the saint, bishop, and confuter of heresies;—with Origen, the learned preceptor and annotator, who, with all his aberrations, was never charged with error for holding it to be a declaration of Christ that there is to be another coming of Elias:—with Victorinus, Methodius, Cyprian, and Lactantius;—with Chrysostom of the golden mouth;—with Jerome, the great critic and scholar;—and with Augustine, the illustrious bishop and theologian. In such society it would seem hardly possible to go very

^o "That the words in themselves are capable of a good sense—i.e. that they might well be employed to designate true repentance and conversion, is not to be denied. But that they do of necessity imply anything more than a temporary impression made by Divine judgments, is plainly an erroneous assumption. The New Testament is full of the like idiom, when speaking of men according to external development made at a particular time, when they are deeply impressed by Divine judgments, wonderful miracles, or powerful preaching. So Jesus was *δοξαζόμενος* by all in the synagogue at Nazareth, and yet the same individuals who applauded Him soon led Him forth to cast Him down a precipice. See Luke iv. 15, *seq.* So the whole multitude of Jews who had seen His miracles, on another occasion, are said 'to have been filled with fear, and to have glorified God.' Luke v. 26. The same thing for substance may be found in Luke xvii. 12–18; xxiii. 47; xviii. 43; Matt. ix. 8; xv. 31; Acts iv. 21. So Felix trembled at the preaching of Paul. Acts xxiv. 25. Herod heard John gladly and did many things in consequence of it. Mark vi. 20. The stony-ground hearers received the word with joy, yet they soon became offended. Matt. xiii. 20–21. Many of the Jews believed on Jesus, who nevertheless forsook Him. John ii. 23–25; viii. 30, *seq.* Many became disciples, who soon left Him. John vi. 60–66. Simon Magus himself believed. Acts viii. 13; Ps. cvi. 12. In all these, and many more texts of the like kind, it is easy to perceive that the sacred writers have merely said what appeared to be matter of fact from profession, or from temporary outward demeanour. We must consult the context—i.e., the history of such cases, in order to know whether the glory, or belief, or fear, or discipleship, in question is genuine and permanent, or only temporary and apparent. The nature of the case before us shows that only a temporary fear and praising of God is connected with the present instance. . . . Indeed, when we view the whole case, either in the light of the general plan of the work, or in that of New Testament philological usage, we may well say that the cases are rare, at the present day, where an exegesis appears more arbitrary than in the present instance; I mean the exegesis adopted here [by Bengel] and defended by Bleek, De Wette, and Ewald."—*Moses Stuart in loc.*

"It is said, Luke v. 25, 'they were all amazed, and glorified God.' This is spoken of the Scribes and Pharisees, upon the view of a miracle performed on a paralytic; yet was there no religion in it. The same we find recorded of a very mixed multitude, convened at the funeral of the widow's son, whom Christ in their sight raised from the dead, Luke vii. 16, 'there came fear on all, and they glorified God.' So that here we are, under no necessity of understanding this as a sign of a hearty and entire conversion to God in this remnant; though I shall not doubt but God might thereby work upon the hearts of some in a saving manner. But there is no ground from this expression to think so of the whole herd; for God may be said to be glorified, in Scripture language, many a time when the person that does it is wanting in grace. God may be said to be glorified when His power is acknowledged in any emergency; as the magicians said unto Pharaoh, 'This is the finger of God.' Ex. viii. 19.—James Robertson, Minister at Leith, *Exposition of the Revelation* (1730), p. 199.

"It is not to be understood of a real work of repentance."—James Durham, Minister in Glasgow (1680). *Com. on Rev.* p. 326, *in loc.*

far astray. To believe and teach what these with one accord have held and taught, can scarcely be in conflict with the faith, or with the duty and proprieties of a sober Christian teacher.

I am not willing to believe that these saints, scholars, bishops, martyrs, and champions of the faith against the errors of their times, have all missed the sense and meaning of God's revelations on these

points. Not on their authority, but on that of the records which guided them, I follow in their track.

So, then, I must believe and teach, till better knowledge proves me in the wrong ; and,

"With faltering footsteps, I will journey on,
Watching the stars that roll the hours away,
Till the faint light that guides me now is gone,
And, like another life, the glorious day
Shall open o'er me from the empyrean height
With warmth, and certainty, and boundless light."

THE DOOM OF ANTICHRIST, HIS FAMILY AND ALLIES.

BY THE REV. E. J. HYTCHE.

PART I.—RISE AND FALL OF ANTICHRIST.

The Sentence to be Pronounced on Antichrist—His First Attempts to Subjugate the World will Arouse Opposition—His Ultimate Success—One of His Heads Slain—His Wounds—At what Period He Receives Them—His Entrance into Hades—Who will Antichrist Be?—He will Have Delegated to Him the Power of Satan—A Publicly-Acknowledged Compact—The Worship of the Dragon—The Initial Steps Already Taken—Men Waiting for a Miracle—Antichrist will Become King of Revived Rome—The Nations Infatuated—Opposition of Christians and Jews—Divine Intervention and Capture of the Man of Sin and His Ecclesiastical Agent—Cast Alive into the Lake of Fire—The Eternal Dungeon of Antichrist—His Welcome in Hades—The Beginning of the End.

WHEN Jesus, as Judge of all men, adjudicates and sentences the impenitent at doomsday, it will not be like a Russian autocrat, who does what he pleases, simply because he pleases, irrespective of merit or demerit. This is such a primitive and fundamental truth, that it was recognised so long ago as the time of Abraham. Hence he said, when interceding for Sodom (Gen. xvii. 25) "Shall not the Judge of all the earth do right?" or, rather, what is just? We may therefore infer that, when the Books of Life and of Works are opened at the Great Assize, the individual penalty inflicted will be governed by and correspond, not only with the turpitude of the sin, but with the amount of light vouchsafed to the lost.

This principle will, doubtless, not be ignored when the sentence on Antichrist is pronounced. The very *uniqueness* of the penalty—"cast ALIVE into the lake of fire," as he will be, will serve to show to men and angels that, of all sinners, he and his ecclesiastical agent will have been the most daring. For, not content with (Ps. xciv. 20) "framing mischief by law," Antichrist will confront our Lord, and contend with Him for universal mastery.

EGYPT AND SYRO-PERSIA WILL AT FIRST OPPOSE ANTICHRIST, BUT FINALLY SUCCUMB.

The most cursory glance at Daniel xi. 26—29 will show, when Antichrist first attempts to subjugate the world, that at least two of the five toes, or nations, which will spring from the eastern foot of the revived Roman Empire—namely, Egypt and Syro-Persia—will oppose his pretensions. Such opposition, if at first only diplomatic, will finally

close in active antagonism on the battlefield. At first, aided by Kittim Cypress, or in other words, Great Britain with its ironclads (Dan. xi. 29-30), they will be successful in the conflict, but, ultimately, they will succumb through his combined military skill, treachery, and Satanic might.

In the course of his conflicts it would seem that

ANTICHRIST WILL BE SLAIN.

For we read (Rev. xiii. 8), "I saw one of his heads as it were *slain* (margin) to death." As if to leave no doubt as to the literalness of this incident the very weapon whereby his death-blow is inflicted is recorded. For when his marvellous resurrection from Hades becomes the foundation of the edict for his universal worship (Rev. xiii. 14) we read that He "had the wound by a sword and did live." As the original word employed (*μαχαίρας*), means not only a poniard but a large knife, it is possible that he may not die on the battle-field, but owe his death to assassination—or the mode whereby tyrants have been usually killed. So long ago as the time of Job, the Edomite, Eliphaz foresaw this fate of Antichrist, for he thus wrote (Job xv. 20—22) of the "wicked man," "a sound of fear (margin) is in his ear—he believeth not that he shall return out of darkness ; and he is waited for of the sword."

HIS WOUNDS INDICATED.

Not only is the weapon of his destruction pre-reported, but the very wounds of which Antichrist dies are indicated, as if to prove that his death is literal, and not allegorical, as some suppose. Then we read (Zech. xi. 17) that the sword shall be upon

his right arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened," or blinded. We are warranted, then, in inferring that, in addition to a paralysed arm, the sword will pierce his brain, through his right eye, and hence that Antichrist will die of a brain-wound. And thus he who only used his eyes and his strength for selfish purposes will find, that his very punishment was only the shadow of his sin.

THE PERIOD OF HIS DEATH-WOUND.

At what period in his eventful history this death-wound will be inflicted is not definitely indicated in prophecy. But as Antichrist will make a treaty with the rulers of the Jews to protect those who have reached the Holy Land (Comp. Isa. xxviii. 14-15; Ps. lv. 20-21; and Dan. ix. 27, and ib., xi. 30-31) for seven years, and as that period will apparently be uninterrupted by any event until he makes his covenant when only three years and a-half of the hebdomad have expired—we may conclude that he will receive his death-wound *prior* to his seven years protectorate of the Jews. Such assassination will possibly spring, not from religious, but political motives; for it is improbable that the Republicans, who will then dominate—suspicious as they will be of the principles and activities of this modern Bonaparte—will permit him to attain the object of his ambition,—namely, universal rule, without first contesting his pretensions.

HIS ENTRANCE INTO HADES.

But, whatsoever be the period of time, or how, and from what motive Antichrist will be slain, the result of his untimely death will be that he will enter Hades, or the prison of lost souls, till the day of judgment, as contra-distinguished from Paradise, the abode of the saved, till the rapture of the Church. To Job, if not before, the fact was revealed that there is an awful prison where the souls of godless heroes and others await in mental agony their final judgment. Hence, to quote Boothroyd's version of Job xxiv. 5, "The mighty dead [nephaim] and those dwelling with them, die in anguish beneath the waters," or in the interior of the earth. Such temporary incarceration of Antichrist in Hades does not rest on mere supposition, but is intimated in unmistakable terms; for, in connection with the slaughter of the Two Witnesses, we learn that Antichrist will be their murderer. Thus we find him designated as (Rev. xi. 7) "the Therion that ascendeth out of the abyss." Subsequently, too, when his evil doings are fully reported, he is thus described (Rev. xiii. 8) "the Therion who shall ascend out of the bottomless pit" or abyss.

WHO WILL HE BE?

Probably up to the time of his descent into Hades,

Antichrist will merely be one of those Godless, ambitious, military adventurers, who, like Napoleon I. and III. "Wade through slaughter to a throne." But from his insight into Antichrist's principles and moral character, as well as from his daring defiance of God, Satan will discern that at length the personage has been born of whom the Spirit of God wrote, when He said, by Ezekiel (xxxiii. 16-17), "Art thou he of whom I have spoken in old times by the hands of my (margin) servants, the prophets of Israel, which prophesied in those days many years that I would bring thee against them in the LATTER DAYS." A test will then be presented whereby it will be known to what extent his ambition reaches, and Satan will proffer to Antichrist the very temptation which our Lord resisted (Matt. iv. 8-9) when he was shown, as in a moving panorama, "ALL the kingdoms of the world, and the glory of them." For Satan will say, "All these things I will give thee, if thou wilt fall down and worship me."

As it is the very thought of Antichrist how (Hab. ii. 5) "to gather unto him all nations, and heap unto him all people," he will readily swallow the tempting bait. For, unscrupulous as he is, what cares he how power is obtained, so that he is universally hailed as

THE WORLD'S AUTOCRAT,

and his insatiable ambition is thereby gratified.

The fact that Antichrist will have the *power of Satan in this world delegated unto him*, was first foreseen by Daniel, who declared that (Dan. viii. 24) "his power shall be mighty, but not by his own power." What is thus stated in somewhat indefinite terms is interpreted by John, who says (Rev. viii. 3) "the Dragon [or Satan] will give him his power and his throne (literal) and great authority." It is there seen that in all his future career, Antichrist will become the agent, if not the very incarnation of Satan. Nor is this the first time that Satan incorporated himself with a man, in order to carry out his defiance of God, as we learn from the analogous case of Judas. Up to a certain period, he was simply a covetous man; but on the eve of the Passover (Luke xxii. 2) "Satan entered into Judas Iscariot," and, as a result, he betrayed Jesus for that money which was his idol.

A PUBLICLY-ACKNOWLEDGED COMPACT.

That the compact with Satan on the part of Antichrist will not only be a voluntary, but a publicly-acknowledged one, we gather from Hab. i. 11, which states that "he will impute (or ascribe) his power unto his God." It is probable, from Daniel xi. 37, which intimates that he will not "regard the God of his fathers, nor the desire of woman (Christ), nor regard any God," that up to the time of his descent into Hades, he will be an avowed atheist or antolator. But, after his compact with Satan he will not be

without an object of worship. For we read (Dan. xi. 38-39) "As for the Almighty God, in his seat [or room] he shall honour, yea, he shall honour a (margin) God of forces [or protector]; and a God whom his fathers knew not shall he honour with gold and silver, and with precious stones, and pleasant things: thus shall he do in the fortresses (margin) with a strange God, whom he shall acknowledge and increase with glory."

WORSHIP OF THE DRAGON.

Nor will such worship of Satan be confined to Antichrist; for, of the vast majority of the Gentiles we learn) Rev. xiii. 4) that they will "*worship the Dragon* [or Satan] who gave power unto the Therion," such worship of the Evil One will be given externally to the miraculously-endowed image of Antichrist which will be located on the battlement of the rebuilt temple of Jerusalem (comp. Dan. xi. 31; Hab. ii. 18-19; Matt. xxiv. 15; and Rev. xiii. 15). We infer, too, from Dan. xi. 38, where we learn that God's protector will be universally worshipped, that copies of this idol will be made and distributed throughout the ten last Gentile kingdoms for worship. Nor need we be surprised at such idolatry in image which boasts of its freedom from superstition and general enlightenment. For never did Mariolatry so prevail in Popish countries. The initial steps of such demon-worship, in the endeavour of spirit-rappers to obtain oracular responses from the unseen world, and that not only by human medium but by means of *planchette* and other material agencies; and thus men, already men of the highest scientific and philosophical celebrity, are found *practically* (Rev. ix. 20) "worshipping demons, and idols of gold and silver, and brass and stone." Well, then, might the apocalyptic seer say, when he foresaw the prevalence of sorcery in the last days, "Little children, keep yourselves from idols!"

MEN WAITING FOR A MIRACLE.

Scientists, evolutionists, and agnostics as well as neologians, indicate that, if they saw a miracle they would believe in the possibility of the suspension of the natural physical laws. Hence, when they see such a miracle wrought in the person of Antichrist—namely, in his resurrection from the dead, and his speaking death-dealing effigy—there will be no room left for further scepticism, and they will at once render Divine homage to the man of sin or lawless one. Nor is such man-worship improbable in the face of the prevalent pantheism. For, in what Thomas Carlyle called "Hero-worship," and in what the Comtists call "the worship of humanity"—we may trace the genius of that man-worship, which will be one of the worst signs of the last times.

SUPREME KING OF REVIVED ROME.

Prior to, or in consequence of this universal worship of Satan in the person of Antichrist, he will become supreme king of revived Rome. To this dignity he will be elevated by the ten kings of eastern and western Rome; for we read what never yet universally occurred in sacred or profane history—that (Rev. xvii. 13) "these have one mind, and will give their power and strength (or armies) unto the Therion." In thus electing Antichrist as Emperor of the world, the ten Gentile kings will doubtless think that they are acting as freemen. But two factors in the career of Antichrist negative this impression: First, we learn from Daniel xi. 21, that he will "obtain the kingdom by *flatteries*." Secondly, such election of Antichrist will be but the outcome of a Divine penalty, since we read that (Rev. xvii. 17) "God will put it into their hearts to *fulfil His will*, and to agree and give their kingdom unto the Beast, until the words of God are fulfilled." So that whilst they boast themselves to be supremely free, the ten Gentile kings will be the veritable slaves of the God that they have sought to dethrone!

THE NATIONS INFATUATED.

Whether the masses will at first concur in such election or not is somewhat doubtful; but as the Republicans will have been slaughtered, like as in the case of his prototypes, the two Napoleons—the residue of the infatuated nations, stunned as they will be by his military successes (Rev. xiii. 3-4) will wonder after the Beast, and say, Who is like unto the Beast, and who is able to make war with him? and so will render him the very homage denied to the Most High.

ANTICHRIST OPPOSED.

But opposition to the pretensions of Antichrist will not be altogether, nor even chiefly political. Myriads will reject his claims to the godhead as the result of angelic preaching (see Rev. xiv. 6-9). Refusing to worship either himself or his effigy, they will be guillotined wholesale (comp. Rev. xiii. 15, and Ib. xx. 4) for their loyalty to God. Happily for mankind, God has never left Himself without witnesses in this world, and so it will be in the final crisis of this dispensation. Hence we read (Rev. vii. 9-17), that "a great multitude whom no man could number *out of* (literal) *all* nations and kindreds, and peoples and tongues, shall come out of the tribulation, the great one, and stand before the throne, and before the Lamb, clothed with white robes and palms in their hands." And thus, though he does not intend it, will Antichrist add mighty hosts to the redeemed in glory.

Nor will these Gentiles stand alone in their antagonism to Antichrist. Innumerable Jews will

withstand both his blandishments and his terrors ; for, though probably they have not as yet yielded their hearts to Jesus, they will at least be too loyal to Jehovah to supersede His worship for that of the lawless one. The preaching of Elijah as well as the testimony of the Two Witnesses in Jerusalem (see Mal. iv. 5-6, and Rev. xi. 1-6) will doubtless lead to such public antagonism to his Divine pretensions. But, whatever be the origin of such active opposition, it will not be confined to mere private resistance to his edicts, but will lead to a general insurrection of all these Jews, who unlike their rulers, have not (Isa. xxvii. 15), made a "covenant with Death, and with hell are at agreement."

JEWISH INSURRECTION AGAINST THE LAWLESS ONE.

First and foremost in this insurrection will be the royal tribe of Judah. When Antichrist and his confederates invest Jerusalem, its inhabitants will be apparently endowed with supernatural energy ; for Jeremiah says, when describing the last siege of Jerusalem, of which that of Titus was but a faint type (Zech. xii. 8), "He that is feeble among them shall be as David ; and the house of David as God, as the angel of Jehovah before them. "But, notwithstanding their valour, Antichrist energised as he will by Satan, and supported as he will be by the multitudinous battalions of the ten kings (see Joel iii. 9-14), the Jews will be eventually defeated. As one result of a victory so dearly bought, no less than *two-thirds* of the Jews in Palestine will either be slaughtered on the battle-field, or die of those diseases, dysentery and fever, which are the fatal legacies of war (see Zech. xiii. 8-9).

DIVINE INTERVENTION.

The set time for Divine intervention will now have arrived. The Two Witnesses will have been slain by Antichrist, the Gentile and Jewish antagonists will have been guillotined ; and the powers of hell will have been apparently triumphant. There remains, then, but One who is equal to this conflict, and who He is Isaiah foresaw when he referred to this awful crisis in the world's history. For Messiah, speaking through the prophet, says (Isa. lxiii. 5-6), "I looked, and there was none to help ; and I wondered, and there was none to uphold : therefore, My own arm brought salvation unto Me ; and My fury, it upheld Me. And I will tread down the Gentiles in My anger, and make them drunk in My fury ; and I will bring down their strength [armies] to the earth."

ANTICHRIST CAST ALIVE INTO A LAKE OF FIRE.

Descending on Mount Olives, our Lord will come in His bride (comp. Ezek. xliii. 2-4 ; Zech. xiv.

4 ; Rev. xix. 11-16), and the reign of man and Satan will come to an end. Their great leader, Antichrist, and his ecclesiastical agent will then be captured ; and as their sins will be *unique*, so will be their penalty, for (Rev. xix. 20) they will be "cast alive into a lake of fire, burning with brimstone."

We may infer from Hebrew ix. 27, that men cannot die more than once ; since it is written that, "It is appointed unto men *once* to die, and after that the judgment." If this exegesis is correct, it will give the clue to the reason why the penalty of Antichrist will be different to that of other men ; and why he does not die on the battle-field, for having died once he can die no more. His unique doom was foretold long before his guilty career. Thus Nahum, speaking as the mouthpiece of God, says, (ch. i. 14), "I will make thy bed [or grave] for thou art vile." Isaiah, too, says (xiv. 18-19), that he will be "cast out of thy grave like an abominable branch." But to Daniel and John alone was committed the revelation of the terrible fact that Antichrist will descend alive into Gehenna : for Daniel says (vii. 11), "his body shall be given to the burning flame !"

HIS ETERNAL DUNGEON.

After the sentence is passed on Antichrist, in the valley of Jehosaphat, he will have to pass through Hades on his road to Tartarus, his terrible dungeon throughout eternity ; whilst there, he will apparently be assailed by the taunts of his former royal victims, as well as other godless heroes. It is probable that many regal and military personages will be slain, either by treachery, or on the battle-field, before he attains universal sway. One at least of his opponents we know will be assassinated at his instigation ; for we learn from Daniel xi. 25-26, that "they that feed of the portion of his meat shall destroy" the King of Egypt. It is possible that when Antichrist was formerly in Hades, that they knew of his compact with Satan for the emperors of the world. As it is clear from our Lord's parable of Dives and Lazarus that the lost carry their knowledge (Luke xvi. 27-28), of earthly things into Sheol, the wondrous success of Antichrist will probably be known by its regal and other prominent tenants.

HIS WELCOME IN HADES.

Of his ultimate defeat they will also know by his imprisonment, if not before. Hence, when he again descends to Hades, we can well understand why the man of sin will receive such an ironical greeting from his many royal and military victims such as no former king has received. This fact, is galling to the king of pride, we learn from Habakkuk ii. 6-7, who says, "Shall not all these take up a parable against him and a taunting proverb against him, and say Ho !

him that increaseth what is not his, and to him it ladeth himself with thick clay! Shall they not come up suddenly that shall bite thee, and awake thou shalt vex thee?" Isaiah, too, pre-reports the very language that these kings shall employ (Isa. xiv. 9-16) "Sheol from beneath is moved for thee, meet thee at thy coming: it stirreth up the dead for thee—even the Rephaim [or disembodied un-ly heroes] of the earth: it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak, or art thou become like one of us? Is this the land that made the earth to tremble? that did shake kingdoms? that made the earth a wilderness, and destroyed the cities thereof? that did not let his prisoners loose? (margin).

And thus will end the career of him who not only lied the Most High, but dared to show himself as God, and as such was worshipped by the bulk of the multitudes, and not only will he be cast alive with his prophet into the "lake of fire," but Antichrist will be imprisoned there at least 1,000 years before Satan

himself, and have for his solitary companion during that long period his compeer in iniquity.

THE BEGINNING OF THE END.

Nor, judging by the signs of *our* times, is this day far off, when we see churches and chapels deserted wholesale, and are told, alas! even in too many pulpits, that music, art, and science can moralise those masses whom the Gospel has failed to reclaim, it needs not prophetic prescience to discern that we are at the closing hours of the Saturday night of this dispensation. Nor can we wonder, when so many are seeking to replace the Gospel of God's grace by music, Sunday exhibitions of sculpture and paintings in churches, and atheistic teachings of evolution and positivism—that God should at length say (Isa. lxvi. 3-4) "They have chosen their own ways, and their soul delighteth in their abominations: I also will choose their delusions." Yea (2 Thess. ii. 11) "for this cause God shall send them strong delusion, that they should believe a lie," and so give Divine homage to the fierce "God of forces," Antichrist rather than to Jesus, the Prince of Peace!"

SATANIC WONDERS.

BY WILLIAM MAUDE.

(Concluded from page 146.)

The Evil Supernaturalism of the Last Days will Take Place in Immediate Connection with the Revelation of the Last Personal Antichrist—The Reason why Satan Delegates the Power of Working Miracles to Antichrist—The Credentials of Antichrist's Religion—"Great Signs and Wonders"—The Devil can Work Miracles—Opinion of the Rev. P. Carlyon.—IV. Satanic Miracles will be Startling and Seductive—Fire Commanded from Heaven—Life Given to the Image of the Beast.—V. The Universality of the Area of Latter-day Evil Supernaturalism—How is the Divine to be Distinguished from the Satanic?—An Efficient Safeguard.

my former paper on the evil supernaturalism of the last days, five general conclusions were mulated as being fully established by the Scrip- e testimony which had been previously adduced. ese conclusions were as follows:—

I.—That the Originator and Organiser of this l supernaturalism will be the Devil or Satan.

II.—That the special spiritual agency which Satan l employ in its production will be his demons.

III.—That the human centre around which its nifestations concentrate will be the Antichrist.

IV.—That these manifestations will be at once of most startling and seductive character.

V.—That the area of its operation will be world- e, and not confined to any particular class or ion. Having already at some length endeavoured establish the first and second of these conclusions, ow pass on to the consideration of the third— e, that the manifestation of this evil super-

naturalism will be in connection with the Anti- christ.

MIRACLES WROUGHT BY THE POWER OF SATAN.

III.—That the outward manifestation of the evil supernaturalism of the last days, originated, as we have seen, by Satan himself, and produced by the spiritual agency of his demons, is to take place in immediate connection with the revelation of the last personal Antichrist is quite clear from several Scriptures. Thus, in 2 Thess. ii. 9, we read concerning the lawless one, or Antichrist, that his "coming is after the working of Satan with all power, and signs, and wonders of falsehood." Again, in Rev. xiii. 2, we are informed that the dragon gave to the beast "his power, and his throne, and great authority," while, in the same chapter, we read concerning the second beast, or false prophet, that "he exerciseth all the power of the first beast in his presence." And "he doeth great signs, and

deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the presence of the Beast; saying to them that dwell on the earth that they should make an image of the Beast," &c.

Now the reason why Satan will thus delegate the power of working miracles to Antichrist is very obvious. Miracles have ever been the credentials of each new ambassador from the court of heaven. Hence, in sending a new law-giver, like Moses, or in establishing a new revelation, like the Gospel of Christ, it has pleased God to invest His messengers with the power of working miracles. When Moses was sent to declare unto the Israelites in Egypt their approaching deliverance the Lord gave him the power of working certain miraculous signs, such as changing his rod into a serpent; and accordingly we are informed that "Moses told Aaron all the words of the Lord who had sent him, and *all the signs* which he had commanded him. And Moses and Aaron went and gathered together all the elders of the children of Israel, and Aaron spake all the words which the Lord had spoken unto Moses, and *did the signs* in the sight of the people. And the people believed" (Exodus iv. 28—31). In like manner even our Lord Himself produced His miracles as the credentials of his Divine mission. "The works that I do," He declared, "bear witness of Me, that the Father hath sent Me." And the Jewish people accepted them as such. "We know," said Nicodemus, "that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him" (John iii. 2).

THE CREDENTIALS OF ANTICHRISTIAN RELIGION.

Since, then, Antichrist is to set up what may in a certain sense be called a *new religion*, and one of a most exclusive character—a religion, that is to say, which is not to exist side by side with other religions already in existence, but to supersede them all, it seems essential that it should be miraculously supported. Negatively the religion of Antichrist will be pure atheism, inasmuch as he will deny alike "the Father and the Son" (1 John ii. 22); but positively it will be the apotheosis of fallen humanity, for he, a *man*, "the man of lawlessness," "shall oppose and exalt *himself* above all that is called God, or that is worshipped; so that he sitteth in the temple of God, showing himself that he is God" (2 Thess. ii. 3-4). Thus *the blasphemy of Antichrist will consist essentially in the substitution of humanity for God as the sole and supreme object of worship*. And do we not already hear this blasphemy with our ears? What says a high authority among the German communists? "Man alone is our God, our father, our judge, our redeemer, our

true home, our law and rule, the Alpha and Omega of our political, moral, public, and domestic life and work. There is no salvation but by man. Man must no longer be a means, but must be everywhere and always an end. There is nobody above man. There is neither supernatural power nor consecrated person; neither deity nor divine right. The will of man be done, hallowed be his name."^o

"GREAT SIGNS AND WONDERS."

Now, claims so unexampled and audacious will assuredly need the attestation of supernatural power to pass current even during his brief reign. "What *sign* showest thou unto us?" *was* the challenge addressed to our Lord by the unbelieving Jews of old; and Antichrist will meet the same challenge by the exhibition of those "great signs and wonders" which Satan will enable him to work. Hence it becomes a matter of vital importance to mankind, that they should be able to test the real power of this usurper of the Divine honour, and be forewarned of its supernatural character. It is doubtless to this end that it has been written for our learning that the coming of the Antichrist will be "after the working of Satan, with all power and signs and lying wonders." Simply as a man he can, of course, work no miracle, for a miracle must be *per se*, in some sort superhuman. But this man is to have at his command Satanic power, and to be aided by the unseen ministry of demons. Thus the question finally resolves itself into this definite form,

CAN THE DEVIL WORK MIRACLES?

a question which was decided in the affirmative in my last paper, and upon which, in this connection, the Rev. P. Carlyon thus writes: "St. Paul, in predicting the coming of Antichrist, directly affirms that the Devil *can work miracles*, for wonders literally signify miracles. Nothing, however, can be deduced from the mere literal meaning of the words. They are described as "lying wonders," and yet that does not imply that they are false or unreal prodigies, like tricks of jugglery, but rather wonders in support of lies and signs of the very power that works them. No tricks of jugglery or sleight of hand are likely to serve the ends of an impostor in these days. The world has seen too many of them to let them pass for anything more than amusement. They can never buttress a new divinity. Nor does it appear how the marvels of science can be made subservient to accredit a spiritual fraud. All the reasonings from science either concentrate in the proof of the unity of the true God, or stop in the recognition of second causes, and thus end in sheer materialism. The latter effect could alone be perverted to the purposes of imposture, and its influence

^o Quoted in *Contemporary Review*, October, 1881.

uld tend in the very opposite direction rather n promote a belief in supernatural power. No narrative remains to the claimant of Divine hom-, but the ability of working real miracles, or the ection of his imposture. And whereas the man sin, who is to appear and show himself that he od, will gain a mastery for a little while, and ctise upon the credulity of mankind, even in an age en 'many shall run to and fro, and knowledge shall increased,' we conclude that his 'power and signs llying wonders' will be real miracles, for which, ought in support of fraud and for ends of mis- ef, no assignable cause or sufficient agency can be duced but the power of the Devil."

SATANIC MIRACLES, STARTLING AND SEDUCTIVE.

IV.—But the miracles which Antichrist and his steriouscoadjutor, the False Prophet, will perform the delegated power of the Dragon, will not only be l miracles, but miracles of a most startling and ctive character. They are not only spoken of as real signs and wonders" (Matt. xxiv. 24), where- he will 'deceive them that dwell on the earth ;' in the thirteenth chapter of the Revelation two cimens of them are adduced, from the consideration which we may judge of them as a whole. Firstly, n, in the thirteenth verse of this chapter, it sserted "And he doeth great signs, so that he keth fire come down from heaven on the earth in sight of men."

FIRE COMMANDED FROM HEAVEN.

Now, in order fully to realise the significance of s most startling "sign," we must recall a very re- kable scene in Old Testament history. I mean, course, that which took place at Mount Carmel, eorded in the eighteenth chapter of 1st Kings, en Elijah assembled the prophets of Baal, the ob- edeity of the Canaanites and Phœnicians to whom el had in the reign of Ahab apostatised, in order put to a crucial test the rival claims of their false l foul idol, and those of the true and living Jeho- : "And Elijah came unto the people, and said, w long halt ye between two opinions? If the rd be God, follow Him ; but if Baal, then follow . And the people answered him not a word. en said Elijah unto the people, I, even I only, ain a prophet of the Lord, but Baal's prophets five hundred and fifty men. Let them, therefore, e us two bullocks, and let them choose one bullock themselves, and cut it in pieces, and lay it on wood, l put no fire under ; and I will dress the other bul- k, and lay it on wood, and put no fire under ; and l ye on the name of your gods, and I will call on name of the Lord, and the God that answereth by let him be God."

BAAL'S ANCIENT PROPHETS UNABLE TO DO IT.

The test was accepted by the people ; but though the prophets of Baal offered their bullock, and "called on the name of Baal from morning even until noon," even cutting themselves with swords and lances till the blood gushed out upon them, "there was neither voice, nor any to answer, nor any that regarded." "And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And Elijah took twelve stones, and with the stones he built an altar in the name of the Lord, and he made a trench about the altar as great as would contain two measures of seed, and he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice and the wood. And he said, do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar ; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said: Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am Thy servant, and that I have done all these things according to Thy word. Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces ; and they said, The Lord, he is the God ; the Lord, he is the God."

DIVINE SUPERNATURALISM MATCHED.

Mark here, then, how the very "sign" which the prophets of Baal were unable to perform will be performed on behalf of Antichrist, and how the awe-inspiring "miracle" which carried conviction of the Divine power of Jehovah to the hearts of these apostate Israelites of old, will be available to support the blasphemous claims of him who shall hereafter "sit in the temple of God, showing himself that he is God."

But this is not all. Not only will the bold and confident challenge of God's ancient prophet, "The God that answereth by fire, let him be God," be fairly met by the awfully delusive power of the son of perdition ; but the contemporary Divine supernaturalism, exhibited by God's "two witnesses," concerning whom it is written, "If any man be minded to hurt them, fire proceedeth out of their mouth, and devoureth their enemies" (Rev. xi. 5),—will thus at the same time be matched, though not indeed be eclipsed. How solemn is this appalling fact ; and

how deeply should its consideration impress on our mind; the Divine warning that Antichrist would by his great signs and wonders—were it possible—“deceive even the elect.”

LIFE GIVEN TO THE IMAGE OF THE BEAST.

The second specimen of the “great signs and wonders” to be wrought in attestation of the blasphemous claims of the Antichrist to Divine homage is of a still more amazing and almost irresistible character; for of the False Prophet it is said, that he “deceiveth them that dwell on the earth by means of those miracles which he had power to do in the presence of the Beast; saying to them that dwell on the earth, that they should make an image of the Beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the Beast, that the image of the Beast should even speak, and cause that as many as would not worship the image of the Beast should be killed.” (Rev. xiii. 14-15).

It may perhaps help us to realise all that is involved in this truly “great wonder,” and the almost overwhelming impression which it will be calculated to produce on those who shall witness it, if we again refer to a very striking scene in Old Testament history. In the third chapter of the Book of Daniel we have a graphic record of the setting up of a great image by Nebuchadnezzar, king of Babylon, “in the plain of Dura, in the province of Babylon,” and the issue of a decree that the inhabitants of his vast empire should, representatively at least, “fall down and worship it,” under pain of being “cast the same hour into a burning fiery furnace.” This image, which doubtless bore the human form, was a very splendid and impressive object. It was, including its pedestal (nearly thirteen feet square), one hundred and twenty-five feet in height, and being made of gold, no doubt glittered resplendently in the Eastern sun. But just let us imagine for a moment how enormously the impression it was calculated to make on the beholders would have increased—how absolutely overwhelming it would have become—had this colossal image suddenly become *endued with life and issued its awful commands in the sounds of human speech*. Yet this is only what in very truth the stupendous miracle of Antichrist is actually to effect. Nay more; Nebuchadnezzar’s image was but one, while it seems very probable that Hengstenberg is correct when he says, in reference to that of Antichrist, “only *one* image is spoken of, but in regard to the sense a multitude of images is meant,” and that thus “a sort of ubiquitous presence” will be *given to the Beast, greatly facilitating his worship throughout the world*.

LIFE FROM NON-LIVING MATTER.

But there is a further and deeper suggestiveness in this “great sign,” which it may be well to point out in passing. As the former of these two Satanic wonders—that of calling down fire from heaven—will very powerfully appeal to the credulity of the superstitious—as actually accomplishing what the Greek patriarch at Jerusalem, year by year, feigns by contemptible trickery to produce; so the second one, of giving life to the image of the Beast, will meet the scepticism of science on its own ground: for it is now almost universally admitted by the most eminent scientists, including Pasteur, Tyndall and Huxley, that, wonderful as are the transformations which science can effect, there is one thing which yet clearly lies beyond human power—viz. to produce *life from non-living matter*. To do this would be the supreme triumph of that school of science which would fain banish God from His own universe. But all such attempts have been in vain: not all the resources of modern chemistry can produce the lowest and simplest form of animal life, and how much less that highest and most complex of all—the human body. *Yet this is what Antichrist will actually accomplish*, and thereby he will not only put human science to confusion, but at the same time apparently exercise the prerogative of Him who has said: “I kill and I make alive.”

Reader, do you believe that these things shall one day—perhaps at no very distant day—take place? Or do you seek to explain away the solemn statements by accepting some non-literal interpretation? Well, you may do so if you please: but remember that, as Dr. de Burgh has well said, “whatever liberty of exposition you adopt, you are bound to grant the same to the infidel and enemy of truth; and if it serves your purpose on one occasion to say that miracles, even when so specified as these here, are mere delusions and cheats practised on the senses by dexterous impostors, it may serve the purpose of the sceptic to say that such impositions also were the miracles of the Saviour Himself.”†

THE UNIVERSALITY OF THE AREA OF LATTER-DAY EVIL SUPERNATURALISM.

V.—I pass on to advert, very briefly, to the last of the five general conclusions which seem to be established by the testimony of Scripture on this subject—viz., the area over which the evil supernaturalism of the last days will extend will be world-wide and not confined to any particular class or nation. This it seems to me, may fairly be inferred from our Lord’s own statement that these “great signs and wonders” should, were that possible, “deceive the very elect;”

* See Stanley’s “*Sinai and Palestine*.”

† “Exposition of the Revelation,” *in loc.*

in connection with the declaration which we find in the Book of Revelation that "*all the world* (*ἡ γῆ*, the whole earth) wondered after the Beast; at "*all that dwell on the earth shall worship* every one whose name hath not been written in book of Life of the Lamb" (Matt. xxiv. 24; *κ.iii.* 3—8.)

doubt the throne of Antichrist will be in the city of Jerusalem, and there will be the centre of authority; for it is in the restored Jewish temple where he is to sit "as God, showing himself that he is

Moreover, the area of his special dominion, which he will have peculiarly intimate relations, is the ten kingdoms of the Roman world, for the kings of this world (*οἰκουμένη*, the same word Luke ii. 1) that the demon spirits of Rev. xvi.

"gather to the war of the great day of God's wrath." Still neither his rule nor his persecution is absolutely restricted to the Roman earth, as is evident from the statements of Scripture above. Indeed, it is in the nature of things absurd to suppose that, at the very time when Antichrist is reigning unto death all who refuse to worship *e.g.*, in Britain as one of the ten kingdoms, any inhabitant of this country has simply to cross over to Ireland to escape his power. And if Ireland cannot be excluded, why should we suppose that Africa or Australia will be? No; let no vain notion be entertained. Wherever the Gospel has been preached as more than "a witness," and over every land which, generally speaking, the name of Christ is revered, the awful power of Antichrist will extend; those nations, it may be, being exempt of which, it is with truth to be said that they "have neither seen Christ's fame nor seen His glory" (Isa. lxvi. 5).

And in which, therefore, apostasy is impossible. IS THE DIVINE TO BE DISTINGUISHED FROM THE SATANIC?

It is, then, will the evil supernaturalism of the day be Satanic in its origin, wrought by the mentality of demons, manifested especially in connection with Antichrist, be at once of a most striking and seductive character, and extend its influence over the whole civilised world. But this is one practically momentous question to

I must endeavour to supply an answer to by quitting this strange and solemn subject. The miracles wrought by Satanic power are, in some cases at least, as real as those which are in

Divine, how are the two to be distinguished? *What test can a miracle of the Devil be detected?* The true answer is supplied by the late Dean Alcock, when he says, "It is not the truth of the miracle but the authority of the teacher that miracles are employed to prove," and the authority before being established, the value of the miracle

follows from it. Now within the spiritual sphere the Christian is bound to recognise no authority but that of Christ. Hence St. John writes: 'Beloved, believe not every spirit, but try the spirits: whether they are of God. . . . Hereby ye know the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus (or, as the Vulgate and other ancient authorities read 'doeth away with Jesus'), is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come" (1 John iv. 1—3). It follows, therefore, that the miracles of Antichrist being wrought for the express purpose of 'doing away with Jesus,' will, to the spiritual eye, carry the mark of their condemnation, as it were, stamped on their forehead. "God cannot deny Himself." A miracle wrought to disprove God's existence or the Gospel of Christ, cannot be wrought by Divine power; and is, therefore, as valueless as a seal would be torn from the document which it was intended to confirm.

AN EFFICIENT SAFEGUARD.

But it has pleased God to supply those who shall be exposed to this special temptation of Satan with a further safeguard. And it is this:—God never permits the exercise of an evil supernaturalism without, at the same time, providing a Divine supernaturalism to meet and eclipse it. Jannes and Jambres may possess the power of changing their rods into serpents; but Aaron had not only the same power, but "Aaron's rod swallowed up their rods." The demons had power, in the days of our Lord and His Apostles, to possess and torture the bodies of men; but the higher power of Christ was present to heal them. And so shall it be when Antichrist shall be permitted to show his "great signs and wonders;" for still greater and more significant will be the miracles wrought in attestation of the truth of God. To take a single instance: The False Prophet, as we have seen, is to have the power of calling down fire from heaven in the sight of men, and the full significance of this sign has been pointed out. But, contemporaneously, of God's Two Witnesses—presumably Enoch and Elijah—it is written: "If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies" (Rev. xi. 5). Here it may be noted that while in both cases a certain "power over fire" is predicated, in the one case it is only called down from heaven, and does not seem to have any particular result; in the other it proceeds out of the very mouths of the Witnesses themselves, and, moreover, "devours their enemies." Thus it will be seen that even in the most terrible hour of the powers of darkness, the Divine promise will still hold good, that "God is faithful, who will not suffer His people to be tempted above that they are able, but will with the temptation also make a way of escape."

"COMING EVENTS AND THE COMING KINGDOM."

By REV. RICHARD CHESTER, Rector of Middleton and Canon of Cloyne.

Summary of Mr. Goodhart's Views on the Events which Must of Necessity Occur Before the Coming of Christ—The Resurrection of Rev. xx. and 1 Thess. iv. 16 are Totally Distinct—The Occupants of the Sea of Glass (Rev. xv)—The Raptured Saints—Is the Lord Near at Hand?—2 Thess. ii. 1 Examined—Must Any Event Necessarily Precede the Coming of Christ for His Saints?—Danger of the Foreground in Our Outlook of the Future being Occupied by "Events"—A Son Expected from India The Queen's Visit to Dublin—"My Lord Delayeth His Coming."

MY attention has been recently directed to a very attractive book with the above attractive title, written, moreover, by one whose praise is in all the Churches—the Rev. J. Goodhart—and containing much most valuable and instructive information, concerning the all-important subjects upon which it treats.

All this, however, and the consequent probability, that the book is familiar to many of those who are interested in the study of prophecy, seems to me to render it only the more needful to direct attention to one most important point in which it differs very materially from the views which have been from time to time put forward by different able writers in THE PROPHETIC NEWS.

The learned author of "Coming Events and the Coming Kingdom" holds and advocates what we fully believe to be the truth concerning the yet future revelation of a personal Antichrist, and also concerning the rapture of the raised and living saints, before the last judgments of "the day of the Lord" are poured out upon the earth. He holds, however, that this latter event cannot possibly take place—in other words, that the stage in the Saviour's Second Advent, which is predicted, 1 Thess. iv. 13—18, cannot possibly occur until after the future personal Antichrist shall have been revealed, and until the portion of the Church of this dispensation then existing upon the earth shall have undergone a fearful persecution, in which many of them shall suffer martyrdom at his hands—which persecution, moreover, is to last three years and a-half—and until the close of which period the Advent must therefore be deferred. To guard against all possible misrepresentation, I shall quote his words, in which he gives a summary of his views upon this subject.

SUMMARY OF VIEWS OF THE REV. J. GOODHART.

"It appears in short—to anticipate very briefly what will be noticed more at large hereafter—that the Antichrist will be revealed, He will slay the witnesses—two persons, as we believe—he will persecute the saints for three years and a-half, and then the resurrection of all the saints that have died up to that time, and the changing of all the saints who shall be living at that time, shall take place, and both of these

classes shall be caught up together to meet the Lord in the air; upon whose removal the commissioned Angels will proceed to pour out their vials upon the Beast, that is the Antichrist, and all connected with him, after which the Lord shall come to the battle of Armageddon with His saints" (pp. 96-97).

This conclusion, the author has thus arrived at. He regards those who are spoken of (Rev. xx. 4-6), as having been "beheaded for the witness of Jesus, and who have not worshipped the Beast, nor his image, nor received his mark," &c., as identical with the saints who are represented as to be raised from the dead at the Lord's coming (1 Thess. iv. 16), and the resurrection of Rev. xx. 4-6, as thus identical with that of 1 Thess. iv. 16. He also regards the vision Rev. xv. 2-4, of those "standing upon the sea of glass, and who have gotten the victory over the Beast," &c., as representing the same body of risen, changed and glorified saints, just subsequent to their rapture and prior to the pouring out of the vials of wrath upon the earth.

THE RESURRECTION OF REV. XX. AND 1 THESS. IV. 16, ARE DIFFERENT.

Now that the resurrection spoken of Rev. xx. and called "the First Resurrection" cannot possibly be identical with that of 1 Thess. iv. 16, has, I think, been already proved by me in an article entitled "The First Resurrection," in the number of THE PROPHETIC NEWS for August, 1880, and later still, in January, 1882, by the Rev. T. J. Malyon, in his valuable series of exegetical contributions on "The Expectations of the Church." I would, therefore, refer my readers to that article, only observing here that, while the resurrection spoken of in 1 Thess. iv. 16, is simply that of "the dead in Christ"—all of such who shall have died previous to the Advent of the Lord to the air—the resurrection of Rev. xx. 4-6, is therein limited, as expressly as language can limit it, to the dead who shall have been beheaded during the reign of the last Antichrist for refusing to worship him, or to receive his mark, and for testifying to Christ and adhering to His word, during that period of all but universal apostasy. These characteristics, however, could not possibly belong to more than the

ly small fragmentary portion of the great body of dead in Christ (the vast majority of whom must have died very long indeed before that Antichrist has been revealed) who shall live, and die by being beheaded, during the three years and a-half of the exercise of his persecuting power. Besides, this resurrection most manifestly is to follow *after* the advent of the Lord with His saints in judgment to the earth (Chap. xix. 11—21), and *after* the binding and slaying up of Satan, and is to coincide with the commencement of the thousand years' reign of the Lord and His saints over the earth. While, according to Mr. Goodhart's own views, the resurrection of Thess. iv. is to take place some three years and half prior to these events. The resurrection of Rev. xiv. 4—6, is therefore evidently called the *first* resurrection in connection with a *second* resurrection spoken of in the same chapter (verse 12), which is to take place at the close of the thousand years, and is wholly distinct from and subsequent to, that of Thess. iv. 16.

THE OCCUPANTS OF THE SEA OF GLASS.

I submit, further, that the occupants of the sea of glass, Rev. xv. 2—4, are not to be regarded as representing the risen, changed and raptured saints of Thess. iv. In the fourth chapter of Revelation we find a body of redeemed, glorified men, represented by St. John in vision as crowned and enthroned with the Lord in the heavens, and who have been redeemed out of every nation, and kindred, and tongue, and people—who have been, moreover, "made kings and priests unto God," and who are to "reign upon the earth." Who are these unless they be the risen and changed and raptured saints? That they represent the redeemed glorified Church is almost universally admitted.

The deniers of the futurity of the Book of Revelation, however, regard them as either representing the members of that Church in their separate disembodied condition prior to resurrection—a view, I submit, altogether irreconcilable with their being enthroned and crowned—or else they look upon them as by *identification* representing that Church as being in heaven, at a time at which its living members are actually upon earth, and its dead members as unrisen. But this view is, I submit, equally reconcilable with the fact that these elders are throughout the book continually represented as

ACTUALLY IN HEAVEN,

as taking part in the varied and very important action there going on during the opening of the seals, sounding of the trumpets, and the outpouring of the vials. For, to my mind, unanswerable proof that these elders do represent the raptured saints of 1 Thess. iv. 16—17, subsequent to their rapture, I

would refer the reader to the admirable lecture on the Apocalypse, by Rev. Dr. Seiss, in the first four numbers of THE PROPHETIC NEWS for 1880. If they do represent such, however, it must be another altogether different, and subsequently gathered, body, which is represented by those standing upon the sea of glass; and that such is the case, and also who these last are designed to represent, we may learn, as it seems to me, from their position being "*before* the throne,"—not "*in* the midst of it," and "*round* about it," as is that of the living creatures and the elders of chap. iv. 4—6, and from a comparison therewith of Rev. vii. 9—17, where the position "*before* the throne" (verses 9—15) of the great multitude who have come out of the great tribulation is exactly similar. Neither body being enthroned—both standing before the throne. Both, as I fully believe, represent that wonderful "*harvest* of the earth" (Rev. xiv. 15), after it shall have been reaped and gathered into the garner of which the previously-translated Church of this dispensation shall have been but the *first-fruits*—a glorious harvest of saved souls, ripened only and made ready under the three and a-half years' fiery tribulation of the time of the Antichrist, and whose position in the kingdom and the glory, although unspeakably blessed, shall be altogether inferior to that of the "Church of the first-born," which is to "sit with Christ upon His throne."

What would seem to me to set the seal of truth upon these views, in their divergence from those of "Coming Events and the Coming Kingdom," and to render them of paramount importance, is, that they accord most perfectly,—while those of Mr. Goodhart are altogether irreconcilable—with the position of unceasing watchfulness for, and unremitting expectancy of, His coming as an event that may take place at any moment, which are so strongly insisted upon by our blessed Lord Himself in so many passages of His Holy Word, especially in Luke xii. 35—40.

IS THE LORD NEAR AT HAND?

Our respected author labours hard to remove this objection—our readers shall judge with what success. He adverts (page 94), as do all writers who maintain that the coming of the Lord is not to be regarded as an event that may take place immediately, to 2 Thess. ii), the popular interpretation of which he maintains to be the true one. That it is not the true one, however, is, I affirm, rendered conclusive by the fact that the rendering of the Greek word translated "*is at hand*," verse 2, is admittedly one of the few utter and palpable mistranslations of our Authorised Version. The true rendering, as given by Alford and in the Revised Version, is, "*is come*," or "*is present*." Now the Thessalonians could not possibly have imagined that the Second Advent

of the Lord to the earth to set up His glorious kingdom over it had actually come and was present. Nor, if they had, according to the mistranslation of the Authorised Version, supposed that such was near at hand, could they, as true believers in the Lord Jesus Christ, and expecting a glorious reign with Him in immediate connection therewith, have been "shaken in mind and troubled" at the thought of its nearness. Nor, least of all, could the apostle, who in his previous Epistle had set that Advent before them as an object of most joyful expectation,—have now permitted fear and trouble of mind as the result of thus expecting it to have passed unreprieved—or rather have sanctioned and encouraged such feelings by just striving to allay them for the present, assuring the Thessalonians that the object of their fear was not, as they imagined, imminent, inasmuch as there were interposing events yet future, which it was necessary should previously occur.

THE THESSALONIANS' EXPECTANCY.

The true interpretation of the passage manifestly is as follows: The Thessalonian converts had their minds much occupied with the subject of the Second Advent. They fully entertained the blessed, happy view which, in chapter iv. of his previous epistle, St. Paul had set before them, of the Advent to the air in the first instance, the resurrection of the dead in Christ, and their rapture together with that of the living, to the meeting of the Lord in the air. Of this they were in constant expectation, as the Lord would have all His people at all times to be. But fearful tribulations had come upon them; and these they had been somehow led to regard as the commencing troubles and judgments of the "great and dreadful day of the Lord," previous to which they had expected to be "taken," but for which they now supposed themselves to have been "left" (see Luke xvii. 34—37). This most naturally disturbed and troubled them very much. And to remove all such trouble, the inspired Apostle assures them that no trials, however sore and hard to be borne, were to be regarded as indicating the presence of the day of the Lord's judgment until after the revelation of a yet unrevealed "man of sin." That this passage, thus interpreted, affords no warrant whatever, for regarding any intervening events as necessarily to occur between the present moment and the Advent of the Lord for His saints to air, is most evident, while the popular interpretation represents both the feelings of the Thessalonian Christians and the teaching of St. Paul to them as at utter variance with what God's Word everywhere instructs us, ought to be the feelings entertained by Christ's people at the prospect of His approaching Advent, and with the express teaching both of our

Lord Himself, as also with that of the Apostle Paul throughout his other epistles.

MUST ANY EVENT NECESSARILY INTERVENE BETWEEN THE PRESENT AND THE COMING OF CHRIST FOR HIS SAINTS?

But our author further proceeds thus: "One more it is urged that if anything *must* intervene between the present time and Christ's coming, we are looking for that event, and not for the Lord's Advent. This is scarcely a point for argument; we would rather treat it in the way of illustration. The looking for Christ must depend really on the state of the *heart* and *soul* of the believer: and if these are really waiting and longing for Christ, no intervening event can occupy His place. Any one waiting for the friend he loves most dearly to arrive by the train, knows that he cannot come till the signal of the train's approach has been given. The wife waiting for her husband from a distant land, looks earnestly and anxiously for the telegraphing of the vessel—but neither of them is therefore looking—not for the friend or the husband—but for the signal or the telegraph," p. 952.

My reply to this is simply that, while I do for my part very humbly, but very earnestly, claim to be regarded as one of those who are "really waiting and longing for Christ," I must also maintain that the very reality and earnestness of this waiting and longing would only cause me to look all the more anxiously and jealously for an intervening event (were there any such) which I believe would from its commencement place an interval of three years and a-half between me and the possibility of His coming; and the non-occurrence of which as yet puts necessarily a still longer, and I know not how much longer period than these three years and a-half between Him and me. The very reality and earnestness of my waiting and longing would, I feel convinced, cause this event, and not the subsequent Advent of my Lord, unavoidably

OCCUPY THE FOREGROUND

in my outlook at the future. I should indeed in such case, be looking for Him and expecting Him, but I could not as yet expect Him for more than three years and a-half, and therefore I could not occupy that position of constant, unremitting watchfulness for him, and expectation of Him, which I maintain that He has Himself enjoined upon me.

Again, as to the illustrations which I have quoted they would, no doubt, be very apposite were the event thus placed between us and the Advent at all analogous in its relationship to it, to the signal of the approaching train, or the telegram announcing the arrival of the vessel—were the event, in other

...the immediate precursor of the Advent. In each case, its occurrence would, of course, seem of all moment in comparison with the glorious one which it was the immediate herald. Such, however, is by no means the case as regards the revelation of the Antichrist. This event, according to Mr. Goodhart, will, when it occurs, assure those who measure it that three years and a-half of imminent lawful tribulation and martyrdom are between them and the Coming of the Son of Man. Is it, I would ask, in human nature to overlook, in our expectations of the future, the occurrence of such an event? Is it in human nature to *long* for such an event, as the friend and the wife must long for the arrival of the telegram?

I should like to use a somewhat similar illustration to those employed by our author.

EXPECTING A SON FROM INDIA.

A few months ago, I was myself in anxious expectation of the return from India, after six years absence, of an only son. I knew the time at which the vessel in which he was a passenger was to leave Bombay. I knew the time at which she was due at Portsmouth. I knew also that after his arrival there, he would have to go to London to report himself to the authorities, and to obtain his leave of absence. Until, therefore, the telegram announcing his arrival at Portsmouth and his departure for London had been actually received, I was not in daily expectation of his return home. I did not occupy a position with regard to him at all resembling that of a sergeant watching "with girded loins and lighted lamp, for his master's return from a wedding, that when he comes and knocks, he may open to him immediately." I was not at all in a position resembling that of those who are watching for an arrival of which they know not whether it will take place "in the second watch, or in the third watch, at even, at midnight, at cock-crowing, or in the morning." Had I known that my son was positively coming home from India without knowing anything as to the time at which he was to leave or to arrive, without expecting any telegram or other notification of his actual arrival—my expectation having simply been that on some day, at some hour, near at hand, he would be present; then my position would have accorded with such language. But my position with respect to my Saviour's coming, ought, I submit, to be *ever and always* in exact accordance with such language, *inasmuch as the language is His own!*

VISIT OF THE QUEEN TO DUBLIN.

As Mr. Goodhart regards the subject as one for illustration rather than for argument, I may perhaps be pardoned for employing another of such, derived

also from personal experience. Many years ago I happened to be one of a large assemblage at the Mallow Junction of the Great Southern and Western Railway of Ireland, who had come together for the purpose of cordially greeting, and one portion of them to present an address, and another a bouquet of very beautiful flowers, to our most gracious Sovereign, and the illustrious and lamented Prince Consort, on their way from Killarney to Dublin. We were officially informed that the Royal party would remain for ten minutes at the junction, and that their arrival would be preceded by that of a pilot engine, which for the purpose of ensuring safety, was to leave Killarney ten minutes sooner than the special train by which Her Majesty was to travel, and which would, therefore, arrive at the junction at least, ten minutes before the actual arrival of those whom all were so eager to behold.

The practical result of this information was that all eyes were continually directed along the Killarney line of railway—more than a mile of which is visible from the Mallow station—not for the purpose *as yet* of watching and catching the first view of the Royal train, but for that of the first view of the pilot engine, its expected forerunner, and not until that engine had actually arrived at the station, did the presenters of the address and of the bouquet, deem it needful to cross the line from the station-house to the side at which Her Majesty's train was to stop, or to put themselves into readiness for her reception. *Then, but not until then*, were the eyes of all present concentrated upon the line, to catch the first glimpse of her approach. The application of this illustration to the matter in hand is so evident as to need no comment.

"MY LORD DELAYETH HIS COMING."

I have myself known an instance in which the idea of the intervention of the restoration of the Jews, and the revelation of the Antichrist being between us and the coming of the Lord Jesus Christ, has been hailed with heartfelt satisfaction and pleasure, as affording assurance that the world would go on as at present, at all events for some time longer, and would continue to afford enjoyment to its votaries even as it is doing now. Surely the view which may possibly thus minister to the thought of the evil servant, "My Lord delayeth His coming," is one that without very sure warrant from Scripture for its maintenance, we should be slow to maintain.

The very great importance of the views, so familiar to the readers of THE PROPHETIC NEWS, which I have thus endeavoured to maintain, is my only, and, I trust, will be a sufficient apology, for criticising in an apparently adverse spirit, any

portion of a work with by far the larger portion of which I most fully agree, and from which I have derived some valuable instruction concerning "Coming Events and the Coming Kingdom."

It will, I trust, be most fully understood that I do not for a moment mean to imply that Mr. Goodhart, and many of those who hold with him in this matter, are not looking and longing for the Advent of our blessed Lord. I am perfectly sure that they are so doing. What I contend for is that, so long as they

put one or more as yet unaccomplished events, with at least three years and a-half subsequent to their occurrence, as of necessity to intervene between them and that Advent, so long they cannot expect it as possibly immediate—so long must they regard it and long for it as being still certainly at some distance, and not, as His solemn and repeated injunctions, as I understand them, would have us regard Him, as one who may at any moment be present with us, and we with Him.

THE RESTORATION OF THE JEWS.

SOME POINTS TO BE REMEMBERED IN CONNECTION WITH THIS MOST IMPORTANT QUESTION.

By the REV. W. H. HECHLER, Secretary of the Church Pastoral Aid Society.

I.—PRECURSORY SIGNS.

1. When we speak of the Restoration of Israel, we allude to that event which, we believe, is still in the future. Then the Jews will confess and receive Jesus as their true Messiah. And we believe the time is close at hand when God will restore His ancient people to their own land, Palestine; because:—

- (a) There are many signs gathering quickly around us, which prove that the Lord's coming is near (Heb. x. 25;) "There shall be distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke xxi. 25-26), and our Lord added, "When ye see these things come to pass, know ye that the Kingdom of God is at hand" (Luke xxi. 31).
- (b) There is an increasing interest shown on the part of Christians and others in the land, the prospects, and hopes of the Jewish people. Palestine was a land that no man cared for; but it is not so now. "Thou shalt arise, and have mercy on Zion. For the time to favour her, yea, the set time, is come. For Thy servants take pleasure in her stones, When the Lord shall build up Zion, He shall appear in His glory" Ps. cii. 13, 14, 16).

II.—DISPERSION FULFILLED.

2. The present dispersion of the Jews among all

nations, and the desolation of their land, Palestine, are distinctly foretold in the Bible by Moses and the prophets (Compare Lev. xxvi. 33, Deut. xxviii. 62-64; Jer. ix. 11, 15, 16; Amos. ix. 9; Luke xxi. 24).

3. Subsequently, these prophecies have been literally fulfilled, for the Jews have been dispersed since the destruction of Jerusalem and the temple by the Romans under Titus.

4. It is most remarkable that to this day the Jews have remained, although scattered among all the nations of the earth, a distinct and separate people as foretold in the Old Testament: "The people shall dwell alone, and shall not be reckoned among the nations" (Num. xxiii. 9). As the dispersion of the Jews has been literally fulfilled, so also, we conclude, will be their restoration.

III.—RESTORATION FORETOLD.

5. The future restoration of the Jews is also foretold by the prophets. Remember, prophecy is history written beforehand by inspiration. (Lev. xxvi. 44-45; Is. xi. 11-12; xxviii. 13; xlii. 5-7; lx. 8-10; Jer. xvi. 14-15; xxiii. 10; xxxii. 37-43; xli. 27-28; Ezek. xxxiv. 11-16, 25-31; xxxvi. 8-38; xxxvii. 21; xxxix. 25; Hosea ii. 19; iii. 4-5. Micah ii. 12; iv. 5; Zech. viii. 1-8; x. 6-11; Rom. xi. 25-26). These prophecies will, we believe, have a literal fulfilment: although they may also have a spiritual application.

6. After the Babylonish Captivity portions only of the two tribes of Judah and Benjamin, and a great

er of *Levites* returned to the Holy Land. (Ezra .70; iv. 1—12; v. 1; x. 5; Zeph. iii. 20; Zech. 7). The other *ten tribes* remained in the land in their captivity, and *have not yet returned.* (Is. 12-13. Jer. l. 4-5.)

The passages which refer to the restoration of *the whole nation* cannot be applied to their *partial* return from Babylon; because:—

- a) In that day *all the twelve tribes* are to be gathered in, *not two* only; (See 6). (Is. xi. 11, 12. Hos. i. 11).
- b) The future restoration of the Jews is to be from *all lands*; not from *one land* only, as then, from Babylon; (Is. xi. 11-12; xlvii. 5. 6 Jer. xvi. 14-15. Amos ix. 14-15).
- c) When finally restored the Jews are *never again to be scattered* among all nations.

Many books of the Jews abound in confident expressions of hope, and *petitions for restoration* to own land, and *confess*, that they have been reprobate because of their *sins*. We believe their sins were,—

- a) The crucifixion of Jesus, their Messiah; Zech. xii. 10; Rev. i. 7.
- b) Their rejection of the witness of the Holy Ghost in the Christian Church. (Act. vii. 51; 1 Thess. ii. 15-16.)

With reference to the *conversion* of the Jews,—

- a) Some passages speak of their conversion *before restoration* (compare Lev. xxvi. 40—43; Deut. xxx. 1—3, &c.; Jer. l. 4-5. Rom. xi. 23).
- b) Other passages, however, state that their conversion will follow *after their restoration.* Ezek. xxxiv. 22—31; xxxvi. 21—33; Zech. xii. 6—14.

From these passages we conclude, that *some* return, believing in Jesus, their Messiah; whilst *others* will see their error only at the sight of the Messiah.

IV.—CONCURRENT EVENTS.

The RESTORATION of the Jews will result in the restoration of the other nations of the earth; for they are a source of great spiritual blessing. (Ps. lxxvii. 3; cii. 13—15. Is. ii. 1—4. Ezek. xvi. 60 [Hebrew]; Micah. iv. 1—3; v. 7; Zech. viii. 13—20; Rom. xi. 12—15). But the Jews will first undergo great affliction and PERSECUTION: *this has already begun.* "And when these things begin to come to pass, look up, for your redemption draweth nigh." (Matt. xxiv. 21; Micah. iv. 6; Jer. xvi. 18, &c.; Ezek. xx. 35—37; xxii. 17—22; Dan. xii. 1; xiii. 8-9; xiv. 1—5. Mal. iii. 3).

A most important event is also foretold in

immediate connection with their restoration and conversion. The second ADVENT OF OUR LORD "He is near, even at the doors." (Ps. cii. 16; Is. xxiv. 23; Jer. xxiii. 5—8; Zeph. iii. 15—18; Zech. xiv. 4; Matt. xxiii. 39-40; xxiv. 33).

13. Then will be fulfilled the prophecies which speak of the Lord Jesus Christ as being King of the Jews (Luke i. 32-33). and as reigning in Jerusalem, "in Mount Zion." (Is. xxiv. 23).

14. Jesus will then be not only King of the Jews (Ps. xlvii. 2; lxxii. 8, but also King over all the earth. (Zech. xiv. 9).

V.—OUR DUTY.

15. The DUTY of every Christian is to *pray earnestly* and to long for the restoration of *God's chosen race*, and to LOVE THE JEWS; (Rom. xi. 28), for they are *still beloved for their father's sakes.* "Pray for the peace of Jerusalem; they shall prosper that LOVE THEE" (Ps. cxxii. 6). "Ye that make mention of the Lord, keep not silence and give Him no rest, till He establish and till He make *Jerusalem a praise in the earth*" (Is. lxii. 6-7). Remember Christ, the Lion of the tribe of Judah, the Prince of Peace, The Saviour of Mankind, was the Son of David and a Jew, "for salvation is from the Jews" (John. iv. 22). God will, in His own good time, and by His own means, graft the broken branches into His olive-tree; for God has not cast away His people. (Rom. xi.) Blessed shall that nation be which *loves the Jews*; for God promised to Abraham and his children, "I will bless them that bless thee" (Gen. xii. 3; xxvii. 29). And let us not forget the *terrible punishments*, which await those who "hate" and "persecute" the Jews "The Lord thy God will put all these curses upon thine enemies and on them that hate thee, which persecuted thee" (Deut. xxx. 7). "I will. . . curse them that curseth thee" (Gen. xii. 3).

16. The PRACTICAL EFFECT which this solemn subject should produce in our lives and conduct is,—

- (a) Confidence in the truth of God, that He will, notwithstanding abounding wickedness, gather out *His elect people* (Is. lv. 10-11; John vi. 37; x. 27-28; Acts xv. 14, &c.)
- (b) Earnest watchfulness and looking for Advent and appearing of our Lord Jesus Christ. (Luke xii. 35-36; 2 Peter iii. 12; Rev. xxii. 20).
- (c) Separation in heart and affection from the world, with a view to being ready ourselves. (2 Cor. vi. 17; 2 Peter iii. 11; 1 John ii. 15).
- (d) Diligence in making known the way of salvation while it is called to-day. (Is. lxii. 11; John ix. 4).

17. In STUDYING this momentous question we shall

be *refreshed* and cheered as we prayerfully and patiently pursue our investigation. (Acts. iii. 19-20). We may make mistakes, and may now and then have to give up preconceived views and ideas; but if we proceed in dependence on the teaching of the Holy Spirit, we shall make gradual and sure progress, and find that this study is most profitable, instructive, and helpful to our soul's life. And by our mistakes let us be *humbled*, and thus led more earnestly to seek the teaching of the Spirit of God. Come, Lord Jesus! Come! Pour out Thy Holy Spirit upon us; may He guide us into *all the truth*, and give us grace

to *occupy* and to work diligently and faithfully until Thou comest in power and glory. Amen.

At the longest, it can be but "a very little, and He that cometh, shall come and not tarry" (Heb. x. 37). "Ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess. v. 4), "I come quickly" (Rev. xxii. 17-20.)

Every suggestion, either by way of addition, or improvement of the above will be most thankfully received by a "Lover of God's Ancient People," 16, Liaco's Inn Fields, London, W.C.

TO THE WATCHMEN UPON THE MOUNT EPHRAIM.

BY FRANCIS D. MOTT.

"For there shall be a day that the watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God" (Jer. xxxi. 6).
 "I have set watchmen upon (over) thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence and give Him no rest till He establish, and till He make Jerusalem a praise in the earth." "Go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people" (Isaiah lxii. 6, 7, 10).

DURING several years past, earnest students of prophecy have become more and more convinced that the times of the Gentiles are *all but fulfilled*, and that the set time to favour Zion is upon us. What, then, should be the attitude of the servants of God? Special light involves special responsibilities. It is clear that it is our duty and wisdom to inquire of the Lord, and the words quoted above from Isaiah could hardly have been put more forcibly. We are to "give Him no rest!" There are, doubtless, very many of the Lord's servants who faithfully remember Jerusalem day and night; and who shall say that their prayers may not be hastening the speedy fulfilment of God's promises to Israel? Our Lord has set no limit to the marvels which may be brought about by "importunity" in prayer.

But we are not only to *pray* for the peace of Jerusalem. We must *watch* as well as pray to be safe from temptation in matters affecting the individual spirit. We must watch as well as pray, also, for the earlier fulfilment, always in His time, of the prophecies relating to the revelation of

THE GLORY OF OUR ADORABLE LORD.

And who that has been watching with prayer during, say only the past two decades, can have failed to identify even in movements at first sight secular or political interest, partial fulfilment (and precedes the leaf) of the prophecy of the last days of this age.

Have we not seen, in 1866, the Pope formally deposed from his temporal authority—exactly 1260 solar years after the exaltation of the Papal authority by the decree of Phocas, A.D. 607? What a fulfilment of the prophecy, by the hand of Daniel, that at the time of the end "many shall run to and fro, and knowledge shall be increased" have we not seen, particularly since the first International Exhibition in 1851! What persecutions of God's ancient people have followed upon that which took place at Rome in 1864! What fresh blasphemies have emanated from the Vatican! What reverses have been sustained by the armies of European nations owning the supremacy of the false Church of Rome! What a "falling away" in once Protestant Britain! What a breaking of the manacles of the slave! What an access has been vouchsafed to the glorious Gospel of our God in heathen lands, as a *witness to all nations*! What a waning of the power of the Turk! What progress towards the completion of the final number of the ten Roman Kingdoms who are to have power for one hour with the Beast!

WHAT A FLOOD OF INFIDELITY

and of lawlessness has broken over the whole Eastern hemisphere! What ancient landmarks have been removed! What "perilous times" have come upon us! Are not men *now*, as we are told they

* "The Approaching End of the Age." By G. Graham Cairnes. Hodder and Stoughton, London.

shall be in the last days, "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy?" Are they not now "without natural affection;" are they not, both nationally and individually "truce breakers?" How many men are now "traitors"—how many "heady" and "high-minded;" and how many, alas, are "lovers of pleasures more than lovers of God?" Even in our once Protestant and still most favoured country, do we not see everywhere too much of the "form of godliness," and far too little of "the power thereof?" Is there not now, more than ever, need to teach our children, in the words of the wise man of old, "My son, fear God and the King, and meddle not with them that are given to change?" (Prov. xxiv. 21).

Do we not also see more cheering signs than these? Is there not a growing confidence and jubilant expectation among the elect minorities of the Lord of His speedy coming in accordance with His gracious promise? Is there not more faithful waiting and watching for the catching-up of the elect

TO MEET THEIR LORD IN THE AIR?

Is there not just such a *universal belief* among all peoples, political and commercial, that we are on the eve of some great cataclysm, as obtained prior to the First Advent of our Lord? Is there not a wide-spread feeling among Israel after the flesh (excepting always those who are content with the flesh-pots of Egypt), that their glorious Messiah, whom we know and recognise beforehand, by faith, to be one and the same with Him who loved us from the beginning, and who gave Himself for us on Calvary, is at the gate? Have we not, like Daniel, "understood by books the number of the years whereof the word of the Lord came to the prophets?" Do we not find, in every daily paper, fresh evidence that God's word is truth, and that He is working out that which He purposed long before, in all the spiritual, physical, political, moral, and scientific fields of His rule?

"ORARE EST LABORARE."

Supposing that we are both *watching and praying*, then, must we stop here? "*Laborare est orare*" may be read backwards as well as forwards. We must also *work*—"redeeming the time." In our triune natures there is a special function for the spirit—that of prayer; one also for the soul or intelligence—that of watching; and one also for the body—that of work. But as neither of our three constituents of spirit, soul, and body can be truly said to exist without both the others, so, *work* for God cannot be effectual without both prayer and watching; *prayer* cannot be real without both work and watching, nor is *watching* of any practical value without both prayer and work.

I am as far from wishing to judge any man (except myself) as I am from desiring to flatter. Therefore I prefer to put the matter interrogatively, to myself and to every one who professes the faith of Christ. Granting that we may be both watching and praying for the Kingdom of God, are we—am I—also working to that glorious end? Let each of us consider whether we are individually obeying the Lord's call! What excuses did Moses not make when first called to active service in the cause of God's ancient people! What diffidence did Gideon exhibit at a similar call! And with what gracious assurances of guidance and strength did Jehovah answer them! Did He not also enjoin Joshua to "only be strong and very courageous?" Is His arm at all shortened since those days? Has He, as many professing Christians seem to believe, power now in heaven *only*, having abdicated His rule over the earth? Must we go through the same training as Nebuchadnezzar before we learn the same lesson; that "the most High . . . that liveth for ever . . . whose dominion is an everlasting dominion . . . doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, 'What doest Thou?'"

But has not God for the most part in all ages, and uniformly during this dispensation of grace, chosen to work through human instruments? And if He be now calling any of us to bear a share in the agency by which He is bringing about the fulfilment of His purposes which are of old, shall we resist His Spirit, and, through either fear or indolence, *refuse* to perform the work which He has so graciously meted out for us? God forbid! "Why should I let another take my crown?" is a question we may all frequently ask ourselves with advantage.

WHAT IS THE WORK THAT AWAITS US?

What, then, is the work which the Lord has apportioned to each of us? We cannot all be apostles, nor all preachers, nor all evangelists. But God has set before *each* of us his own individual sphere of work; and with prayer and watchfulness we may each do daily *something* to hasten the coming of the Kingdom.

For some years past I have felt persuaded that Christians generally are very remiss in one particular branch of God's work, attached to which there is a special and most gracious promise. I refer to the *absence of any serious, collective and well-considered effort in the direction of restoring God's Ancient People to the land of their fathers*. Some hold the opinion that this will be effected by express and direct intervention of a purely Divine and altogether supernatural kind; but this view will hardly be held by serious students of prophecy who take the Word to

mean what it says. It would be easy, probably, for any reader of this journal to show from Scripture that this "*Deus ex machinâ*" theory is untenable; and the proofs that this glorious restoration will not be an exception to God's established plan of working, *by* and *through* human wills and agencies, are so numerous that this is hardly the place to attempt to collate them. I will therefore proceed to more practical considerations.

Knowing that there are very many lovers of Israel who pray and yearn for their early restoration; because the Jews are beloved for their fathers' sakes; because we Christians owe them so much; because through them we hold the oracles of God; because of them as concerning the flesh Christ came; and through and beyond all other reasons, from the conviction that the national re-establishment of the Jewish Nation in their own land is an inevitable *preliminary* of the full and personal manifestation of the glory of our adorable Lord Jehovah-Jesus; knowing this, I say, I began to ask, some years ago, *why* these lovers of Israel should remain without mutual knowledge, help and counsel, and without the organisation necessary for common and collective work? Why, indeed, but because the injunction has not been obeyed, to

"LIFT UP A STANDARD FOR THE PEOPLE!"

—in other words, to establish a common rallying-point to which should be directed all the knowledge, all the experience, all the zeal, all the discretion, all the work, all the material and pecuniary help, of all Christians who are like-minded in this matter.

Having, therefore, sounded several friends whose discretion and sound knowledge of the Scriptures could be implicitly relied on, for the safety which lies in the multitude of counsel, a first small gathering of lovers of the ancient people was held in London, on the 17th October last. In the chair was a well-known and highly-esteemed Protestant divine of the Church of England. This meeting (as also subsequent ones) was opened by an earnest prayer for the guidance of God's Holy Spirit.

There were present an eminent civil engineer, two or three City merchants and brokers, a member of a well-known firm of bankers in Jerusalem, and others known for their faithful Christian work—fourteen in all. The first object, of establishing a personal acquaintance between a few lovers of Israel, having been accomplished, some very interesting interchanges of views, experience, and special knowledge followed; other meetings were held at which new and valuable coadjutors were introduced; channels of special information bearing on the

subject were opened up; and many valuable statistics and particulars were collected.

A COLONISATION SOCIETY SUGGESTED.

At this juncture occurred the renewal of the persecutions of the Jews in Russia, followed by the well-remembered outburst of indignation throughout the length and breadth of Britain, and the establishment, on 1st February last, of the Mansion House Relief Fund. Some of us thought, here was a more powerful organisation than we could hope to erect by years of labour, springing like Minerva, armed, into the world; and fancied it would be supererogatory to proceed further. Others doubted whether the results would be of a permanent character, or whether indeed the committee would attempt to do more than extend temporary relief to the actual victims of the late persecutions. However, action on our part remained in abeyance whilst the policy of the Mansion House Committee was undeveloped, and it was only when it transpired that the management of the fund had lapsed into the hands practically of the so-called Orthodox Jews, with the inevitable result that Palestine was (at all events temporarily) struck off the list of countries available for adoption by Jews assisted by the Mansion House Fund, that it was felt expedient for us to resume work in our own quiet groove, feeling convinced that our objects, and those of the working committee of the fund were in no way identical, and at the same time in no way inimical, to each other.

In the meantime the feelings of the Turkish bureaucracy had become so embittered against everything English, in consequence of the policy of our present Government (on which no reflection is necessarily hereby meant), that we felt compelled to adopt an entire change of front and of policy. Our friends must bear with us if we refrain for the present from indicating very precisely what particular line of policy we now have adopted. Suffice it to say that we have secured the adhesion of several small societies who have for some time been working, unknown to us and each other, with similar aims: that among others the Rev. Mr. Hechler has thrown in his efforts with ours, and has very kindly lent us his name and address as a temporary rallying-point, pending the incorporation of a society, and the appointment of a secretary with fixed offices; and that what is now required from Christian sympathisers is that they should assist us with their moral and pecuniary support, to aid in the formation of a permanent society, having for its avowed and main object the colonisation of Palestine and the adjacent countries, particularly with reference to the impending resettlement there of the main body of the Jewish nation.

PASSING EVENTS.

THE IRISH REVOLUTION.

ONCE we penned the note which appeared under this heading in our last issue, it may, with sad seriousness, be said that "much has happened." The first in the startling and unparalleled series of events which have engrossed the public mind during the last few weeks, was the official announcement made on May 2nd in both Houses of Parliament, that the Government, acting on information and on a responsibility, had determined to release the political suspects, including Mr. Parnell, Mr. Dillon, Mr. O'Kelly, and, conditionally, Michael Davitt; to allow the Act passed last session for the Protection of Life and Property in Ireland to lapse, and to introduce measures "to strengthen the law and remove difficulties in the way of the administration of justice;" to deal with the question of arrears, and to extend the purchase clauses of the Land Act. At the same time it became known not only that Lord Spencer would succeed Lord Cowper as Viceroy, but that Mr. Forster, the Chief Secretary for Ireland, had resigned, as he "declined to share the responsibility" of this new departure on the part of the Government.

Two days later, on Thursday, May 4th, it was further announced that Lord Frederick Cavendish, the brother of Lord Hartington, and second son of the Duke of Devonshire, had accepted the office of Chief Secretary in Mr. Forster's place. "Then," to use the words of the *Spectator*, "the winds broke loose." The Tories were furious, the Liberals were divided in opinion, though the left wing went heartily with the Government, but the Home Rulers were naturally delighted, and in Ireland much enthusiasm prevailed. On the whole, things seemed to look brighter and, by the sanguine, at least, hopes were entertained that better days were at hand.

But, alas, these cheerful prospects were doomed speedily to be overcast by a tenfold deeper darkness. On Sunday, May 7th, the country was thrilled with horror as the news slowly spread that on the previous evening, — *Saturday, May 6th*, — Lord Frederick Cavendish, the newly-appointed Chief Secretary of State for Ireland, and Mr. T. H. Burke, the permanent Under-Secretary, had been brutally murdered in the Phoenix Park, Dublin. The authentic particulars of this truly appalling crime, unprecedented in some of its features, for atrocity, are thus succinctly given by the *Spectator*:—"On Saturday, May 6th, shortly before eight p.m., two cop-assistants on bicycles passed two men lying

dead, or dying, in a corner of the Phoenix Park, within sight of the Viceregal windows. They warned the police, who hastened to the spot, and found that the murdered men were Lord Frederick Cavendish and Mr. Burke. They had, apparently, been surrounded and stabbed with bowie-knives or double-edged daggers, which had been used with fearful determination, Lord Frederick having eight wounds and Mr. Burke eleven. Neither spoke after they were found, but Lord F. Cavendish moved his eyes, and Mr. Burke breathed a few moments. No weapons were found near them or traces of the assailants, though the assassins had actually been seen at their work. What may be taken as certain is that four men, in dark clothes, mounted on an 'outside car,' painted red, were driven by a man in a slouch-hat up to the two gentlemen—who were taking a walk in the park,—that the men jumped down, and while the car waited—the 'carman never turning his head'—surrounded and stabbed Lord F. Cavendish and Mr. Burke to death; and then remounting, drove away to Dublin, the horse, a powerful bay, going at an unusual pace. Men, car, and horse then disappeared; "and though the Government has offered a reward of £10,000 for full information, and a free pardon for any one but the actual murderers, no evidence has, up to the time we write, been obtained. Many arrests have been made, the police have talked about having "clues," but they have not arrested the murderers, and their utter inefficiency for detective work has been fully proved.

The funeral of Lord F. Cavendish took place in Edensor churchyard, near Chatsworth, on May 11th, and may truly be said to have been a national demonstration. It was attended by representatives of the Queen and Royal Family, the Prime Minister and Speaker of the House of Commons, and more than three hundred members of Parliament. An immense crowd witnessed the impressive scene.

DEATH OF MR. CHARLES DARWIN.

DEATH has of late been very busy among the intellectually great ones of the earth. Longfellow and Rossetti among the poets, Emerson among men of letters, and Darwin, one of the recognised leaders of scientific thought,—all have fallen within a few weeks of each other beneath the remorseless scythe. Charles Darwin, the grandson of the celebrated Dr. Erasmus Darwin, was born February 12th, 1809, at Shrewsbury, where his father, Dr. R. W. Darwin, practised as a physician, and after receiving his early

education in his native town, went, in 1825, to Edinburgh University and subsequently to Christ's College, Cambridge, where he took his degree in 1831. Prompted by his natural taste for science, he offered his services as naturalist in a surveying expedition round the world, on which H.M.S. *Beagle* was dispatched the same year, returning to England in 1836. During this famous expedition he accumulated an immense store of interesting facts and firmly laid the foundations of his future fame. In 1839 Mr. Darwin married Miss Emma Wedgwood, the granddaughter of Josiah Wedgwood, the well-known improver and manufacturer of earthenware, and settled down in his beautiful country home, Down Court, in Kent, where he continued to reside till the day of his death, April 19th, 1882. He was buried in Westminster Abbey, on April 26th, his grave being immediately adjoining that of Sir Isaac Newton.

Of the truth or otherwise of the theory of evolution with which his name is indissolubly connected we shall not here speak; but unquestionably, whether for good or evil, it has almost revolutionised the science and philosophy of our day. Canon Liddon, in a sermon preached in St. Paul's Cathedral, on the Sunday after Mr. Darwin's death, thus referred to it: "When Professor Darwin's books on 'The Origin of Species' and on 'The Descent of Man' first appeared they were largely regarded by religious men as containing a theory necessarily hostile to fundamental truths of religion. A closer study has greatly modified any such impression. It is seen that, whether the creative activity of God is manifested through catastrophes, as the phrase goes, or in progressive evolution, it is still His creative activity, and the really great questions beyond remain untouched. The evolutionary process, supposing it to exist, must have had a beginning: who began it? It must have had material to work with: who furnished it? It is itself a law or system of laws: who enacted them?" This is no doubt true, as far as it goes, but it does not touch another vastly important question,—*vis*: Is it possible that the doctrine of evolution can be harmonised with the historical truth and inspiration of the first chapters of Genesis? And, furthermore; is not the authority of St. Paul, yea, and of Christ Himself, pledged to the historical truthfulness of that narrative? (see Matt. xix. 4; Mark x. 6—8; Rom. v. 14; 1 Tim. ii. 13-14).

FRENCH DESIGNS ON SYRIA.

"HISTORY scarcely furnishes another instance of a political propaganda so steadfast and persevering as that which France has prosecuted in Syria for upwards of ten centuries. Dynasties have passed away, violent revolutions have shattered and reconstituted her social fabric, but, under the most diverse forms

of Government, French policy in Syria has always remained true to its traditions. From the shadowy time when Charlemagne dispatched a special mission to the Court of Khalif Haroun-el-Rashid at Bagdad, and commended to his paternal solicitude the Christians of Mount Lebanon and of the Holy Places, down to the present day, the rulers of France have never ceased to claim a preponderating influence over the destinies of Syria." So writes M. Valentine Chirol, in the *Fortnightly Review* for April, and he proceeds to show that this traditional policy is being both actively and successfully pursued at the present time.

The war of 1870, and the consequent effacement of France, as a matter of course materially altered French influence in Syria, and seemed destined to cause its final extinction; but no sooner did France recover somewhat from the crushing defeat she had sustained, than the old policy was resumed. In 1880 M. de Torcy, the Military Attaché to the French Embassy in Constantinople, was instructed to proceed on a special and secret mission to Syria. The French Government persistently denied that M. de Torcy's journey was of a political character, but the Porte obtained information regarding its real objects, and this information has since been amply confirmed by the indiscretion of M. Pélagand, a French agent who was allowed to accompany M. Torcy, "whom," he says in the *Nouvelle Revue*, "the French Government had entrusted with an important political mission;" and his narrative is full of curious episodes illustrating "the French Envoy's" progress through the Northern Lebanon.

The object of this mission seems to have been as follows: The Maronites—who had long been the special *protégés* of France—were henceforth only to serve as a basis from which to extend operations among Metawilehs, Druses, Ansariyehs, Arabs,—in fact among every section of the population where disaffection might be turned to profitable account, when the proper moment arrived. And the work which M. de Torcy thus initiated has been continued with unremitting energy by the French consular agents, several incidents having occurred within the last year to show that these efforts have not been unattended with success, and may, at a given moment, lead to very grave results. How far the French have succeeded in establishing relations with the secret societies with which Syria appears to be honey-combed for the promotion of a Pan-arabic movement, it is difficult to ascertain, but there is no doubt that French activity throughout the country has attained proportions which may well cause anxiety at Constantinople. What its ultimate consequences may be, it is yet too early to predict; but what the

Subjects are towards which it is directed, is clearly indicated by M. Pélagaud. "The West of the Mediterranean already belongs to us," he writes; "through Syria we possess rights over the East which date back for centuries; all we require is to preserve and strengthen them. This is all the more important that the force of circumstances already seriously threatens our former commercial preponderance. The opening of the St. Gothard Tunnel will deal a fatal blow to Marseilles. On the other hand, as soon as the railway system of Central Europe is completed, the Piræus and Volo will become the great ports of

the Mediterranean. By establishing ourselves in Syria we shall keep the Eastern basin of the Mediterranean for ourselves. We must take root in the country, and render ourselves indispensable. Then, when, the day, already near at hand, for the partition of the Ottoman Empire has arrived, we shall be able to speak with authority, to erect Palestine into a religious principality, under the protectorate of the European Powers, and to answer for ourselves, under one form or another, Syria proper from Carmel to the Taurus, from the Mediterranean to the Euphrates."

WHAT THE JEWISH PAPERS ARE SAYING

JUDAISM AND DARWINISM.

In connection with the death of Professor Darwin, Jewish divine, Mr. Singer, lately preached a sermon at the New West-end Synagogue on the text 1 Kings 17:33: "And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of owl, and of creeping things and of fishes." In referring to the so-called evolution theory set forth by Darwin, Mr. Singer spoke of this matter as follows:—

"There is one matter which should be of special interest to Jews at the present time, and that is that the theory of evolution is not new to Jewish thought. It exists in a singularly well-defined form in the *Leharim* of Rabbi Joseph Albo, who lived in Spain in the early part of the fifteenth century. That the link has been attached to the chain of evolution, and man proved, beyond chance of error, to have been descended from the beast without a fresh creative act on the part of God, is by no means generally admitted by men of science. They point to these facts, among others, that the skull of the sweet race of men has twice the cubic contents of that of the highest man-ape, and that the skeleton of man is adapted throughout to a vertical position, and that of the ape to a horizontal or inclined position.

"But, however the question of man's physical descent may be settled, no theory of evolution has yet satisfactorily accounted for what is far more wonderful than the bodily structure of man—namely his moral and spiritual nature. Where the chasm between man and the rest of animate creation is widest and deepest, science has done little to span the distance, and the Bible still offers us the best that can be known of such a matter. In all our reflections upon these entrancing subjects, we should, however, bear these cautions in mind. It is not the

function of the Bible to tell us how the world was made by God, but how Heaven may be won by man.

"Religion does not check, nay, with all its authority it encourages the study of nature in its every phase. But it warns us against accepting half-truths, or truths which are themselves but in process of development, as full and final truths. It warns us against too exclusive a trust in that human intellect which is just awakening to discoveries placed by the Creator within our reach. In the study of nature and in our reverence for those who made that study the labour of their lives, might we not forget to learn also something of Him who was behind and in all nature; who 'Lives through all life, extends through all extent; spreads undivided, operates unspent.' Might we join in the Psalmist's words, 'O Lord, how manifold are Thy works; in wisdom hast Thou made them all; the earth is full of Thy possessions.'"

On the other hand, the *Jewish Chronicle* speaks of the same subject, in the following terms:—

"With regard to the attitude of Judaism towards the new truths brought to light by Mr. Darwin, our religion has nothing to fear on being confronted with truths, provided only that it be clearly ascertained that they are truths. No one was more conscious than Mr. Darwin that his views were unable to penetrate the mystery of mysteries, the origin of life and mind. Assuming them, the Darwinian theory could explain their development, but their origin could at best only be removed further back in the scale of creation. Thus the Jews of the world can pay their sincere tribute to the great thinker who has just passed away in the rare happiness of seeing his thought ruling the speculation of mankind.

"Mr. Darwin had only to treat of Jews in their scientific aspects in his works, and we thus find, in the 'Descent of Man,' the uniformity of Jewish biostatic phenomena quoted as an illustration of

heredity. In the same work he likewise notices the remarkable inequality of male and female births among the Jews. Tattooing among the Jews, and their early use of flint tools were also noticed by the indefatigable observer. Whatever be the ultimate fate of his speculation, his unwearied industry in the search for truth, his modesty and simplicity, his domestic virtues and unselfish devotion to science will always shine as a bright example in the Temple of Truth, at whose shrine men of all creeds should worship."

The question "What is truth?" was put by Pontius Pilate two thousand years ago, and those Jews are decidedly mistaken who fancy that they can answer it without the aid of Christianity.

PERSECUTION A DOUBLE-EDGED SWORD.

ON the sufferings entailed by the existing persecution in Russia, not on the Jews alone, but on the Gentiles as well, the *Judische Presse* writes as follows:—

"The Russian Government having appointed a commission to inquire into the condition of the Jews, have not waited for the inquiry to be completed, but have ordered the Jews to leave all those places in which they had been tolerated hitherto without enjoying the right of residence there. And this has been done without any regard to the interests of the other inhabitants of those districts. The case is particularly harsh in the two provinces of Orel and Tambow, in Southern Russia. Until ten years ago, these provinces having no railways, were like kept away from all communication with the rest of the world. The produce of the country was literally allowed to rot on the ground, and however rich the soil might be, the people remained poor and miserable. No Jews were allowed to live in those provinces.

"For the last ten years, railways having been built in that part of Russia it was thrown open to traffic, and Jewish merchants of the first and second guild whom the law permits to trade also in the interior of Russia, began to settle there. Since then the country, thanks to Jewish industry, has gained an amount of prosperity unknown until then; for the Jews would buy the produce and export it, and moreover articles which until then had been thought worthless—such as rags, goat-skins, &c., were turned to account and become staple articles of trade. The country having thus become prosperous, the Jews who had settled there and to whom that prosperity is chiefly owing, are ordered of a sudden to leave it. And why? simply because, as the country became richer, their wealth also increased, and with it the jealousy with which their rulers look on them.

Expulsion of the Jews from those two pro-

vinces took place with the utmost harshness. Whilst by law convicts are not allowed to be transported during winter, the Jews were turned out of their homes in the worst time of the year, with their wives and children, and no respite of any sort was granted them. When the decree of expulsion was submitted to the Emperor, he remarked that it would be better to wait for a milder season; but the leading minister observed that the immediate expulsion took place in the interest of the Jews themselves, because the people hated them so much that if they stayed any longer, they would be killed. Since then the local papers of Orel have been complaining of the produce of the country remaining unsold on the hands of the producers."

It should be noticed that the latest religious statistics of the two provinces mentioned give the following figures: Tambow, general population 2,150,971, of whom 2,118,357 belong to the Orthodox Church, 13,895 are Dissenters and 574 Jews; Orel, general population 1,596,881, of whom 1,586,387 are Schismatics, 7,186 Dissenters, and 1,300 Jews.

A QUID PRO QUO.

Hamalitz, a Jewish paper published in Russia in the Hebrew language, relates a curious occurrence that happened lately at Keidany, a place in the province of Powno, in which there are a great many Jews living. Some peasants who had a grudge against their Jewish neighbours, and who had drunk rather more than was good for them, determined to give a "sound whacking" to the first Jew they would meet in the road. To this effect they secured some stout bludgeons, and posted themselves near a wayside inn. A carriage drove past with a man in it, who was wrapt in a thick cloak. The heroes, thinking that they had an unarmed Jew before them, at once fell upon him and belaboured him to their heart's content.

No sooner, however, had they done the deed when they found to their horror that their victim was by no means a Jew, but the aged village priest, who is honoured and esteemed by everybody. The poor man was at once taken to his residence, but the injuries he had received were very severe, and when last heard of he was on the point of death. Two of the perpetrators of the deed have been apprehended, and will soon have to answer for it. *Hamalitz* adds that this was the first case of an outrage of this kind being committed in the district, the greatest part of which belongs to Count Todleben, the defender of Sebastopol and conqueror of Plevna, who has hitherto protected the Jews of his estates with the utmost energy.

THE PROPHETIC NEWS

And Israel's Watchman.

EDITED BY REV. M. BAXTER.

JULY, 1882.

THE APOCALYPSE.

A SERIES OF SPECIAL LECTURES ON THE REVELATION OF JESUS CHRIST.

By REV. J. A. SEISS, D.D., Pastor of the First Lutheran Church, Philadelphia, U.S.

LECTURE TWENTY-FIFTH.—THE SEVENTH TRUMPET.—REV. xi. 15—19 (Revised Text.)

THE TWO WITNESSES (*Concluded.*)

he Duration of the Sounding of the Seventh or Last Trumpet—I. The Symptoms which Attend it—1. Great Voices in Heaven Utter themselves—2. The Twenty-four Elders Fall Down upon Their Faces, and Worship with Sublimest Thanks—The Elders are Representatives of the First-born of the Resurrection—3. The Temple of God in Heaven is Opened—What Sin has Done—4. The Ark of God's Covenant Appears—5. Lightnings, Voices, Thunderings, Earthquakes, and Great Hail Enue—II. The Items which it Embraces—1. A Radical Change in the Government of the World—How Earthly Governments are Uniformly Represented in Scripture—The Great Desideratum—Satan's Nurlings—2. The Destruction of Earth's Destroyers—The End of an Infamous Confederation—3. Judgment of the Dead—The Religion of the Cross—4. The Giving of Rewards to the Prophets and the Saints, and to Them that Fear God, the Small and the Great—The Things which are Not Seen—How to Meet the Great Day Joyfully.

We here approach the grand climacteric of this world, and of the judgment-work of the Almighty One. The seventh angel, restrained so long from ushering in the final scenes which separate us from the glorious world to come, at length pours out his wondrous last. It is the Last Trumpet, so often referred to by the sacred writers, and by the Saviour Himself, bringing with it the mightiest scenes and changes in the whole history of earth and time, that here unfolds. And if there is anything in all the round of human thought to absorb, fix, and intensify interest and attention, we have it in this subject.

It is an important point to remark, that the seventh trumpet does not sound merely for one instant or for one day. In that solemn oath of the cloud-robed Angel, which we were called to consider in Lecture x., and in which it was said that the fulfilling of the mystery of God should be finished at the sounding of the seventh angel, it is distinctly implied that the sounding extends through a period of time. It is there said, that "in the days of the voice of the seventh angel, when he shall sound, the mystery of God is [to

be] fulfilled." "Days" are included. What measure of "days," or how many of them, we are not told; but a period of time is specifically indicated. In the case of the other woe trumpets there is unmistakable continuity,—“five months” the one, and “thirteen months” the other. And the presence of this distinct note of continuity here, taken along with the tremendousness of what turns out under this trumpet is evidence enough that it is a mistake to confine this last woe trumpet to a mere instant of time.

As regards the contents of the Last Trumpet, we may note:—

I.—THE SYMPTOMS WHICH ATTEND IT.

And may He who sent His angel to disclose these wonders, open our eyes and hearts by His Holy Spirit that we may apprehend and ponder the same!

1. *Great voices in heaven utter themselves.* There is not only a stir and great activity excited there, but a great outcry, a giving forth of mighty intimations. Whose voices they are is not here told us; but there is tremendous commotion. Even eternity cannot keep quiet when this crisis comes. The inhabitants

of glory have seen too much of earth, its behaviour toward God, and God's doings for it, not to be excited when the termination is announced. Their silence breaks, and heaven rings with mighty voices.

2. *The twenty-four Elders fall down upon their faces, and worship with sublimest thanks.* When the mighty *Goel* took the sealed book in Revelation v., they also fell down before the Lamb, and gave their solemn and adoring vote to His worthiness; but here the prostration is still lowlier. They not only fall into the posture of reverent adoration, but "*upon their faces*;" bury their immortal countenances in the pavement around the throne; by their very emotion hurled from their golden seats, overwhelmed and almost undone. There they expressed their adoring sense of the Saviour's worthiness, exulting in the prospect of what was to result; but here they celebrate the whole issue reached, the blessed consummation come, the thing of hope for these ages now translating into fact; and, crown princes of heaven and co-regents with the great Eternal, as they are,

THEY CANNOT CONTAIN THEMSELVES.

These Elders are the representatives of the first-born of the resurrection. They are the seniors of the celestial congregation of the redeemed. They are already glorified, but that does not diminish their interest in the ongoing and completion of the same process in the case of others. They have their golden crowns, but that does not withdraw their hearts and sympathies from those still on earth, or from the still remaining fulfilment of all God's word. There is no vanity and selfishness in heaven; no pride of privilege and place; no vaunting of authority. The crowned Elders on their thrones are even more concerned over the conflicts still pending, and the victories yet to be achieved, than they were in those through which they had won their own crowns. The destroyers of the earth were not yet destroyed. The great multitude of the dead had not yet been finally judged. The mass of men had not yet been assigned their just deserts. The reward had not yet fully come to the prophets and saints and fearers of God. The Divine righteousness and honour had not yet been fully vindicated. The usurpation of Satan had not yet been overthrown. The great redemption had not yet been fully wrought out into ultimate fact. But the trumpet which brings all this was now ringing out its unmistakable notes, and not even these blessed kings could keep their seats, or restrain the outpouring of their hearts in grateful, adoring, and exultant thanks.*

* It is noticeable in this adoring thanksgiving that God is no longer addressed as *ὁ ἐρχόμενος*, who is to come. The common text has this addition, but wholly without authority. All critics agree in rejecting it as an interpolation of some copyist who erroneously supposed that it should come in here the same as in chapter i. 4-8. There He is

3. *And the temple of God in heaven opened.* There is a heavenly temple and worship, from which that of the tabernacle and temple of the Jews was copied. When Jehovah directed the building of them, He said to Moses: "Look that thou make them after their pattern, which was showed thee in the mount" (Ex. xxv. 40); and the writer of the Epistle to the Hebrews calls them *εἰκόνες*, copies or likenesses of things in the heavens (ix. 23). The heavenly and the earthly worship were once in close and manifest union. It was sin that divorced them and separated between man and the Divine, excluding him from the sacred communion of Paradise, and all but the consecrated priests from the sanctuary, and all but the high priest from the holy of holies in the Jewish tabernacle and temple, and even him, except once in a year, when alone he might enter it enveloped in clouds of incense.

WHAT SIN HAS DONE.

Sin has obscured and hidden from man the sacred and Divine. It has repulsed heaven from his view and fellowship, with only a lingering ray left here and there, and even that so buried away as to be, for the most part, entirely unapproachable. Hence, when Christ paid the ransom-price for human sin, and introduced an availing righteousness for the race, and a new dispensation of mercy and grace received its foundation-stone, the veil of the temple rent, the way into the holiest opened, and the Divine began to be visible and approachable again.

And this opening of the temple in heaven at the last trumpet expresses the same idea. Knowledge and vision of heavenly things, and closer fellowship and intimacy between the worshippers on earth and the worshippers in heaven, belong to the great consummation. As the Saviour has taught us to pray, then it is to be, "as in heaven so on earth." Omnes is again to be restored between the worship of both worlds. All this is shown in the twenty-first chapter, where the finished mystery is described. Hence, as this trumpet begins to sound, the mists begin to lift from sacred things, the excluding barriers give way, the seclusion yields to human gaze and approach, the veil withdraws, the holy begins to disclose itself, and

THE TEMPLE OF HEAVEN OPENS.

called *ὁ ἐρχόμενος*, because not yet manifested as He should be manifested for the great consummation; but here it is already the time of the last trumpet, in which that manifestation is no longer future, but is already come. Hence, He is no longer addressed as the One who is to come, but as already in actual operation and present in that very respect in which He was previously *ὁ ἐρχόμενος*. So Bengel, who remarks: "Interpreters have long ago seen this." Ansbert says: "They do not here subjoin as they were accustomed, and who art thou, they speak of Him as already present." Haymo, who usually reads in the footprints of Ansbert, says: "It must be observed that he does not add, as before, who art thou, for they show Him already present in the judgment by which all these things are accomplished, and therefore they by no means speak of Him as yet to come." John Purvey, in his commentary, published with the preface of Luther says: "He does not add the third clause which he has usually added—namely, and who is to come, for this reason that the prophet (rather the Elder) then saw God, as it were, already sitting in judgment."—Bengel in loc.

4. And with that opening of the heavenly temple *the ark of God's covenant appears*. It is no unholy or profane exposure, but a hallowed manifestation setting forth still further the glory of the occasion. All the compacts of God with His people, and all His solemn promises to them, are in that ark. All His engagements, whether particular or general, are lodged and treasured there. In that sacred casket they have long been hidden away, as Jeremiah is said to have hidden the Jewish ark when the Chaldeans took Jerusalem.^o But, though buried from view, it is not lost, and its holy contents have all been preserved. Not a promise is obsolete or dead. And now, at the ending of time, that golden box re-appears. As the Jews believed the old ark would be brought out again in the day of Israel's blessing, so the ark of God's covenant is now seen in the temple on high. A Divine potency goes along with that ark. On earth the waters of Jordan rolled asunder beneath the shadow of it. The walls of Jericho fell down before it. The enemies of God were scattered where it set forward. The many thousands of Israel were in safety and blessedness where it rested.

THE APPEARANCE OF THE ARK.

And its appearance here is a token of the recurrence of all these wonders, only on a completer, grander, and sublimer scale. It tells of the speedy fulfilment of all that God hath spoken, and the putting into living force of all that He has engaged to do. Whether as respects the seed of Abraham or the Gentiles, friends or enemies, the living or the dead, the Church or the world, blessing or punishment, all that the Almighty has covenanted is now to be fulfilled. And in token of this the ark, the sign and bearer of His promises, appears. There could all now see the pledge of God's remembrance of His holy covenant, and of His oath which He swore to Abraham, and of all that He hath spoken by the mouth of all His holy prophets since the world began.

5. And lightnings, and voices, and thunderings, and earthquakes, and great hail ensued. "The days of the voice of the seventh angel, when he shall sound," are terrible days; days of sore scourgings and afflictions to the wicked dwellers on the earth, and the breaking forth upon them of sorrows which never end. When God revealed Himself on Sinai He charged the people to beware, lest He should break through upon them; and now He is about to break through. The sky flashes with electric fires. Portentous voices ring out in stunning power. The air is filled with thunder. The earth trembles and quakes. The winds rush in noisy fury, and great hailstones fall upon the earth. Jehovah is now risen

up from His place to punish the wicked. And as the ark of His covenant is revealed to give joy and hope to the parties to that covenant, lower nature is set in dread commotion to harbinger the bursting forth of His indignation upon His adversaries.

Such are the predicted symptoms which attend the sounding of the Last Trump. Let us now see

II.—THE ITEMS WHICH IT EMBRACES.

1. The first named is, *a radical change in the government of the world*. This is what all the great unidentified voices that first speak on the sounding of the seventh angel utter, as it is the sum of great consummation. The mighty administrators in the upper world exultantly proclaim, "*The kingdom [not kingdoms, as the common reading is, but ἡ βασιλεία abstract—the sovereignty] of the world τοῦ ὅσμου—of the constituted order of the earth] is become our Lord's and His Christ's; and He shall reign to the ages of the ages.*" The tense of the expression is that peculiar to prophetic language, which fixes upon a result yet future, or only beginning to be, as if already accomplished. It is not until the scenes narrated in chapters xx. and xxi. are fulfilled, that this change of sovereignty is finally completed; but when God announces a thing, and especially when He proclaims Himself in motion to do a thing, it is the same to the heavenly orders as if it were already wrought out. The word of God is truth, and what it says is the same as fact and verity already, although not yet distributed out and located in present time. His word has virtue to make its contents present to those who really know Him. The seventh trumpet brings this change, and on the first tone of it all heaven sees and celebrates the work as already done, and the kingdom of the world become

THE LORD'S AND HIS CHRIST'S.

Not yet has the sovereignty of this world become the Lord's. All earthly governments, principalities and powers, from the beginning until now, are uniformly represented in the Scriptures as wild beasts, having no lawful owner, and full of destructive savageness and offensive uncleanness. A lion with eagle's wings, a bear crunching bones and flesh, a four-winged and four-headed leopard, a nondescript with many horns, dreadful and terrible and strong exceedingly, having great iron teeth to devour and break in pieces; these are the prophetic symbols of the greatest and most lauded of them. Even the premiership of Daniel himself in one of them does not alter its general character. It is but folly and fanaticism for men to talk of Christian states and governments in this world. Christian and good men may be concerned in their administration, and Christian ideas may sometimes temper their enactments, but earthly states and governments them-

^o See 2 Maccabees ii. 4—8.

selves are not Christian, and in the nature of things cannot be. They are all the products of devastated nature's wilds, and full of savage nature's passions and ungodliness. Fix it as we may, such is the result. The best planned institutions and the wisest laws are ever disappointing their framers. The very law which God Himself promulgated from Sinai's thunder-shaken heights was "weak through the flesh," and did not serve to keep the Jewish common-wealth from like apostasy to that of other nationalities.

THE GREAT DESIDERATUM.

To this hour there is nothing so great a desideratum among men as good and just government, nor another department in which the native evilness and God-antagonising passions of men are so potent and defiant. True, the kingdom is by right the Lord's. All authority and power originates with Him and belongs to Him. Government is His own ordinance. But since the apostasy of the race to Satan's standard, usurpation, falsehood, and other powers than the rightful sovereign of men and nations, have held and directed the sway in this world. Many revolutions have been wrought, and men have laboured, and sacrificed, and bled, and died to achieve them, believing that now they would secure the precious boon for which the race has sighed and cried for ages; but it was only the turning of the sick man on his bed, who keeps his pain however he may change his place. In our days especially people are looking and labouring for a grand jubilee of nations, shaped to popular rule, and compacted by common laws, interests, and creed, in which enlightened ideas shall be the king, and all the world be one; but the result will be only a more horrible beast than any that preceded it, a leopard with bear's feet and a lion's mouth, full of heads and horns and names of blasphemy; the very embodiment of hell, whose infamies so outrage High Heaven as to bring the great and terrible day of God Almighty upon the terrified world.

The world's revolutions, and reforms, and progress of liberal ideas, and overturning of old creeds, and grand conventionalities in revision of the Decalogue, and internationalities for the redemption of the world without Christ, and philosophies ruling out a personal God and exalting self and passion in His place, and all its glittering ideals to which to reconstruct society and relocate the highest interests of man, much as they may promise, and successfully as they may draw the heart of the world, are but

THE NURSINGS OF SATAN'S BOSOM,

the inspirations of his foul breath. Dream, and preach, and glory as men may, the god and king of this world.

His mantle may be often changed, and every day he may exhibit a new garb, but the presiding genius within is still and always the devil with all his pride, and malice, and spoliating falsities. And so it will go on, "wicked men and seducers waxing worse and worse," till the last apocalyptic trumpet sounds.

But then shall come another order; not developed from below, but enforced with sudden and resistless power from above. *How*, we will see when we come to consider the details of the ensuing chapters. Meanwhile, however, the fact itself is sure to the exultant voices in heaven. God is king, and the sovereignty hath He given to His Son, Jesus Christ. And having given the world six thousand years in which to choose and settle upon its proper allegiance, and finding, after all, only an intenser and more malignant apostasy, He causes the final trump to sound, breaks in with His Almightyness, and enforces His rightful dominion. A kingdom comes which breaks in pieces, and consumes all other kingdoms, and stands for ever. Laws are given to be changed no more. And the true Anointed reigns on earth in an empire of sinless, deathless, endless life and peace.

THE GOVERNMENT IS CHANGED.

2. And closely connected with this change, and one of the things involved in it, is *the destruction of earth's destroyers*. This is announced in the thanksgiving of the Elders. The same word is used to denote Jehovah's act, that describes the character of those on whom the action is inflicted. What men and governments in this world sow, that shall they also reap. They that are accursed to the world shall be accursed. The word (*διαφθείρω*) means to spoil, corrupt, ruin, make away with, kill, destroy; and those who act in this line shall be dealt with in the same line. Usurpers, liars, tyrants, persecutors, and murderers, who thus spoil God's world, shall be reacted upon by the violence of their deeds, overwhelmed, and utterly put out of the way.

Peter gives it as one of the great objects to be achieved by the awful demonstrations of the day of the Lord, that then shall come "the perdition of ungodly men." That day shall find wickedness and confederation in iniquity ripened to the full. The very prince of hell shall then have incorporated himself personally in the government of the world, speaking through its heads, dictating its religion and its laws, controlling its trade, enforcing the worship of himself as God, cutting off the heads of those who dissent, filling the world with the worst of blasphemies, and compelling all that would live to receive the mark of allegiance to him. All existing nations on the prophetic earth shall have organically conjoined themselves with him as the representative

of all authority and power, "and all that dwell upon the earth shall worship him."

But when the seventh trumpet sounds,

THE END OF AN INFAMOUS CONFEDERATION has come. Then the maddened nations shall suddenly be dashed to atoms, similar to the condition of a vessel of pottery struck with a rod of iron; and their armies slain by the blasts of Jehovah, as the Syrians of old; and the great Beast that did rule them, and the deceiver that was with him, shall be cast alive into the lake of fire; and great Babylon shall fall, as a millstone cast into the sea; and the dragon shall be seized and shut up in his proper hell; and the death and the grave shall be extinguished; and all the destroyers of the earth shall be destroyed! Oh! glorious riddance of our weary world, when "the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire!" (Matt. xxiii. 41-42.) Well may the enthroned Elders fall on their faces and cry their thanks to the Lord Almighty for it.

3. And still another item in the grand schedule of the last trumpet is, *judgment of the dead*. This also is recited in the thanksgiving of the Elders. When men die, and their bodies waste in the ground, it is not the end of them. Whatever may be their state meanwhile, they reappear again. John sees them, the small and the great, given up by the sea, and death, and Hades, all standing before the great white throne, to be judged, every one of them, according to their works. There is to be a resurrection, even, of the wicked. They that put an end to their existence on earth, resolving not to live any more, must still live and take the judgment and sentence of Heaven for all their deeds. Not one of all the race can escape it. And the time of the dead to be judged is "in the days of the voice of the seventh angel."

ALL MEN TO BE JUDGED.

This side the grave, full justice is never done; and up to the great day, no one receives entirely all his deserts. That is reserved for the period of resurrection. Soul and body, having wrought together, shall reap together of what they have sown. Only the resurrection life is full retribution life. Incomplete and unequal are all the administrations here. Many a great criminal dies without having had his guilt so much as known, whilst perchance innocent ones have had to suffer for his sins. The wicked go unpunished, are even honoured in their crimes, and pass away with no experiences to mark how they stand in the estimate of God. Fortunes are made, and enjoyed, and respected, and their holders held in favourable esteem to the end of their

days, every coin of which is stained with blood, corroded with crime, and marked with fraud, oppression, and soul-damning deeds of injustice.

So marked and constant are the inequalities that occur, that even the holiest of men have often been tempted to despondency, and doubt whether their faith and godliness are not after all a mistake. Nor is there any stay for the good man's confidence, or adequate justification of his course, but in the fact that the end of the matter is not in this world. Beyond is the theatre on which final settlement is to be made, and there is the invincible throne of inexorable justice. There shall all earth's wrongs be righted, all present inequalities adjusted, and the administrations of God for ever vindicated. The dead have not gone beyond His reach. The grave does not cover them from His sight, nor bar them from His approach and power. Having escaped unpunished from this world, their just portion still awaits them in the next. People may call it fable and dream, and reason it an impossibility; but that will not alter it. And when the seventh angel sounds, there will be thanksgivings in heaven that "the time of the dead to be judged" is come.

THE RELIGION OF THE CROSS.

4. And with this, yet one other point, *the giving of reward to the prophets, and the saints, and to them that fear God, the small and the great*. Piety and the fear of God are poor recommendations for the favours of this world. Our religion is the religion of the cross, and that cross has to be borne by all who are faithful and true. Nothing can abolish it—nothing can exempt from it. Since the days of Abel, whose confiding devotion and humble obedience to his God cost him his life, there has been no age, no nation, no realm nor country on earth, where saintship and holiness have not subjected to losses, trials, and pains. The prophets all were persecuted and injured men, who lived martyr lives if they did not come to martyr deaths. For all these ages, the children of God have been children of affliction and sorrow. Some were tortured; others had trial of cruel mockings and scourgings, of bonds and imprisonments; some were stoned, sawn asunder, tempted, slain with the sword; some wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, hiding themselves in deserts, and in mountains, and in dens and caves of the earth.

He that would come after Jesus must deny himself. He that would live godly in Christ Jesus must suffer persecution. There is no rest, no recompense, no hope for us here. For, if in this life only we have hope in Christ, we are of all men most miserable. But no Christian looks for his compensation in this present world. So long as he is in this tabernacle,

he groans, being burdened, troubled on every side, distressed, perplexed, always bearing about in the body the dying of the Lord Jesus. The only thing that reconciles to such a lot is, that God's servants "look not at the things which are seen, but at

THE THINGS WHICH ARE NOT SEEN."

Glorious promises the good have embraced, and they are persuaded of them, and confess themselves strangers and pilgrims on the earth, looking for a better country, believing that God is a rewarder of them that diligently seek Him. And the realisation of all these fond desires and blessed hopes belongs to the time of the seventh angel, when he shall sound. Piety may not pay as regards this world, but it will pay then. Not even the gift of a cup of water to the thirsty shall then go unrewarded; nor a loss, or pain, or labour of love, or pang of hardship, or tear of sorrow, incurred for Jesus or His truth's sake, shall then fail of its just recompense.

Rewards—rewards—for the wronged prophets, for the suffering saints, and for all that fear God, small and great, are in reserve. Jesus hath gone to make them ready. In heaven, in the counsel and purpose of God, in His covenant and promise, in His hand, secure from all peradventure, they are stored away. Faith sees them there, and waits for them with eager hope. And when the last trumpet sounds, they shall be given. Then shall the heroic and undaunted Paul get his crown of righteousness, and all the

APOSTLES TAKE THEIR EVERLASTING THRONES. Then shall the brave-hearted and loyal Daniel stand in his lot, and Moses possess the recompense to which he had respect, when he chose rather "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for the sake of God and His Christ, shall receive an hundred-fold, and shall inherit everlasting life.

"Nor is all this without the most intense moment to us. We are all concerned with that last trumpet's

sound. Our sublimest eternal interests are wrapt up in what it is to bring. Big is it with the doom and destiny of every one, and everything that is. Be our place, our state, our occupation what it may, our fate, and lot, and every question, every doubt, shall then come to final settlement. Near or remote as those scenes may be, we shall all be in them, and take from thence the character of our for-ever. Believe it or not, we every one shall be there; there as victims of the great day of Almighty wrath, as prisoners brought forth for final execution, or as the friends and servants of Jesus, to be confessed, rewarded, and glorified by our blessed Lord.

HOW TO MEET THE GREAT DAY JOYFULLY.

And as we spend these swift-passing days, and conduct ourselves in this brief life, will be the character of our experience and portion then. Building on Jesus in humble faith and lowly steadfastness, we are safe, and our work is safe. Then may we sing, and exult, and give thanks with all the holy ones of heaven, as we see the day approaching. Then may we rejoice, and be exceeding glad, for great is the reward that we shall get. Otherwise there is no sound more dread than that of the Last Trump. And when we think of the millions of dead and living for whom it has no blessing, and of the utter destruction which it shall bring on them that know not God and obey not the Gospel, is there not reason for us all to be moved with fear, lest that day should come upon us unawares? It will be too late then to remedy present mistakes, negligences, and omissions. If we are to meet that day with joy, and escape the horrors it brings to the unprepared, we must be getting ready now; getting ready, by honest repentance of our sins, joining ourselves to Christ and His people, and with all our heart and energy seeking to be in accord with His word and will. Happy they, who, when the Last Trumpet sounds, shall be found in such a case!

"Jesus, do Thou mine eyes unseal,
And let them grow
Quick to discern whatever Thou dost reveal,
So shall I be delivered from that woe.
Blindly to stray
Through hopeless night, while all around is day."

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LETTER I.—THE PROPHETIC PARABLES OF MATTHEW XXV.

Suggestion from Arboriculture—"The Coming One"—The Personal Reign of Christ—Series of Preliminary and Culminating Events in the Apocalypse—The Fate of Antichrist and Satan—The Millennial—The Teaching of the Parables: Matthew xxiv—The Budding Fig Tree—The Ten Virgins—The Talents—The Sheep and the Goats—Everlasting Punishment and Life Eternal.

Y DEAR FRIEND,

WE have all seen those fanciful delineations of a tree or a flower, in which the leaves are so artfully disposed as to give the outline of some well-known profile or portrait. At first we look and we see nothing but the tree or the flower; we are told that the profile is there, that it is plain and visible, if we see it not. When, however, a friendly hand succeeds in pointing out to us but one feature, instantly it starts into life, and in whatever aspect we view it, the portrait meets our eye. We are astonished at our blindness in not having before perceived it; and the difficulty now becomes how to avoid seeing what is so evident and well-defined.

This is precisely what occurs in the mind, when it is awakened to see the great truths of the personal re-Millennial Coming of the Lord. In the leaves and petals of the rose of Sharon, we then discover the outline of the white horse, and of Him that sitteth thereon, whose name is King of kings, and Lord of lords. The proofs are to be found in texts of Scripture, which are familiar to our eyes as household words; and when once we are aware of the fact which they announce—when we find that the very name of Christ is most significantly

THE COMING ONE

(ἐρχόμενος), we are only surprised that we could ever have doubted a truth so often and so plainly revealed, and which affords a comfort so sweet,

consolation so strong; and at once we enrol ourselves among those "who are looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii. 13).

In our recent discussion of certain passages of Scripture, which I adduced to you as plainly announcing that the Lord Jesus Christ will come again

to reign on this earth, together with His raised and glorified saints, you brought forward the parable of the sheep and the goats, which seemed to you wholly incompatible with such a view, as you considered that it must inevitably refer to the period of the general resurrection. I am not satisfied with the answers I then gave you, for although I knew that I had myself at one time experienced the same difficulty, and also that I had satisfactorily solved that difficulty, yet at the moment I did not clearly state to you what that solution had been. I am sure you will acquit me of any wish to dogmatise if I now venture to lay before you my judgment on the subject in general. It is only by such discussions that we can arrive at an understanding of the whole truth, and when undertaken in a humble spirit, and with a single desire to understand as much as we can of the manifold wisdom of God, such discussions are profitable and ought not to be shunned.

THE PERSONAL REIGN OF CHRIST.

In reading the parables of the Lord, a general principle of application is always premised. One man reads them as a *Millennarian*, another as an *Anti-Millennarian*, because in themselves they prove nothing on this point decidedly; they only explain details. I will, therefore, commence by saying a few words on the fundamental truth of the personal reign of our Lord with His glorified saints upon earth, and I will then proceed to show you how perfectly these parables harmonise with such a view. I will refer here to no book but the Bible, and, for convenience, to a Harmony of the Gospels, in which the narratives of the four evangelists are collated in parallel columns.

Let us first turn to the 19th chapter of the Apocalypse; and read with me as we go on.

The chapter opens with an anthem of triumph over the fall and destruction of the great whore, which in the 19th chapter is stated to be "that great city which reigneth over the kings of the earth" (ver. 18), and that "the seven heads of the

* The late Mr. Lewis Tonna, the husband of the once well-known Charlotte Elizabeth, and some time Editor of that very useful radical *The Christian Annotator*, was a most earnest and able student of Prophecy. The following excellent letters, published by him in 1847, have long been out of print and forgotten, but they seem to us well worth republishing in the pages of THE PROPHETIC WORDS.—ED.

scarlet coloured beast (3) are seven mountains on which the woman sitteth" (ver. 9).

"Babylon the great is fallen" (xiv. 8), and therefore "Alleluia" is uttered by "a great voice of much people in heaven" (xix. 1-3.).

In verse 6, *Alleluia* is again sung—"Alleluia, for the Lord God omnipotent reigneth;" and in verse 7, there is a call "to be glad and rejoice," because "the marriage of the Lamb is come, and His wife hath made herself ready." In verse 11, heaven opens, "and behold a white horse, and He that sat upon him was called Faithful and True, and in righteousness

HE DOTH JUDGE AND MAKE WAR."

The description of this glorious being is continued in terms which can apply to none but Christ: He is "clothed with a vesture dipped in blood" (ver. 13). Turn to Isaiah lxiii.: "Who is He that cometh from Edom, with dyed garments from Bozrah."

Who is this King of Glory? The Lord—strong and mighty,—the Lord mighty in battle.

The armies which are in heaven follow Him; and here I beg you to turn to Matthew xxv. 31, where the parable of the sheep and the goats has the period of its occurrence fixed by these words: "When the Son of Man shall come in His glory, and all the holy angels with Him, THEN," &c.

In verse 15, He smites the nations, and treads the winepress of the wrath of God. Again turn with me to Isaiah lxiii. 3: "I have trodden the winepress alone—I will tread them in Mine anger—and their blood shall be sprinkled on My garments. The day of vengeance is in Mine heart, and the year of My redeemed is come."

THE FATE OF ANTICHRIST AND SATAN.

In verses 19-20, we see Antichrist supported by the kings of the earth gathering together against the King of kings; and, in verse 20, they are cast alive into the lake of fire burning with brimstone—before the Millennium.

Chap. xx. Satan is bound for a thousand years to deceive the nations no more TILL the thousand years should be fulfilled. At the same time the FIRST RESURRECTION takes place, when "they that are Christ's" are raised "at His Coming" (1 Cor. xv. 23). They live and reign with Him a thousand years (and chap. v. 10 tells us that it is *on earth* that they reign), but the rest of the dead live not again until the thousand years are finished.

What will then take place concerns us not. The second loosening of Satan for a little season, is nowhere else revealed but in this chapter: This is indeed quite sufficient to establish the fact, but it seems as little practically. When the Lord Him-

self has come, we shall doubtless receive guidance as to the events of that awful period. At present let us confine our attention to the plain consecutive prophecy before us, and let me request you, without looking to any commentators, simply to read

THE PLAIN WORD OF GOD.

Lay aside every preconceived notion *for the moment*, and every prejudice *for ever*, and I do not doubt that you will come to the conclusion that God means what He says, and not what man says He means.

We are often told that the *dead in Christ rise first*, and here we are told that *after their resurrection*, a thousand years, triumphant years, are to elapse ere the rising of the rest of the dead.

We may now turn to the parables, and see whether they harmonise with the above scheme of interpretation, or rather scheme of no-interpretation, but of plain reading, for I interpret nothing. Let us first, however, look at the preceding great prophecy by our Lord, to which these parables are appended as corollaries and explanations.

Matthew xxiv. 3: The disciples here ask two questions:—First, "*When shall these things be?*"—viz., the destruction of the temple which Jesus had just announced to them. Secondly, "*And what shall be the sign of Thy coming (παρουσία) and of the end of the world.**"

Our Lord accordingly gives them a double answer. He utters a magnificent prophecy, part of which may perhaps apply to the destruction of Jerusalem by Titus, the whole of which, however, applies to His own second coming.

That this prophecy was not fulfilled at the siege must be evident after a careful perusal of the majestic language, but this circumstance can be proved by referring to the parallel passage in Luke xxi. 24: "Jerusalem shall be trodden down of the Gentiles *until* the times of the Gentiles be fulfilled" (see Rev. xi. 2). Moreover, in the 17th chap. of St. Luke, in a prophecy relating to the coming of the kingdom of God, we have a prophecy parallel to this, but which can in no way possibly relate to

THE DESTRUCTION OF JERUSALEM.

In verse 27, we are told that the coming (or presence) of the Son of Man, shall be like the lightning shining from the east to the west—what has this to do with any event which befel Jerusalem?

Then comes the Son of Man "in the clouds of heaven, with great power and glory" (verse 30). He sends His angels "with a great sound of a trumpet, to gather together His elect, from the four winds, from one end of heaven to the other"

* End of the world, *συντελείας τοῦ αἰῶνος*—lit., completion of the age. The distinction between *κόσμος* and *αἰών*, both translated world is very remarkable in Matt. xiii. 38-39.

verse 51). This synchronises with the first resurrection; but the rising of the wicked is not here reverted to.

THE BUDDING FIG TREE.

Next follows the short admonitory parable of the tree putting forth her leaves (verse 32), to which

Luke adds (xxi. 28): "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

Verse 36 tells us that "of that day and hour knoweth no man," but that it shall come like the days of Noah—men eating and drinking, marrying and giving in marriage, and they are suddenly overtaken—"so shall also the coming (*parousia*) of the Son of Man be."

St. Mark compares it to "a man taking a far journey" (xiii. 34), and leaving his servants in charge, cautioning them to *watch*, as they "know not when the master of the house cometh" (Matt. xxiv. 48). And scoffers, too, shall there be, saying, "Where is the promise of His coming? for as the fathers fell asleep all things continue as from the beginning of the creation" (2 Pet. iii. 3-4), that, in answer to this, it is said, "the Lord of that vintage shall come in a day when he looketh not for him, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall weeping and gnashing of teeth."

THE "TEN VIRGINS." THE "TALENTS."

Now for the parables. The first is that of the ten virgins (xxv.), and I wish you to mark the copulative, "*then*," which fixes the period of its occurrence, and is the key to the whole. *Then*, when the Master cometh suddenly, and findeth some of his servants careless, *then*, at that time, shall the kingdom of heaven be likened unto ten virgins.

Verse 10. The bridegroom comes to the marriage (Rev. xix. 7): "The marriage of the Lamb is come, and His bride hath made herself ready." The wise virgins are admitted, the foolish are excluded. And how does our Lord apply this? He again repeats the admonition, "*Watch*, therefore, for ye know neither the day nor the hour when the Son of Man cometh" (ver. 13).

The next parable is that of the talents (verse 14). The zealous servants are rewarded according to their zeal. They are made "rulers over many cities, and enter into the joy of their Lord," but the profitable servant is again sent into outer darkness (verse 30; compare with xxiv. 51).

THE SHEEP AND THE GOATS.

And now for the parable which induced me to write this letter—the sheep and the goats.

The period of its occurrence is unequivocally

marked by its preface (verse 31): "When the Son of Man shall come in His glory, and all the holy angels with Him, *then* shall He sit upon the throne of His glory; and before Him shall be gathered," &c. Here especially observe Rev. xix. 11-14, already quoted, and St. Mark viii. 38; and also turn to Matt. xix. 28, where it is said that "when the Son of Man, — God in manhood—shall sit on the throne of His glory—the throne of His Father David. Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This proves that Israel is to be then a nation, and that "a King reigns over them in righteousness," and the name of that King is JEHOVAH TZIDKENU, Jehovah our righteousness, (*our* appertaining to the Jews), Jer. xxiii. 6. The whole of this chapter here claims attention, as well as Jer. xxxi., and many parallel chapters in the Hebrew prophets.

But to return to the parable: Those on the right hand are told to "inherit the kingdom prepared for them from the foundation of the world." Those on the left hand (ver. 41) are sent "into everlasting fire prepared for the devil and his angels"—the very fire in which the devil, and the beast, and the false prophet are bound DURING THE MILLENNIUM.

So in Matt. xiii. 40: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world" (completion of the age). "The Son of Man shall send forth His angels, and they shall gather out of His kingdom, (proved to be this physical material world, *κοσμος*, by verse 33 of this chapter) all things that offend, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

EVERLASTING PUNISHMENT AND LIFE ETERNAL.

Matt. xxv. 46 winds up the whole: "And these shall go away into everlasting punishment (they will be reunited to their bodies at the general resurrection, to be partakers of the SECOND DEATH); but the righteous into life eternal."

"But the righteous unto life eternal,"—of which life eternal, the enjoyment of the Millennial kingdom, and the first resurrection which they are accounted worthy to attain, is the first stage, the infancy of that blessed life. Some enjoyment of it is felt even in this life by the regenerated believer, who has been quickened by the Spirit of God; but this parallel holds good. Now he is but an embryo in the womb; at the first resurrection the infancy of his endless life commences, and it will go on increasing in successive stages of glory. From that period, however, he sees face to face; he is ever with his Lord.

* The *Εξανάστασις*, *Ex-anastasis*, which Paul so earnestly strove by any means to attain—the resurrection OUT FROM AMONGST the dead."

I have said enough for one letter. It is easy to raise difficulties in the views which I have stated; but faith surmounts and triumphs over them, nor stops, like Nicodemus, to ask, "How can these things be?" The Bible tells me that the redeemed are to reign with Christ upon earth, before the general

resurrection. I simply believe it as I find it, and then I proceed to examine other parts of Scripture, laying this truth as a foundation-stone to the inquiry; and I find the symmetry and beauty of the whole structure matchless. I am perfectly satisfied!

L. H. J. T.

THE NIGHT FAR SPENT.

The Church is Not the Great Kingdom of Prophecy—Sleeping Christians—A Contrast but No Contradiction—The Most Marked Characteristics of the Night which is Far Spent—1. It is the Night of Nature's Darkness—2. Of Satan's Dominion—3. Of Death's Desolation—"The Day is At Hand"—What Day?—1. The Day of Creation's Deliverance—2. Of Resurrection Life—3. Of Christ's Personal Presence—A Necessary Exhortation.

"KNOWING the time, that now it is high time for you to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."—Rom. xiii. 11-12.

If the Christian Church were in truth,—as so many Christian people erroneously suppose,—the great kingdom of prophecy—that "Kingdom of the Heavens" for the establishment of which on this earth we are taught continually to pray, the language of St. Paul in the above passage of Scripture would not only be emptied of its grand and glorious meaning, but we should be utterly at a loss how to interpret it. For clearly it is to his Christian brethren,—i.e., to members of the Church, whose truest definition is "the congregation of all faithful people," that the Apostle is here speaking. "It is high time for *you* to awake out of sleep"—*you* whose "salvation is nearer than when we first became Christian believers." And, again, "let *us* cast off the works of darkness and let *us* put on the armour of light." Here, then, we have men who have been redeemed by the blood of Christ, cleansed by the washing of regeneration, and sealed with the Holy Spirit of promise, spoken of as still covered by

THE SHADOWS OF THE NIGHT;

still needing to be awakened out of sleep; still uncrowned with the anticipated great salvation. In what sharp contrast with this is the language of the same Apostle, in another Epistle: "But ye, brethren, are not in darkness, that the day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of the darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep in the night; and they that are drunken in the night. But let us, who are sober, putting on the breastplate of truth, and for an helmet, the hope of glory."—1 Th. v. 4-8.

is no real contradiction between

these two Scriptures. All that is needed in order to harmonise them is, that we understand that in the one case the night and darkness are spoken of *objectively* and in the other *subjectively*. True believers are even now "children of the light and of the day," the day-star has already arisen in their hearts; but they are still walking in what St. Paul calls "this present darkness" (Eph. vi. 12); waiting and watching for that long-promised and radiant

"MORNING WITHOUT CLOUDS,"

which will only come when "the Sun of Righteousness shall arise, with healing in His wings."

Let us for a few moments meditate on some of the most marked characteristics,—*first*, of the "night" whose approaching termination the great Apostle so confidently predicted; and, *secondly*, of the glorious "day" which he so exultantly anticipated.

1. The night, then, which St. Paul even in his day regarded as far spent, is *the night of nature's darkness*. Its shadows fell upon the groves of the lost Eden, when man's sin had dimmed its primal sunshine, and its wailing winds awoke when he was driven out and heard the clang of its closing gates behind him. Since then, from the fall of the primal man and his kingdom on to the glorious manifestation of the Lord from heaven, the whole period of earth's history is regarded in Scripture as the time of night and darkness. Since then the whole creation has been made subject to vanity; it has groaned and travailed in pain together even until now; its flowers have faded, its fruits have failed, its fields have withered. Above all, the moral night has been deep and abiding; "darkness has covered the earth, and gross darkness the people." Oh! long and weary night, shall it never end? Yes; even when St. Paul wrote, four thousand years of it had passed away, and therefore it was verily true that "the night was far spent." But, if true then, how emphatically true is it now, for how much nearer are we to that blessed day when "the creation itself shall be delivered from the bondage of corruption into the liberty of

THE GLORY OF THE SONS OF GOD."

2. Again, the night to which the Apostle refers is *the night of Satan's dominion*. In Eph. vi. 12, we read:—"For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of *this darkness*, against the spiritual hosts of wickedness in the heavenly places." and our Lord Himself speaks of the evil one as "the power of darkness" (Luke xxii. 53). As long, then, as Satan rules, not only in the hearts of men and the government of the nations, as we are taught in the Book of Daniel, but in some sort over the powers of nature, the night must continue, and not till he is bound and imprisoned can the morning dawn. This shows the folly of those who anticipate that by the advance of civilisation, the more earnest and universal preaching of the Gospel, and the larger outpouring of the Holy Spirit, the dark shadows of the night will be dispersed, and the Millennial day dawn upon the world. Can civilisation control the destructive elements of nature? Can the Gospel secure the world righteous government, while Satan still points to the kingdoms of the earth and the glory of them and says, without rebuke, "All this is delivered unto me, and to whomsoever I will I give it?" Or can even the outpouring of the Holy Spirit preserve the purity of the visible Church of Christ, while the enemy continues to sow his tares among the wheat? No; the night, though "far spent," will not be passed till the oppressive curse be removed—till Satan be bound—till

THE LORD HAS COME.

3. Once more, the night which is, blessed be the Lord of Life, so soon to end, is *the night of death's desolation*. The history of this fallen world is most emphatically the history of death. Death has reigned, not only "from Adam to Moses," and from Moses to Christ, but even from Christ to the present hour, and still the veil of its dreadful night is spread over the world. By what a natural association of ideas do we speak of "the night of death." Our Lord Himself does so when He says, "I must work the works of Him that sent Me while it is day: *the night cometh* when no man can work" (John ix. 4). They that sleep, sleep in the night," and hence throughout Scripture death is spoken of as a sleep. Of David it is said, that having "served his own generation by the will of God, he fell asleep, and was laid unto his fathers, and saw corruption" (Acts xiii. 6). Concerning the beloved Lazarus Christ said, "Our friend Lazarus sleepeth, but I go that I may wake him out of sleep" (Luke xi. 11). And to those who have died in the Lord is the glorious promise sure, "Them that sleep in Jesus will God bring with Him" (1 Thess. iv. 14). Oh! ye bereaved ones, believing, how may ye rejoice in the thought

that the night of death is far spent! One by one we have laid the beloved ones—parents, friends, children,—in the silent tomb. Year after year we have heard, as John Foster says, "the thunder of death's wings," and upon many the darkness which those awful wings create will soon be falling. But, glorious tidings!—"the night is far spent, the day is at hand." Yes, as the hymn has it,—

"The night is wearing fast away,
The glorious light is dawning;
I see the streaks of coming day,
The bright Millennial morning."

"THE DAY IS AT HAND!"

What day? We have seen some of the characteristics of the far-spent night. What kind of day is it that the Apostle so joyfully looks forward to?

1. It is *the day of creation's deliverance*. For this the winds are sighing, as they make their sweet but melancholy music amid the leafy groves of summer; for this the wild waves cry aloud, as they dash themselves upon the rocky shore; for this the starving beasts of the forest, and the birds perishing in the cruel frost, and all the innocent, suffering creatures God has made, send up to Him their constant inarticulate prayer. "For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope, because the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. viii. 19—22, R.V.). It is in anticipation of that day that the Psalmist exclaims, "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof; let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth." "Then shall the earth yield her increase; and God, even our own God, shall bless us" (Ps. xevi. 11—13; lxxvii. 6). When Adam was driven out of Paradise, and the long night of centuries fell upon the world, it was said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. iii.) But in what exquisite contrast is the picture of

THE COMING MILLENNIAL DAY

which Isaiah presents, when the curse is removed, and the world is, as it were, new-born: "For ye shall go out with joy,—not with shame and sorrow, as

Adam went forth from Eden,—and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off. . . . The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. lv. 12-13; xi. 6-9). Oh, blessed thought! "The day is at hand." The day when all Nature's wounds shall be healed; when her sorrowing heart shall be comforted; and when, as in a mirror from which all obscurations have been removed, she shall truly reflect the glory of her Creator.

RESURRECTION LIFE.

2. Again, the day which the Apostle declares to be at hand is *the day of resurrection-life*. Of the wicked it is said, in the 49th Psalm, "Like sheep, they are laid in the grave (*sheol*); death shall be their shepherd." But, it is added, "the upright shall have dominion over them *in the morning*." And what morning is this but the morning of the resurrection? when they that have slept in Jesus shall awake, and be—to use the exquisite figure of the Psalmist—as the multitudinous dew-drops shining in the brightness of the morning sun. Oh, glorious day! when disease and death shall no more torture and destroy "this trembling house of clay"; when by the possession of nobler powers we shall be fitted for a nobler though not a more acceptable service than we have been able to render here; when that which was "sown in corruption shall be raised in incorruption, and that which was sown in weakness shall be raised in power, and that which is now a natural body shall be raised a spiritual body." Reader, are you not only looking but *preparing* for that day? Remember Paul's language: "*Our citizenship is in heaven, from whence also we wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subdue all things unto Himself*" (Phil. iii. 20-21).

CHRIST'S PERSONAL PRESENCE.

3. Lastly, "the day" which not only inspired

testimony, but many concurrent signs also assure us is even now "at hand" is *the day of Christ's personal presence*. As long as He is absent, the night continues, for is He not the Sun of the moral and spiritual world? Yea, even before He rises on the world as the Sun of Righteousness, He will be to His waiting and watching saints "the bright and morning star." Hence, in the parable of the Ten Virgins, the period during which the Bridegroom tarries is represented as the time of night, for it is "*at midnight*" that the cry is made, "Behold the Bridegroom cometh," and the prophetic midnight immediately precedes the dawn. In vain do we hope that the night shall end and the shadows flee away till the Day-star shines in the eastern sky; in vain we look for the dawn of Millennial day till "the Sun of Righteousness arise, with healing in His wings." No rest for creation till Christ comes; no binding of Satan till Christ comes; no Millennium of peace till Christ comes; no resurrection-life till Christ comes; no consummation of bliss in body and soul till Christ comes; for in His presence only is the fulness of joy, and on the wings of His love and power He brings the everlasting day.

A NECESSARY EXHORTATION.

And, oh glorious assurance! that day is about to dawn. Yes, "the night is far spent, the day is at hand?" And what then? What are the solemn words which the Apostle adds?—"Let us, therefore, cast off the works of darkness, and let us put on the armour of light." Strange and sad that such an exhortation should be needed by "the children of the day": stranger and more sad that it should never be so much needed as *now*. Woe unto us if we do not regard it. "Wherefore He saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee" (Eph. v. 14, R.V.). Otherwise, the light of the morning will be turned into the shadow of death, and the solemn words of the prophet will become applicable to us: "Woe unto you that desire the day of the Lord! to what end is it for you? The day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him, or went into the house and leaned his hand upon the wall, and a serpent bit him. Shall not the day of the Lord be darkness and not light? even very dark, and no brightness in it?" (Amos v. 18-20).

"God is light, and in Him is no darkness at all," and unless we walk in His light, and are beautiful in the beauty of holiness, we can neither receive radiance from His face now, nor have place and power in the coming Kingdom of the Day.

W. M.

"COMING EVENTS AND THE COMING KINGDOM."

By JOHN M. BRIGHT, M.D.

Two Resurrections of 1 Thessalonians iv. and Revelation xx.—Are Any Events yet to Occur before the First Stage of Christ's Advent?—The Sign of the Fig Tree—The Parable of the Ten Virgins—What is the Midnight Cry?—When is the Antichrist Revealed?—His Unveiling—The World's Amusement—The Period of Antichrist's Reign—The True Attitude for All the Lord's Good and Faithful Servants—The Crisis in Egypt and Its Possible Eventualities.

the June number of THE PROPHETIC NEWS, Rev. Canon Chester comments in a very able and resting paper upon the recent work of the Rev. Goodhart, "Coming Events and the Coming gdom," and while that author holds the view our blessed Lord's coming will not take place *1 after* the revelation of the personal Antist, Mr. Chester thinks that the evidence of y Scripture is opposed to this view, and that *no t can necessarily intervene* between the present e and the coming of our Saviour *for* His saints.

Perhaps you will allow me to offer a few remarks n a subject so deeply interesting to all Christians o are looking forward with joy to the glorious earing of our Lord Jesus Christ; especially as I nk it will not be quite so difficult to reconcile e apparent discrepancies between Christians who eertain very decided opinions as to the details of Advent as might at first be imagined.

First, let me say that I fully agree with Mr. ster that there is an undoubted distinction *in time* eeen the resurrection described in 1 Thess. iv. and e described in Rev. xx. The former occurs at oming of our Lord *for* His own people, while e described in Rev. xx. occurs immediately *before* e ven last vials of the wrath of God are poured pon the earth, and at the close of the last 3½ ' persecution under the Beast. Compare Rev. ith Rev. xx. 4, and the truth is most plain.

I certainly understand that, although a special ar awaits the dead and living saints caught up to the Lord (1 Thess. iv. 16-17) as distinguished those Laodicean Christians who are *left* to pass igh the great tribulation, and who seal their ony to the faith by their blood, yet that e distinct bodies of Christians are included in t is termed in Rev. xx. 6 the First Resurrection ontrasted with the Second Resurrection of the ed at the end of the 1,000 years. How any one imagine that the last mentioned, or "great mulde which came out of the great tribulation" (or ection under the Antichrist) are not included the first resurrection in the face of Rev. vii. 13 7 and xx. 4, I cannot comprehend.

THE QUESTION STATED.

The more important question remains. Is there

any intimation in Holy Writ that any events are yet to occur *before* the first stage of the Advent?

To answer this question we must consider very carefully our Lord's own words, with those passages in the Epistles and Revelation which bear upon the subject. I would especially refer to the following:—Matt. xxiv. 42—44, xxv. 1—13; Mark xiii. 32—37; Luke xii. 35—40; Luke xxi. 28—36; 1 Cor. xv. 51—52; 1 Thess. iv. 15—17, v. 2—10; 2 Thess. ii. 1—12; Rev. iii. 10—11, xvi. 12—15.

In answer to the question of the apostles, "When shall these things be, and what shall be the sign of Thy coming, and of the end of the world" (*or consummation of the age*, Revised Version) Matt. xxiv. 3, our Saviour gave the marvellous and comprehensive answer contained in Matt. xxiv. xxv. which embraced a complete prophecy of double fulfilment—(1) of the destruction of Jerusalem; (2) of His own second coming. The signs of His coming are both general and special—general, xxiv. 5—14, and special, xxiv. 15—31. But one very special sign is given at the last, drawn from the budding of the fig tree. And He concluded His description of the signs with the solemn words, "When ye see *all* these things, know that He is nigh, even at the doors."

Now if, as is generally maintained by the best commentators, the fig tree be here symbolical of the Jewish nation, reviving and awakening to a desire for their return to their own land, and a longing for the Messiah, we have here a most solemn sign, especially to be observed now that the "dry bones" are coming together, and life is entering into them, and God Himself is about to bring them home again "as the doves fly to their windows." Compare Isa. lx. with Ezek. xxxiv—xxxvii.

THE PARABLE OF THE TEN VIRGINS.

But I think the parable of the ten virgins in Matt. xxv. contains an even more solemn intimation of the time of our Lord's advent. *All* the virgins, wise as well as foolish, are drowsy and slumbering, but at *midnight* there is a cry heard, "Behold the Bridegroom!" This cry is something very remarkable. It is a distinct and startling intimation that

His coming is close at hand. Not that He is actually *then present*, for this is to miss the point of the parable, but that He is *nigh at hand*; for while there is time for the wise virgins to clear up the wicks in their lamps, there is *not* time for the foolish virgins to go out and buy a fresh supply of the oil.

Now if, as we shall probably all agree, the wise virgins here represent the first-fruits of the harvest, or, in other words, those watchful Christians for whom the special honour is reserved of being caught up to meet the Bridegroom, *after* all the dead in Christ have been raised according to St. Paul's declaration in 1 Thess. iv. 14—17, we have a distinct intimation that another sign, the midnight cry, will precede the coming of the Bridegroom.

WHAT IS THE MIDNIGHT CRY?

Is any clue given in Scripture to reveal to us the meaning of this midnight cry? It is obviously far too important a matter to pass over lightly, since it is the very point of the parable. To assert that, it must not be taken too literally, or that it has no special signification, or that it is the earnest preaching of the Gospel in the last days, or that it is the trump of the archangel, as the immediate precursor of the raising of the dead saints, are all, for various reasons, beside the mark, and tend to destroy the very essence of one of the most beautiful and solemn parables, in which *watchfulness* for the coming of the Bridegroom is the main and special feature.

But St. Paul, in 2 Thess. ii., gave the Thessalonian converts a very distinct and emphatic sign of our Lord's coming. And as the passage is so important, and bears so closely upon our argument, I quote the words of the Revised Version in full: "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto Him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise: for it will not be except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God" (2 Thess. ii. 1—4).

WHEN IS THE ANTICHRIST REVEALED?

Now, while fully accepting Mr. Chester's distinction between the new translation of the second verse and the old, I cannot say that I think this *necessarily* proves that the coming of the Lord *must* precede the revelation of the Antichrist.

St. Paul says "The day of the Lord will not come except the falling away come first, and the man of sin be revealed (or unveiled); and though it is true

that the expression "The day of the Lord," *ἡ ἡμέρα τοῦ κυρίου*, may refer to the day of His judgment, as at Joel ii., Zeph. i., Zech. xiv., Is. ii., 2 Peter iii. 10, it *may* also be taken for His secret coming—*i.e.*, His parousia, in opposition to His epiphany or manifestation, *ἐπιφάνεια παρουσία*, as in 1 Thess. v. 2.

There is here, as in so many other passages referring to His Advent, just so much uncertainty as to the precise meaning of the words as to in no way lessen, but rather to increase the force of His command, "Watch, therefore, for ye know neither the day, nor the hour," and "in such an hour as ye think not the Son of Man cometh."

But let us go one step further. May there not be a close connection between St. Paul's words in 2 Thess. ii. 3, 8, 9, and the "midnight cry" of Matt. xxv. In other words, may it not be that the revelation (literally *unveiling*) of the Man of Sin will be the midnight cry itself? Can anything be imagined more horrible than this scene of

THE UNVEILING OF THE ANTICHRIST?

We are expressly told that it is attended with "the conceivable power of Satan, with all lying signs and wonders of falsehood," so that "if it were possible they should deceive the very elect."

Now, remembering that this "Man of Sin" is identical with the "Beast" of Rev. xvii. 8, *who was and is not* (to be found), *and yet is* (or shall come) at whose appearance (or re-appearance) all the world shall wonder with great admiration (*i.e.*, be stupefied with astonishment), it seems to me not at all improbable that the "unveiling" in 2 Thess. ii. is connected with the re-appearance of the Beast described in Rev. xvii.

The "unveiling" means disclosing or discovering something, or some one that has been hidden or concealed, while this is exactly expressed by the word of Revelation xvii. 8, the Beast "*who was*," *i.e.*, he previously ruled as a sovereign, "*and is not*," *i.e.*, is now to be found, or is concealed (in obscurity); *and yet is*, or shall come again, to

THE AMAZEMENT OF THE WHOLE WORLD.

Professor Loe renders the passage thus, "The Beast which was, or has been, but continues not, although he now exists."

On this subject, Mr. Chester's words, in his most able and comprehensive little work, entitled, "The Coming Kingdom," are so concise and apposite that I cite them in full: "Where are we to look for the Eighth Head (of the Beast) who is of the seven;" not a head in himself, but a former head revived; the Beast, who, while carrying the woman, "was, and is not, and yet is," or shall be. Does this mean that "he was"—had formerly possessed and exercised power as a head; *is not*—has not, at the time of carrying the woman

ecome repossessed of such power; "yet is,"—i.e., in the course of acquiring, and will possess and exercise it ere long? — ("Coming Kingdom" p. 74. Morgan and Scott.)

If this should be so, it would afford an explanation of the midnight cry, and further explain why it is said "They that dwell on the earth shall wonder, they, —i.e., *all they* whose name hath not been written in the book of life from the foundation of the world" (Rev. xvii. 8.)

THE PERIOD OF ANTICHRIST'S REIGN.

Let me here refer to another matter of importance which seems to have been overlooked by many writers on the subject of the Antichrist. He is often spoken of as reigning for only three and a-half years, doubtless from the words of Rev. xiii. 5: "And there was given to him authority to continue (or to do his works during) forty and two months." Mr. Chester, in the work from which I have just quoted, writes "To the question, Where are we to look for this Eighth Head?" only one answer can with propriety be given—that *he has not as yet appeared, or been manifested as such; nor will he be*, it seems to me evident, until the 'Man-child' shall have been caught up, and Satan cast down, and the 'short time' (forty and two months) of his 'great wrath' shall be about to commence.—"Coming Kingdom, p. 74."

But the reign of the Antichrist, or, to speak more correctly, *his great power*, is not limited to three and a-half years. From Dan. ix. 27, we know that he makes the covenant with the Jews as the False Messiah (John v. 43) exactly *seven years and two and a-half months* before the end: this last week being Daniel's 70th week; and, although he will probably not attain to his supreme power until *just before* the last three and a-half years, coincident, as Mr. Chester shows, with the casting down of Satan from heaven, he will undoubtedly possess very great power, because in Rev. xvii. 12-13, we are expressly told that the Ten Horns, or Ten Republican Presidents, are to "give their power and strength unto the Beast;" and that this scene in Rev. xvii. occurs *before* that described in Rev. xiii. is shown by the fact that while the Ten Horns are *not crowned* in Rev. xvii. they are *crowned* in Rev. xiii.

To come to the practical point of this paper. While it is, I believe, nowhere said in Scripture that any event shall *necessarily* precede the coming of our blessed Saviour, there *may* yet be some signs which shall *immediately* precede His expected coming to

THOSE WHO ARE ON THE WATCH-TOWER.

But while I say this, let me not be misunderstood. The true attitude for all good and faithful servants can alone be that described by our Lord Himself in Mark xiii. 35—37: "Watch ye, therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest, coming *suddenly*, He find you sleeping. And what I say unto you, I say unto all, Watch." And let it be noted that the very signs to which I have alluded, and those given by St. Paul in 1 Timothy iv. and 2 Timothy iii., are almost all present before our eyes. The "fig tree" is budding, nay the leaves appear; *the* apostasy is, alas! only too real and shameless; and the mystery of the scarlet woman and the Beast which carries her, is hastening on to the hour of short-lived triumph. Whether

THE PRESENT CRISIS IN EGYPT,

and the disturbed state of the East, may not lead rapidly to a European war, and the final break-up of Turkey into four kingdoms (Dan. viii. 22-23); whether the Ten Kingdoms of the future Roman Empire will not then be formed by a great revolutionary wave over Europe, and the revelation of the Antichrist take place immediately *after* these Ten Kingdoms have appeared (Dan. vii. 23—25) need not trouble or distress us. We should rather look forward, with joy and hope, to the coming kingdom, and cheer one another with St. Paul's words of comfort to the Thessalonians, 1 Thess. v. 1—10. Not looking for anything else but that glorious hope and the appearing of the great God and our Saviour Jesus Christ, the Christian, who has his heart fixed upon his Lord's coming, can "look up and lift up his head," and while the clouds are thickening and the darkness deepening, amid the crash of empires, and the howling of the tempest, there comes the still small voice, "Behold, I come as a thief: blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. xvi. 15).

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THE ANTI-SEMITIC MOVEMENT IN NEW RUSSIA.

A Memorandum by Vice-Consul Wagstaff.

THE population of New Russia, estimated at 6,000,000, is composed essentially of Little Russians 4,600,000, of 700,000 Jews, and about the same number of Moldavians, German colonists, and other nationalities. In the western provinces of New Russia (annexed from Poland) the Little Russians also form the larger number of the rural population, whereas the proprietors are mostly Poles; the Jews principally inhabit the towns. There has ever existed in Russia, between the Christian and the Jew, an inveterate hatred, engendered less by religious fanaticism than by "exploitation" and abuses. The Jews in Russia do not share, in common with other subjects of the realm, the same rights. For instance, no career is open to them in the service of the State, except the medical profession; they may also become engineers and sworn attorneys. Residence in the interior of the Empire is restricted to certain districts, and in the capital to only a small number of First Guild merchants. These restrictions are partly the cause that the Jews have almost exclusively directed their attention to commerce. This branch being open to them, and with their characteristic spirit of speculation, they are fast monopolising the trade of the country; and indeed it is difficult to see how commerce could be carried on without them in South Russia, as there is a complete absence of energy and enterprise in the native.

SECRETS OF THE JEWS' SUCCESS.

It must be acknowledged that the reasons of their success are their sober, laborious, and thrifty habits, and the mental superiority they possess over the lower classes. Nothing is beyond the enterprising nature of the Jew, and if he only receives a small return on his capital, he is soon able to outstrip his competitors, whose habit of living demands a larger expenditure, and consequently handicaps them in the race. It is chiefly as brokers or middle-men that the Jews are so prominent. Seldom a business transaction of any kind takes place without their intervention, and from both sides they receive compensation. To enumerate some of their other occupations constantly denounced by the public: they are the principal dealers in spirits; keepers of "vodka" (drinking) shops and houses of ill-fame; receivers of stolen goods; illegal pawnbrokers and usurers. They also succeed in it as Government agents. With their knowledge of handling

money, they collude with unscrupulous officials in defrauding the State of vast amounts annually. In fact, the malpractices of some of the Jewish community have a bad influence on those whom they come in contact with.

CONDEMNATION BY COMPATRIOTS.

It must, however, be said that there are many well-educated, highly respectable, and honourable Jews established in Russia; but they form a small minority. This class is not treated upon in this paper. They thoroughly condemn the occupations of their lower brethren, and one of the results of the late disturbances is noticed in the movement at present amongst the Jews. They themselves acknowledge the abuses practised by some of their members, and suggest remedial measures to allay the irritation existing among the working classes.

BOYCOTTING.

Another thing the Jews are accused of is, that there exists amongst them a system of Boycotting: they use their religion for business purposes. This is expressed by the words "Koul" or "Kagal," and "Kherim." For instance, in Bessarabia, the produce of a vineyard is drawn for by lot, and falls to, say Jacob Levy; the other Jews of the district cannot compete with Levy, who buys the wine at his own price. In the leasing by auction of Government and provincial lands, it is invariably a Jew who out-bids the others, and afterwards re-lets plots to the peasantry at exorbitant prices. Very crying abuse of farming, out land have lately come to light, and greatly shocked public opinion. Again, where estates are farmed by Jews, it is distressing to see the pitiable condition in which they are handed over on the expiration of the lease. Experience also shows they are very bad colonists.

THEIR FAME AS USURERS

is well and not pleasantly known. Given a Jewish recruit with a few roubles' capital, it can be worked out, mathematically, what time it will take for him to become the money-lender of his company or regiment, from the drummer to the Colonel.

Take the case of a peasant: If he once gets into the hands of this class, he is irretrievably lost. The proprietor, in his turn, from a small loan gradual mortgages and eventually loses his estate. A great deal of landed property in South Russia has of late years passed into the hands of the Israelites, by

principally into the hands of intelligent and sober peasants.

From first to last, the Jew has his hand in everything. He advances the seed for sowing, which is generally returned in kind—quarters for bushels. As harvest time comes round, money is required to gather in the crops. This is sometimes advanced on hard conditions; but the peasant has no choice: there is no one to lend him money, and it is better to secure something than to lose all. Very often the Jew buys the whole crop as it stands in the field on his own terms. It is thus seen that they themselves do not raise agricultural products, but they reap the benefits of others' labour and steadily become rich, while proprietors are gradually getting ruined. In their relation to Russia, they are compared to parasites that have settled on a plant not vigorous enough to throw them off, and which is being gradually sapped of its vitality.

THE CASTE FEELING IN RUSSIAN JEWS.

In Western Europe and America the Jews identify themselves with the country they inhabit, and form

part of the body politic of the nation, sharing all its views and aspirations, whereas, in Russia, they are quite a distinct caste in habits, thought, language, and, in a measure, dress. There is nothing in common between the Russian and the Jew. The latter lives entirely apart, and only frequents certain places of rendezvous for business purposes.

The exact position of the Jews in Russia is often misunderstood abroad by their brethren, who judge from their own vantage-ground, and, in expressing sympathy with their co-religionists in Russia, overlook the position the Jews hold in this country and the relations existing between them and the native population. The word "Jid," as applied in Russia to the Jew, is synonymous to everything vile and despicable; he is looked upon as the bane of society, no matter the position he enjoys.

Antipathy to the Jews has manifested itself formerly on several occasions, but not so generally as during the late disturbances. The peasants often say, on looking at the property of a Jew,

"THAT IS OUR BLOOD."

COLONIZATION OF PALESTINE.

MR. JOHN B. HAY writes from Jaffa:—"The land of Palestine is extremely productive, and were colonies planted here as they are in Australia, New Zealand, and the United States, there is no reason to doubt their success. The Rev. James Neil, B.A., formerly incumbent of Christ Church, Jerusalem, gives the following common-sense reasons

WHY FARMING SHOULD BE PROFITABLE

Palestine: 1. Labour is extremely cheap. The wages of ordinary labourers are—men, 5s. to 6s. a week; women, 3s.; boys and girls, 2s. These are considered good wages, and are amply sufficient to enable them to live. 2. The plough is extremely light. A man can carry it on his shoulders, and walk with it to his home. Two diminutive oxen or mule are amply sufficient to draw it. 3. There is no expenditure whatever for manure. No artificial manure, or any requiring carting, is ever used. That deposited by the beasts as they graze in the fields, and the ashes of whatever stubble is left towards left to burn, appear to be all the manure Syrian arable lands have ever needed or received. 4. Horses, asses, oxen, and farm stock generally, are very cheap. Horses cost from £3 to £5; mules, £12 to £15; camels, £8 to £20; asses, from £3 to £6; oxen, from £6 to £15; full-grown sheep, from 2s. to 8s.; and goats still less. 5. The keep of animals is very trifling. Their food consists

chiefly of barley and chopped straw. Four horses can be kept at an annual cost of £30. For oxen very rich oil-cake is abundant, but for the most part of the year they live and work on little else besides chopped straw. This is explained by the fact that animals, like their masters, require only the lightest and simplest food in a hot country. 6. Harvest can be gathered without injury from wet. Rain is never known at harvest time. The weather in May is warm and dry, and remains so until the next October. 7. There is no need of stacking the crops. All the sheaves are carried on the backs of camels or asses to an open floor, some smooth rock surface in the middle of the fields, and are threshed, winnowed, &c., in the open air at leisure in the course of three or four months of uniformly hot weather, during which no rain falls. 8. No farm buildings of any kind are required, except the roughest and simplest cattle-sheds, and no hedges, ditches, walls, or enclosures of any kind around the fields.

"The only storehouses needed are underground cisterns. These are alluded to in Jer. xli. 8. The lands are virtually undrained, and one farm or one field marked off from another only by large rough stones placed here and there along the boundary line. 9. The total amount of taxes is only a tithe of each year's produce. 10. The great fertility of ordinary arable lands. The heavy lands in some parts yield a

hundredfold—at Siloam, for instance, and to the south of Gaza, in the region where it still retains the character it bore when ‘Isaac sowed in the land and received a hundredfold’ (Genesis xxvi. 12). 11. The still greater fertility of irrigated lands. These yield four crops a year, and bear the combined products of England and Italy. 12. The immense productiveness of fruit-trees. The olive, vine, fig, apricots, and mulberry tree in the high lands are excellent examples of the wealth that must have once been derived from this source. The vine, which is carelessly left to trail along the ground seems, in some instances, as in the neighbourhood of Hebron, to turn into one huge mass of white grapes. In the hot plains oranges of very many kinds, lemon, citron, and banana yield most abundantly.

A FIELD FOR EUROPEAN IMMIGRATION.

“I can corroborate from personal observation the truth of the foregoing description, and believe most heartily that a European immigration on a large scale would be a valuable means of regenerating Palestine. A judicious outlay of capital in planting orange orchards and vineyards would yield a return in three years’ time. Farming is lucrative, and native labourers must be employed when long exposure to the direct rays of the sun is required; but Europeans can readily oversee their labourers without suffering from the summer sun. The autumn, winter, and spring months are charming; the summer heat can be diminished by building houses, as I have done, with verandahs and venetian blinds, and placing doors and windows opposite each other to facilitate cool ventilation.”

The German settlements at Jaffa, Mount Carmel,

and Jerusalem are successful as far as they go. They are, however, possessed of very limited capital and confine themselves chiefly to trades; the colonies can scarcely be called agricultural. The success which has attended their cultivation of the vine at Carmel, their soap factory, tannery, a brewery, show that European energy avails much in spite of all obstacles. Religious views induced them to come to Palestine, and they make no aggressive attempts to evangelise the natives, holding that example is better than precept, and thus they have become a power for good in the land. They have a school and hospital at Jaffa, and own thirty-six houses, and a steam flour mill, also threshing machine and a large number of carts and waggons, and improve agricultural implements. Their spring waggons ply regularly between Jerusalem and Jaffa, conveying passengers. At Jerusalem they own about five acres and thirteen dwelling-houses. At Mount Carmel they possess sixty-eight dwellings and many vineyards. Leather and soap have been considerably manufactured by the Carmel colony, and even exported. The importing firm of Duisberg, Breil and Co., of Jaffa, have been successful in introducing Marseilles tiles for roofing, and dealing extensively in Asia Minor and Austrian timber, besides supplying Palestine with European, and chiefly German commodities and manufacturers. In view of these facts, it is reasonable to surmise that Anglo-Saxon enterprise, aided by judicious outlay of capital, would accomplish as much, and even greater things in Palestine.

Would that religious views could induce some of our millionaires to expend a few pounds out of their millions on practical undertakings such as the above.

EMIGRATION TO PALESTINE.

OUR contemporary, the *Jewish Chronicle*, says, with respect to the Russian and Roumanian Jews, that they are bent on going to Palestine. “Whatever we may think or say as to the practicability of the new exodus, it is evidently to take place. The letter we published recently from the Roumanian Committee for Promoting Jewish Emigration showed distinctly the earnest desire and express intention of the Roumanian Jews to seek refuge in the Holy Land from the persecution they are made to suffer in the land of their birth or sojourn. To all the objections to Palestine colonisation that can be pointed out the Jews of Russia and Roumania have one all-sufficient reply. ‘We cannot be worse off there than here.’ Arab blackmail cannot be worse than the forced contributions to the Russian police, and is superior

to being ‘baited.’ The uncertainties of Syrian agriculture cannot exceed the insecurity of Russian trade. In short, no difficulties in the way will daunt men who are crushed and persecuted in their native country, and who desire at least to feel some material satisfaction in life if they cannot hope to obtain material success. The desire to till the land the forefathers worked is a sentiment that is as strong in Ireland and France as among the Russian Jew, and it is a sentiment of great potency, that has called forth the sympathy of all who recognise

AN IDEAL ELEMENT IN JEWISH LIFE.

“That sentiment does not now appear for the first time in Jewish history. It has animated all the greatest Jews since the dispersion; it has caused our forefathers to cast many a longing glance at the Holy

Land when the prospects of regaining it were far more hopeless than they are nowadays. Love for the Holy Land formed the romance of the mediæval history of Judaism. Heine sings how Jehuda Halevi had a lady-love who was no gay court lady or arbitress of the tournament, but a city disrowned of her native glory, and her name was Jerusalem. When quite an old man, Jehuda Halevi left the practice of his profession, left wife and children and friends in order to feast his sight on the spot where the Holy of Holies had once rested. His celebrated ode to Zion expressed the deepest convictions of his heart and testified to his romantic attachment to the Holy City. In this, as in much else, Jehuda Halevi was a true representative of his people. While the chord of memory still vibrates in the hearts of Jews, the name of the Holy Land cannot be to them only a name: it has a spell of its own, indescribably mighty, and that spell is powerfully attracting our unfortunate Russian and Roumanian brethren.

THE MIGHT OF THE NEW EXODUS.

"The movement is irresistible. If we cannot stem the tide let us at least guide it into fruitful channels. We cannot suffer ourselves to stand by with folded hands when this new exodus is taking place. The

greater the difficulty attending it, the greater the need for careful plans from the outset and cordial co-operation with the initiators of the movement. We are men of the modern time; it is ours to see that all the resources of modern organisation should be applied to this movement. We Jews have held, for nearly two thousand years, that the consummation of the ages of suffering we have passed through will only be reached when we again possess the land of our fathers. Is that trust to die away just at the moment when it appears about to be fulfilled? Or is it to be expected that the return will be brought about by means so mysterious as to be beyond the co-operation of human beings? God works His will through the will of men, and if the prophecies are to be fulfilled it will be because they will be fulfilled by human wills and energies. These may seem to be high topics to drag into connection with a practical plan for placing a few Jewish colonies in Palestine. But it is from small beginnings, such as these, that great events often arise, and the return of a small body of Jews to the Holy Land can never fail to bring to mind the possibility and the practicability of the larger return to which all Jewish history and all Jewish aspirations have hitherto pointed."

TURKISH BONDS AND PALESTINE.

(From the *Jewish Chronicle*.)

THE news that the Porte has taken into consideration the proposal of taking in payment her bonds for land that might be purchased in Syria has a peculiar significance. The suggestion was made in these columns in the name of Jews living in the Holy Land. It was made soon after the purchase of a large number of shares in the Suez Canal by a Prime Minister of Jewish descent, who boasted of his extraction where by England's spiritual and abstract interest in those regions has been greatly increased and intensified by one of great magnitude of a purely material nature. It was, moreover, made at a time when the creation of the Sir Moses Montefiore Testimonial Fund had conspicuously directed the attention of the Jewish body to the land of its ancestors; and when the depreciation of the securities of Turkey, owing to her default, may induce many to convert their coupons into land in Syria, who otherwise might not have given a thought to the proposal.

THERE SEEMS SOMETHING PROVIDENTIAL in all these coincidences. Devout minds will not fail to perceive in this the finger of God; and there can be no doubt that, should the Porte agree to the propo-

posal—and we cannot see why the Porte should not give her consent—large tracts of land would be purchased by Jews in the Holy Land. An impulse might be given to Jewish immigration, not by those who desire to end their days in the land of the patriarchs and prophets, and to mingle their dust with that of these holy personages, but of such as might wish to live in it and to establish there their homesteads. We will not pry into the designs of Providence. In due time the veil will be lifted, and we shall see the fresh developments in store for us. At the present moment, it appears to us that the design Providence seems to work at would be best promoted if, in the long-threatened

DISSOLUTION OF THE TURKISH EMPIRE,

which cannot be so very far off, England were impelled to extend her now strong protecting hand over Syria. No contingency would be hailed by the Jewish people with greater satisfaction than such a turn of affairs in the East. England has given so many proofs of her friendly feeling towards the Jewish people that they could not wish to see the

land of their forefathers under a safer keeping than that of Great Britain. Whatever Government is in power, whether it be Liberal or Conservative, there is no difference in its behaviour to the Jews. Lord Derby is just as prone to take up their cause as Earl Granville. And if the English are not the brethren of the Jews according to the flesh, as is contended by those who maintain that the Anglo-Saxons are

descended from the Ten Tribes, they certainly act towards them as kinsmen in spirit and feeling. We have given expression to our heartfelt wishes in this matter; but Providence will, of course, go its own way. We must quietly await the disentanglement of the complications becoming thicker and thicker in the East. The solution of the problem cannot be delayed much longer.

CHURCH CONFERENCES ON THE SIGNS OF THE TIMES.

The Rev. L. F. Potter on the Features of the Times—1. Lawlessness—2. Licentiousness—3. Infidelity—4. Spurious Liberalism—A Silver Lining to the Cloud—On the Winning Side—The Rev. G. Hadow's Address on the "Man of Sin"—The Dean of Exeter's Remarks on the Infidelity of the Masses—The Rev. G. Dawson's View of the Destruction of Jerusalem—Prebendary Wilkinson's Reference to the "Times of the Gentiles"—The Rev. J. G. Dixon and W. Haslam on Evangelising the Masses—The Fulfilling of Prophecy.

THE Evangelical Clerical and Lay Society for Devon and Cornwall held its twenty-third annual meeting at Plymouth, in the Grand Hotel, on the 7th and 8th ult. The Rev. L. F. Potter, Vicar of Collumpton, presided, and his opening remarks made a deep impression on the members present. Speaking of the following features of the times as signs of the *speedy Second Advent of Christ*, he said,—

I.—There is a *spirit of lawlessness* abroad. In Russia it may be Nihilism, in Germany and France Internationalism, in Ireland Fenianism. Here it may be—in the family *impatience of restraint*, in the ecclesiastical world *rejection of authority*, in society at large a *dislike to control*; but, by whatever name called, its fundamental principle is dissatisfaction with an order of things which recognises degrees of rank, varying amounts of wealth, an order of merit, and an absolute right of property. Its creed is Communism, its cry is Liberty, Equality, and Fraternity, its practice is assassination, confiscation, pillage, and bloodshed. We cannot forget that, barely a month since two of the three principal officials in the Government of Ireland were struck down in an instant by the daggers of dastardly assassins. This terrible deed, born of hell, was only exceptional in the fact that it was committed against those high in office. Crimes as dastardly and exceptional have been committed with impunity for the last two years. Week by week the number of murders has been added to till "blood touches blood." It seems incredible that such diabolical acts should be perpetrated and remain undetected within twelve hours of London. To my mind it is a demonstrative proof of a widespread deeply-rooted *spirit of lawlessness*. While this blood remains unavenged and unpurged by the death of the murderers God cannot fail to have a controversy with us.

LICENTIOUSNESS.

II.—A *spirit of licentiousness*. If in Ezekiel's day there was ground for God-fearing men to sigh and cry for the abominations done in Jerusalem, there is no less ground for humiliation now. All ranks of society are affected by it. It is a day of luxury and display. Eating, drinking, dressing, gaming, and profligacy abound. It needs but a limited acquaintance with the records of our law courts to be certified of this. A very brief survey of popular literature still further confirms it. I took up from a drawing-room table the novel of a young lady which, if it had fallen in my way when I was twenty years of age, I should have blushed had I been asked if I had read it. Yet I am assured that it was very mild in comparison to many of the three-volume novels that are daily devoured by young ladies.

INFIDELITY.

III.—There is what was happily described by Canon Lefroy at the Church Pastoral-Aid Society meetings in London as the *domestication of infidelity*. It is true that much of the literature of the day is as effectually undermining the faith of the nation as another class of it is undermining the morality of the nation. It is no uncommon thing to find books, periodicals, and newspapers in which dishonour is done to God's Word by subjecting it to the judgment of human reason. It is a melancholy fact that many in positions of influence in all denominations no longer bow to the supreme authority of God's Word in matters of faith. Men teach that its statements are only to be received so far as they accord with the religious faculty in man, and which is the same in all men. They assert that they are at liberty to reject or explain away whatever does not agree with their notions. Miracles are denied as possible, human depravity is repudiated, the necessity for a

possibility of an atonement by blood is rejected, the eternity of future punishment is ridiculed. Attacks are made upon truth, not only by avowed idols, but by those who profess and call themselves Christians. It is to the widespread influence of such literature that we owe it that numbers of our congregations have such a deadly enmity to dogmatic theology, and either put their fingers in their ears or idle with their hymn-books when we touch upon great verities of our faith, the Divine Sovereignty, a Father's love, the Son's redemption, the Spirit's power, the nature and necessity of the sanctifying work of the Holy Ghost.

SPURIOUS LIBERALISM.

IV.—*A spurious liberalism.* It is the fashion wadays to make no account of a man's religious belief. Our forefathers were hard-headed theologians. They made Christianity the backbone of our ecclesiastical law. They reared our constitution on a thoroughly Protestant basis. They compiled our Catechism and Articles in a spirit of strong antagonism to Rome. Their language is bold and fearless. Some of their peculiar tenets were declared to be repugnant to Scripture, superstitious, blasphemous fables, dangerous deceits, her system of the Mass pronounced to be "idolatry to be abhorred of all Christian men." The spurious liberalism of the present day regards the difference between Romanism and Protestantism as only viewing the same thing from different sides. It regards Christianity as the Constitution of such little moment that it is ready to open Parliament to avowed atheists. Is it any wonder that in these circumstances God should have a controversy with us as a nation?

A SILVER LINING TO THE CLOUD.

But is there no silver lining to the dark cloud, no bright spot for us evangelicals? Blessed be God, there is. We have no ground for boasting. We have much ground for humiliation; still we have much to encourage us to hold on and hold together.

There is no doubt that the principles that we hold dear as life are the principles of our Protestant and Reformed Church. Appeal after appeal to the highest tribunals in the land has settled this point definitely. 2. Never has there been a time in our day when Evangelicalism was more widely or better represented than at the present time. There have been times when we had a few stars of the first magnitude. We had Hugh Stowell and Hugh Neale and Henry Venn—men whose names we were and ever shall revere. But now we have many in Church Congresses, Diocesan Conferences, and even in Convocation itself are able to hold their own against all comers. 3. We never had more abundant testimony to the presence and power of the

Holy Spirit among us. I believe the Church Missionary Society is the thermometer which registers Evangelical heat and the barometer which measures the state of the Evangelical atmosphere. I attended the anniversary in London in May; I never witnessed larger gatherings; I never heard more encouraging statements as to men, means, results, and prospects; I never witnessed greater enthusiasm among its friends. In the vast sum placed at its disposal one saw the nation's testimony to the power and widespread influence of Evangelicalism. In the young men and women among those present at its gatherings one saw encouragement for the future; one could only thank God and take courage.

WE ARE ON THE WINNING SIDE.

Christ's Gospel must be preached. His promise is sure, "Lo, I am with you always." We want our ranks increased, but we want none that are faint-hearted or who mistrust our principles. A few foot to foot, and shoulder to shoulder, with loving hearts, earnest faith, and genuine sympathy and the fulness of the Spirit, are worth 10,000 of a mixed multitude. Let us be strong and of a good courage, "building up ourselves on our most holy faith, praying in the Holy Ghost, keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life," and God, even our own God, will bless us, and when our course is finished and our race run will say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

THE "MAN OF SIN."

The Rev. G. Hadow, of Tiverton, delivered an excellent exposition of 2 Thess. ii. 3—12, in which he argued that the "man of sin" is *not* Popery nor the Pope, which are a prelude to the man of sin, but rather an *anti-Christian power which shall be revealed in due time*, and shall be destroyed by the brightness of the second coming of Jesus, which alone can destroy it. Our only protection is to know and believe that He is coming; to know the character of the delusion; and to have the mind well fortified with Christian doctrine.

A discussion followed, in the course of which the Rev. Glynn Childs regarded the apostasy as Rome, and the man of sin as the Pope of Rome. The Roman Empire hindered the great apostasy and the man of sin. At the downfall of the Roman Empire the Pope came forth as universal bishop. The Rev. W. R. Ogle concurred with this statement. The G. B. Berry (Plymouth) adopted the principles of exposition given by the Rev. G. Hadow, but thought the time had arrived when hostility towards our opponents ought to cease. The Rev. J. Metcalfe thought we could not go too far in speaking against the errors of Rome. We ought not to be

afraid of speaking out against the errors in that Church, which have wrought so much mischief.

THE INFIDELITY OF THE MASSES.

The Very Rev. the *Dean of Exeter* delivered a telling and eloquent address on the infidelity of the masses, in which he stated that infidelity is always presenting something new, though in principle it was the same as it ever was—viz., a dislike of the truth, and then a rejection of the truth. We cannot mark the progress of the literature of the present day without feeling that we are brought into contact with infidelity. Even children ask some strange questions which tend to illustrate the inquiring spirit of the age. The object of attack by infidelity is the Scriptures. The works of such men as Stillfleet, Butler, and Paley afford ample material for refuting the error of infidelity. He exposed the error and fallacy of Darwin's theory of expansion and development, by reference to Genesis i., in which we are taught that the formation of the different animals was performed by God on different days. He advocated the careful use of the pulpit for exposing the errors of infidelity.

THE DESTRUCTION OF JERUSALEM.

The second day's meetings were commenced by the administration of the Holy Communion at Charles Church, after which the members re-assembled at the Grand Hotel. After the usual devotional exercises, the *Rev. J. Dawson*, of Torquay, gave a well-considered exposition of Luke xxi. 28. He regarded the destruction of Jerusalem as a type of the events connected with the Second Coming of the Son of Man, when the Church shall be in eternal security. Worldly men have no security. Mr. Dawson showed the meaning of the signs which preceded the destruction of Jerusalem, and in connection with the Second Coming of the Lord. Such signs we may see now—e.g., lawlessness, insubordination, decay of faith. The Dean of Exeter suggested that the prophecy in this passage of Scripture is one respecting the restoration of the Jews, and not the final glory of the Church.

THE "TIMES OF THE GENTILES."

In the evening a general meeting was held, to which ladies and non-members were cordially invited, and the three rooms of the hotel, which were thrown into one, were well filled, in spite of a downpour of rain. Others having briefly addressed the meeting, the *Rev. Prebendary Wilkinson, D.D.*, quoted several texts of Scripture to show that the times of the Gentiles began with the rejection of the Jews. The discussion of this subject was followed by an address by *Rev. Canon Money*, who selected for his subject—"Controversy: Its Importance and its Use." He showed the nature of controversy—viz., the main-ten-

ance of great truths in the face of error, which error nowadays is treated so differently from what it was. Why? Because of love of ease and indifference. The Protestantism of many is not deeply-rooted, therefore it gives way. Sin makes controversy needful, but love makes it right; it should always be for the truth of God. Be bold, water nothing, tone down nothing. We must not be children, tossed to and fro, and carried about with every wind of doctrine, but we should speak the truth in love.

EVANGELISATION.

The united meeting of the Norwich and Ipswich Clerical Societies, and other clergymen holding Evangelical principles, was held at Norwich on Wednesday and Thursday, June 14 and 15. Upwards of a hundred were present. The *Rev. J. G. Dixon*, rector of St. George's, Birmingham, read a paper on "The Special Agencies Needed for the Evangelisation of the Masses, and the Carrying on of the Work of the Church among them at the Present Time," and was followed by the *Rev. W. Haslam* as selected speaker. As supplementary to the work of the vicar in large and populous parishes, the following agencies were strongly recommended:—Bands of working men experienced in dealing with souls at after meetings; singing bands; the parish tent in the summer and the mission-room in the winter; special services in the parish church for men only, women only, children only, to reach various classes; also special kinds of service adapted to different grades of worshippers; an early Sunday morning school for men and women, in which they might learn to read and write from the Bible only. Mention was made also of the Salvation Army, and it was suggested that some similar organisation should be formed in connection with the Church, as has been done in the parishes of Kensington and Richmond, and in some of the colliery districts. The discussion was carried on by the *Revs. Canon Garratt, Canon Hoare, C. F. Childs, J. Barton, L. Price, T. A. Nash*, and others, and seemed to excite much interest.

THE FULFILLING OF PROPHECY.

On Thursday, the meeting having been opened by the *Rev. E. G. Arnold*, rector of Great Massingham, with a brief exposition of Isa. xxvi. 3, and prayer by the *Rev. R. D. Pierpoint*, vicar of Thorpe Hamlet, the *Rev. Canon Hoare* proceeded to speak, and the *Rev. Canon Garratt* following, on "The Prophecies of Holy Scripture now in Course of Fulfilment, or Shortly to be Fulfilled." The general signs of the times were dwelt upon, such as the increase of knowledge and rapid development of science; the strange combination of missionary spirit and energy in the Church on the one hand with lukewarmness and worldliness

the other, and, lastly, at some length, the prophecies fulfilled and fulfilling in the political world. The discussion was continued by the Revs. F. S. Kirk, Jex Blake, R. W. Kennion, and others. In the afternoon the subject was "The Importance of

Declaring the Whole Counsel of God in our Ministry, and of Preaching the Doctrines of the Faith in their Due Proportion." This was opened by the Rev. C. F. Childe, with the Rev. F. S. Cook as selected speaker, and much interest was shown.

THE DOOM OF ANTICHRIST, HIS FAMILY AND ALLIES.

BY THE REV. E. J. HYTCHE.

PART II.—PUNISHMENT OF ANTICHRIST, HIS FAMILY AND CONFEDERATES.

Fate of the Ten Kings—Their Bodies Remain Unburied—"The Valley of Passengers"—The Evil Activities of Antichrist—Utter Destruction of Descendants and Kinmen—Other Emphatic Predictions—Antichrist will be a Bonaparte—His Universal Sway and Final Fall—End of the Gentile Dispensation.

Now, though the penalty will be different until the judgment of the great white throne, Antichrist will not be alone punished for open defiance of the Most High; for both his family and the ten confederated kings of revived Rome will also suffer an *mediate* penalty for their rebellion.

As regards these last Gentile kings, it has been questioned, whether these ten, mentioned in Rev. xii. 12, are the same whose alliance with Antichrist is described in Rev. xiii. 1. In the latter passage they appear as crownless, whilst in the former, they are crowned with crowns. In Rev. xvii. 12, we read that these ten heads of revived Rome "have received no kingdom AS YET, but receive power as kings at the same (*ultra*) hour with the Beast.

This would lead to the inference that the same sonages are intended, but that they hold a different position at the close to that which they sustained at the commencement of the hebdomad.

First they are elected as presidents, or rather tutors, or ten federated republicans, for seven years; but in the middle of that term, either by election or by a *coup d'état*—like that of the two poleons—they, at the instigation of Antichrist, assume the regal title, and then grant to him the IMPERIAL DIADEM AS AUTOCRAT OF THE WORLD. After the defeat of Antichrist and his confederated generals in the valley of Jehosaphat, and the consequent capture and incarceration in Tartarus, they will have their fitting penalty, for they will be slain on the very field of the world's glory (Comp. ch. xiv. and Rev. xix. 21).

THE FATE OF THE TEN KINGS.

After the Therion and his ecclesiastical agent are captured, we learn, from Rev. xix. 21, that "the remnant were slain with the sword of Him who sat upon the horse, which sword proceeded out of his

mouth." Nor are the causes of the death of the ten kings and their armies left to mere surmise, for by Christ's command or the "sword of His mouth," plague and panic will become His executioners. No language can exaggerate the horrors of this judicial penalty, as no possible death can vie with it for physical agony. Thus Zechariah says (ch. xiv. 12-13) "their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths." This sudden calamity will necessarily lead to such a maddening panic that "everyone will lay hold of the hand of his neighbour and his hand shall rise up against the hand of his neighbour." It is "a fearful thing to fall into the hands of the living God."

THEIR BODIES REMAIN UNBURIED.

Like that of their imperial master, the *bodies* of the ten kings will not be buried—their very flesh being devoured by vultures and beasts of prey. This terrible fate was first pre-recorded by Ezekiel, who says (xxxix. 17-19), "Speak unto every feathered fowl, and every beast of the field, Assemble yourselves and come; gather yourselves on every side to My sacrifice, that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth . . . and ye shall eat fat till ye be full, and drink blood till ye be drunken of My sacrifice, which I have sacrificed for you." The apocalyptic seer, also, in his marvellous panorama of the same period and locality, saw (Rev. xix. 17-18). "An angel standing in (near) the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, 'Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of KINGS, and the flesh of captains,

and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free and bond, both small and great.'"

"THE VALLEY OF PASSENGERS."

After this the *bones* of the ten kings and their princes, and multitudinous men of war will be buried together in an undistinguishable mass (so great will be the slaughter of the armies of the world, that Ezekiel intimates (xxxix. 11-16) that "the people of the land will sever out men of continual employment to pass through the land (that is Palestine) to bury" their bones. This will occupy seven months. The site assigned for their sepulchre, "the Valley of Passengers," is supposed to be in front of the Dead Sea. It will henceforth be known by a new name, that is Hamon-gog, or the multitude or tumult of God.

THE EVIL ACTIVITIES OF ANTICHRIST.

Among the many evil activities of Antichrist will be his determination to (Dan. vii. 25) "change times and laws" by a universal edict; or, in other words, to remodel the whole arrangements of society according to his own notions. What the outcome of this tyranny will be we also learn from holy writ: For "framing mischief (iniquity) by law," (Psalm xciv. 20), as will Antichrist, not because he deems it right, but from sheer self will, he will probably (1 Tim. iv. 3) "forbid marriage," and advocate "free love"—the socialist euphemism for unrestrained lust. Whether he carries out his own theory or not, he will at least select one woman to bear the title of Queen. Thus Nahum says, in a prophecy whose fulfilment was only adumbrated in the fall of Nineveh, (Nahum ii. 7), "Huzzab shall be discovered (margin) and led away captive: she shall be brought up, and her maids shall lead her as with the voice of doves, tabering (or moaning and smiting) upon their breasts." As it is improbable that the Empress of Rome will be with the army when it invests Jerusalem we are warranted in inferring that on receiving the news of the awful defeat and captivity of her husband, she and her ladies of honour will hide themselves. But, as her very name, Huzzab, implies one that is discovered, we conclude that they will hide in vain, and, if not slain, will be carried away into a captivity which will only end with death.

UTTER DESTRUCTION OF DESCENDANTS AND KINSMEN.

Nor will his descendants and kinsmen escape the *earthly* penalty awarded to Antichrist; for his family will be so extirpated that not one of his blood relations will be left to contaminate the earth, or by their existence serve to remind the Millennialites of his awful career. Such extermination of a whole family will not be without its Biblical parallel; for

of the great traitor Judas we read in a Messianic Psalm (cix. 9-13), "Let his posterity be cut off, and in the generation following let their name be cut off." Now is there is any item in unfulfilled prophecy of whose meaning there can be no two opinions, it is this fact, that the family of Antichrist will be exterminated. To the prophet Job this fact was first foreshadowed; and thus he wrote (Job xxi. 19), "God layeth up the punishment of his iniquity (margin) for his *children*. Thus, too, David, in the Messianic Psalm xxi. 8-10, says, "Thine hand shall find out all Thine enemies: Thy right hand shall find out those that hate Thee—their fruit (or offspring) shalt Thou destroy from the earth; and their *seed* from the children of men." Malachi, also, in a prediction which unmistakably applies to the time of Antichrist (ch. iv. 1) says, "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that shall leave them neither *root nor branch*," or proprietors and descendants.

OTHER EMPHATIC PREDICTIONS.

But two other prophecies which refer to the extirpation of the family of Antichrist are expressed in still more definite terms. Thus, Isaiah, whilst speaking of the future and last king of Babylon, says (Isa. xiv. 21-22), "*Prepare slaughter for his children*, for the iniquity of their fathers, that they do not rise nor possess the land, nor fill the face of the world with cities; for I will rise up against them, saith Jehovah of Hosts, and cut off from Babylon the remnant and *son and nephew*," or, rather, grandchild. So the Elomite, Bildad, in his forecast of the activities of Antichrist, affirms that (Job xvi. 18-20) "He shall be driven from light into darkness, and chased out of the world: he shall have *neither son nor nephew* among his people, nor any remaining in his dwelling. They that come after him shall be astonished at his day, as they that went before were laid hold on horror" [margin]. Lastly, as the *earthly* culmination of the penalty to be inflicted on Antichrist, Nahum (i. 14) declares, "Jehovah hath given a commandment concerning thee, that no more of thy name be sown." And thus will perish out of the earth the family of that lawless one who had deluged it with blood, for, as they will necessarily rise with his rise, so will they fall with his fall, leaving, as foretold, "neither root nor branch."

ANTICHRIST WILL BE A BONAPARTE.

Many eminent students of prophecy have come to the conclusion that the last Antichrist will be a member of the Bonaparte family, probably either an obscure or despised branch. Among the most promi-

ent are Hatley Frere, Edward Irving, Stanley Faber, and Dr. Keith. The startling evidence upon which their conclusions is based is exhaustively indicated in the 6th appendix of the "Forty Coming Wonders," by the Editor of THE PROPHETIC NEWS. See 3rd edition, p. 513—527.

Based upon this theory it is also inferred that the ten last kings will, probably, either be related by blood or by marriage alliance to Antichrist. One prediction would seem to favour the inference that the ten last kings will either be members of Antichrist's family, or, at least, his most successful generals, for Daniel says (xi. 39) "he shall *cause* them to rule over the many." Thus, if nominally elected by the ten nations as their kings, they will be really nominated by Antichrist, just as, in 1870-1, after the Franco-German war, the minor kings of Germany nominally elected the King of Prussia German Emperor, while the real appointer was the unscrupulous Prince Bismarck. If, then, this theory be correct, the nepotism of the First Napoleon will be only imitated by his successor. For when he subjected the continent, he deposed his elder brother, Joseph, King of Spain, his brother Louis, King of Holland, another brother, Jerome, King of Westphalia, his youngest brother, Lucien, reigning Prince of Canino, and his brother-in-law, Murat, King of Naples. Napoleon II., so far as his influence permitted, so avowedly copied his uncle in all his sayings and doings that at best he was only an echo of the Corsican usurper. He had no brothers living at the time of his *coup d'etat*, to devolve to the regal dignity, even if Europe would have permitted it. But he placed his relative, the archduke Maximilian on the ephemeral throne of Mexico; his cousin, Jerome Napoleon, became son-in-law to the King of Italy, through his intervention; and another cousin, Lucien, he caused to be created cardinal, doubtless with the view of his ultimate election to the Papedom.

HIS UNIVERSAL SWAY AND FINAL FALL.

But whoever Antichrist may be, no one who has read the biographies of past great conquerors—from Corman William down to Napoleon I.—can doubt that his family and followers, will reap the profit of his exaltation to universal sway. Speaking of this man, and denouncing his evil career, Habakkuk says (ch. ii. 6 and 9), "Woe to him that increaseth that which is not his! and to him that ladeth himself with thick clay! Woe to him that gaineth an evil gain to his house (or family, margin) that he may set his nest on high, that he may be relieved from the power of evil!" We need not then be surprised to

hear that Antichrist (Dan. xi. 39) "shall cause them to rule over many," or rather the masses or nations. Nor will their honours be empty ones. For (Dan. xi. 24) "He shall scatter among them the prey and spoil, and riches." Nay, in order to defray the cost of his armaments, and sustain the grandeur of his family, he will (Dan. xi. 39) "divide the land of Palestine for a price" (margin).

It is thus seen that Antichrist—like the first Bonaparte—will raise his family to princely, if not regal dignity, with adequate means to support their exalted station. Thus, partaking in his exaltation, they will participate in his awful fall; and either perish on the battlefield or at home.

END OF THE GENTILE DISPENSATION.

And so will end the Gentile dispensation, nay, so will close man's long reign, not only at open defiance of God, but in its highest symbol or representation being worshipped as God. And what other end can we anticipate of a world which tried its utmost to crush the Divine Man, who came solely to save it from itself?—and which, doubtless, would echo the same cry, were He again to come in the disguise of a carpenter—"Crucify Him": Herod or Barabbas rather than Jesus! Happily for the future of the human race, the Crucified One is also the Untiring One, and so, when His feet again stand on Mount Olivet, it will not be solely for the epiphany of Himself and His Bride, the Church, but in order that He may subdue and reign over a world nigh six thousand years in rebellion. When that blissful period arrives—and every sign of our times tells that His chariot is on its road—the last item, at least, of the famous French motto, "Liberty, equality, and fraternity," will cease to be the symbol and watchword of a political party, but become a recognised, because visible, fact. For mankind will, for the first time, in spite of Darwinism, *practically* believe that Bible truth which Paul summarised so powerfully at Athens (Acts xvii. 26): God "hath made of *one blood* all nations of men for to dwell on all the face of the earth." Thus it is seen that, when men have filled up the measure of their guilt, and hell seems to have conquered, the "King of nations" (Rev. xv. 3, literal, as in margin) will reign with His viceroys, the resurrection-saints, and the world, for the first time, be ruled in righteousness. If, then, the parabolic prophecy of Zechariah (xiv. 7) has first its physical fulfilment, it will also, happily, be morally accomplished, for "it shall come to pass *at evening time it shall be light!*"

THE CRISIS IN IRELAND, EGYPT, AND RUSSIA.

BY THE EDITOR.

An Extraordinary Coincidence—Views of Prophetic Writers Thirty Years Ago—What the Egyptian Crisis May Lead to—Germany and Turkey—A Dark Outlook for Britain—"The Euphrates Route to India"—Two Fateful Years, 1882-83—The Recent Outbreak in Egypt—Eastern versus Western Powers—Probable Consequences of Mahomedan Disaffection.

THE simultaneous occurrence of trouble in Ireland, Egypt, and Russia is a noteworthy circumstance. The spirit of democratic lawlessness is going forth in the most unexpected manner, in all those three countries, with much the same results. The mob rises up against landlords and property-holders, and seeks to exterminate or drive them out of the country by assassination, terrorism, and intimidation.

Who in Ireland would have believed two years ago that the shooting of landlords and boycotting, and the no-rent policy and other outrages, would now be so prevalent in that country? Who of all the 50,000 Europeans, including 6,000 Englishmen, who have fled out of Egypt since June 11th in this year to save their lives, would have believed a month ago, that such a state of things would ever be witnessed? Who of the 100,000 Jews that have lately fled out of Russia to escape mob violence, would have credited the possibility of such a condition of affairs, if it had been predicted to them three years ago.

AN EXTRAORDINARY COINCIDENCE.

Most extraordinary is the coincidence that just while sixty thousand British troops are confined to Ireland in order to guard against Land League and Fenian disaffection, a crisis arises in Egypt, through the vaulting ambition of Arabi Pasha "that o'erleaps itself;" and the despatch of British troops to that country becomes necessary to protect the Suez Canal.

Mr. B. W. Newton, and other writers, showed, thirty years ago, that Ireland and India must be legislatively separated from Britain before the final crisis of the closing seven years of this dispensation, and now, while Ireland is rapidly on the road to this predicted separation, the new crisis in Egypt has arisen which may lead to a rising of Mahomedans in India, and the dissolution of its union with Britain. On this head the Editor wrote in the *Christian Herald* of June 21st, under the head of

"WHAT THE EGYPTIAN CRISIS MAY LEAD TO," and also on June 28th, the following observations:—

"The gravity of the outbreak of Mahomedan fanaticism in Egypt against Europeans, four hundred of whom are said to have been massacred in Alexandria on Sunday, June 11, consists in the fact that it may lead on to the predestined war between France and

certain nations on the one side, against Germany and other nations on the opposite side. That predestined war is indicated by the prophetic dates to take place more probably in 1882-3-4 than at a later period, and therefore every national disturbance that seems likely to lead to it will be watched by prophetic students with eager attention.

"Germany, under Bismarck's leadership, has now formed a strong alliance with the Sultan of Turkey, who is going to reorganise the Turkish army on the Prussian military system under Prussian officers. It is therefore the interest of Germany to consolidate and extend the power of Turkey over Egypt, Tripoli, and North Africa, as much as possible. But the interests of France, in consequence of its desire to seize Tunis and Tripoli, are directly antagonistic to those of Turkey, and consequently of Germany in the North of Africa. Here then a collision may arise between France and Germany before long: and it is a problem of intense importance. Will Britain side with Germany or France in that approaching contest? Prophecy shows us, that contrary to what we should naturally expect, France will actually conquer Germany and the nations allied with it, and that the Turco-Mahomedan empire (the prophetic Euphrates of Rev. xvi. 12), instead of being strengthened and upheld by its alliance with Germany, will be "dried up," and will lose Macedonia, Syria, and part of Asia Minor. France will annex all the left bank of the Rhine, and form the confederacy of ten nations prefigured by the ten horns (Daniel vii. 24).

A DARK OUTLOOK FOR BRITAIN.

"Britain will emerge out of forthcoming troubles with the disastrous loss of Ireland and India. For the present she has already lost possession of the Suez Canal, which is our highway to India, and it cannot be doubted but that the observation of this fact will tend to encourage the disaffected tribes in India in due time to rise up and cause such a mutiny and rebellion as utterly to shatter Britain's dominion over India. The whole Mahomedan world is now in a state of fanatical agitation, and Mahomedans in India may soon be stimulated to drive Europeans out of India, seeing how easily Mahomedans have

a them out of Egypt. Britain is destined to go the most frightful disasters and calamities next few years."

"THE EUPHRATES ROUTE TO INDIA," he subject of a lecture recently delivered at ational Club, by Sir William Andrew, C.I.E. Villiam Andrew said the present position of in Egypt forced once more to the front the ity of having an alternative route to our n possessions, even were the alternative an or one in every respect to that of the Suez . Anything would be better than to leave our unications with the East at the mercy of such s Arabi Pasha and his ignorant soldiers. He nt to sink a single vessel to obstruct the navi- of the Canal, and render it valueless, or to a few spadeful of earth at certain portions of abankment to reduce the magnificent waterway condition of a dry ditch.

TWO FATEFUL YEARS.

2-83 are fateful years, which are not only cond by Dr. Piazza Smyth and others to be ted in the grand gallery of the Pyramid of t to be "big with the fate of nations," but also been foreshown to be the end of the years of the temporal power of the Mahomme- nitchrist (Rev. xi. 2-3), because the Mahomme- late their calendar from the Hegira A.D. 622 as mmencement of their religion ; and thus 1,260 years commencing in 622 end 1882-83. The mmedans reckon by lunar years, according to 1882-83 is the 1,300th year in their calendar 622. Arthur Leared, in his book, "Morocco be Moors," published by Sampson Low in 1876, n page 27: "The doctrines of Dr. Cumming their counterpart among the Moors. They current opinion that the end of the world is nd. We were told in 1872, in the city orocco that the end of the world is to take in the year 1300 of the Hegira, a date ponding with A.D. 1883. The destruction of orld will, according to the best orthodox Ma- edana, be preceded by wars and tumults, es and portents. The successful revolt against werful governor Ben Doud was regarded as st sign of the times."

THE OUTBREAK IN EGYPT.

sition of affairs in Egypt, certainly, is sufficiently us and threatens, in consequence of the preva- of weak counsels both at home and in France, pen the whole Eastern question in a manner may involve European complications of which an foresee the issue. Very recently the seemed to have assumed a chronic form; in f Anglo-French ultimatums, the dispatch of

ironclads to Alexandria, and the advent of a Turkish Commissioner,—Dervish Pasha, one of the most able and unscrupulous of Turkish statesmen,—things seem to remain in much the same unsatisfactory position, the Khedive being in danger of his life, and Arabi practically master of the situation. Now, however, the crisis has developed an acute phase which must speedily lead to a definite result.

On Sunday, June 11, a most serious *émeute* took place at Alexandria, in which about 400 Europeans were killed, and the British and Greek Consuls, and the Italian Vice-Consul were severely wounded. It seems that this disastrous affair—whether accidental or preconcerted it is hard to say—began in the stabbing of an Arab by a Maltese, one of the numerous British subjects who swarm in the Levant. An Arab mob thereupon assembled, cleared the streets with sticks, and making their way into the great square demolished the shops and cafés. A general fight ensued. The Europeans fired from the windows upon the excited mob, "killing many of the Arabs," who in turn retaliated upon all the foreigners whom they found in the streets. The fighting continued for some hours, the police not interfering, but order was at length restored by the military, and has, up to the time of writing, been maintained.

EASTERN *versus* WESTERN POWERS.

On June 13th, the Khedive and Dervish Pasha proceeded from Cairo to Alexandria, whither they were followed, in pursuance of instructions from Earl Granville, by the English Consul-General Sir E. Malet, and where the Egyptian army, amounting to 12,000 men, has been concentrated. So great, however, is the panic caused by recent events that the Europeans are flying from Egypt by thousands. On the whole, there is much in all this pointing to the conclusion that Dervish and Arabi are playing a secret game in the interest of the Sultan, as against the Western Powers. "The object of the Sultan," says the *Spectator*, "is believed to be twofold. He would, in the first place, greatly like to increase his ascendancy in Egypt, so far as to make it worth the while of the Khedive—whoever he might be—and of all Egyptian parties, to remit money to Constantinople, in the steady stream which Ishmael kept up; the deposed Khedive alleging that he sent out of his various loans and his general revenue a total sum of sixteen millions to Constantinople. The Sultan would also greatly like to posé before the Mussulmans of the world as arbiter of Egypt, and able to secure results which neither the European Powers nor the Mussulmans when in revolt succeeded in obtaining. That impression would reinvigorate his authority over all Arabs, and especially at Mecca, which is for him and his house a question of life and

death." The *Standard* correspondent says:—"I may mention that the National Party entertain great hopes of stirring up *disaffection among the Mahomedan population of India, in the event of England interfering in Egypt*. This accounts for Arabi's menacing warning that war is a greater danger for England than Egypt. *Indian Mussulman Sepoys, he thinks, would not fight against the Egyptian Nationalists*. Arabi Pasha has replied to the question I had addressed to him. He says:—"In the event of the

threatened disembarkation of European troops, with the officers of the army, in accordance with the responsibilities we accepted, in order. But we would do so only so long as the foreign enemy actually landed troops on our shore. If that were done, it would be my duty to fight to the last drop of blood was shed. In that event, European populations must necessarily be left to look after themselves—my duty as a Minister and soldier being then discharged."

PASSING EVENTS.

DEATH OF GARIBALDI.

By the death of General Garibaldi, the illustrious Italian patriot, at his island home, Caprera, on June 2nd, the most romantic and heroic figure is removed from the field of European politics. He was 75 years of age and had long been a confirmed invalid, yet the news of his death caused a profound impression, not only in Rome but throughout Europe. The cause of his death was bronchitis.

Giuseppe Garibaldi was born at Nice in July, 1807, of poor but respectable parentage. At an early age, he interested himself in politics, and between 1832 and 1834 became implicated in Mazzinian conspiracies, which led ultimately to his flight from Italy, and to his being condemned to death in his absence. In 1836 he fought for the Republic of Rio Grande, then at war with Brazil, and it was in South America, that he first established his reputation as a leader. Soon after the late Pope Pius IX. succeeded to the Papacy, and showed a desire to pursue a liberal and patriotic policy, Garibaldi offered his services to the Pope, but they were not accepted. After the flight of Pius IX. from Rome, Garibaldi threw in his lot with the Provisional Government and made his celebrated defence against the French attack on "the eternal city," but he had eventually to flee and disband his forces, his wife at this time dying from the hardships she had to endure. After spending some time in America, he returned to his native country and settled at Caprera. In 1859, on the outbreak of the war with Austria, he organised a body of volunteers, and gained some brilliant successes against the Austrians; but his victorious career was at this time cut short by the peace of Villafranca, which was a great disappointment to him. He soon, however, began his preparations for his famous expedition against Naples. He landed at Marsala in May, 1860, and after a series of victories over the Neapolitan troops, entered Naples, from

which the wretched king had fled on September 4th. Capua and Gaeta soon capitulated, and the army having entered Neapolitan territory, on November, King Victor Emmanuel entered in a carriage with Garibaldi, in his now historical shirt, seated at his side. On the following day, Garibaldi, having laid down his dictatorship, returned to Caprera. In 1862, Garibaldi was wounded while fighting against the Royal troops at Aspromonte, a rifle bullet in the ankle. He was captured and taken to Spezzia, but on account of his services in 1860, was pardoned. He subsequently took part in several insurrectionary movements, but continued the whole to reside at Caprera until the establishment of the French Republic, when he took command of the irregular forces. In 1875 he was elected member of the Italian Parliament, and in 1876 accepted a donation of 100,000 lire, presented by the nation and the king.

The question has been asked, since his death, "Why did this man, with no claim of birth, no education, and no great power of thought, so far as the European Democracy that he was for a century a power in Europe, and deeply revered by millions who had never seen him?" The answer is not, it seems to us, far to seek; the secret of Garibaldi lay in his entire self-sacrifice. He would not have been a king, had he coveted power; he would not have been a millionaire, had he cared for wealth, but he died poor and unhonoured. Now, fallen as a human nature, the divine quality of disinterestedness excites in us a reverence for those who possess it, and who have been seen in a great hero, a man who has done many things in a marvellous way, and who possesses personal dignity in its highest form, it develops a reverence into love. Men are so conscious, in speaking, of their own selfishness, that they regard their entire disinterestedness as a thing so marvellous and so beautiful that they are ready to fall down

ship it. And they found this in a supreme degree Garibaldi.

The departed hero had left directions in his will that his body should be cremated, but, in submission to what was strongly represented to them to be the will of the nation, his family abandoned the idea, and his remains were interred on June 8th in the cemetery of the island of Caprera, a storm of wind and rain raging at the time.

LORD SHAFTESBURY ON ENGLISH DEMOCRACY.

A very remarkable letter to the *Times* of June 1, this venerable Christian statesman has embodied his view of the progress of his country towards democracy. That its triumph is at hand, he, like all our sagacious observers of the signs of the times, takes for granted; and in view of this issue he figures upon a double prophecy. He believes the future, whatever it is, will be great, or, as he puts it, "the ultimate issues of the Reform Bill," as passed in 1867, and about to be amended in 1883 or 1884, "if they do not make England much greater than she was, will certainly make her immeasurably so;" and, secondly, that the next extension of the franchise will "affect the tenure and transmission of property in every form." "These are distinct predictions," says the *Spectator*, "and well worthy of careful attention. Whatever estimate we may place upon the capacities of the aged peer, it cannot be denied that he possesses something of that insight amounting almost to divination which belongs to a few who are utterly unselfish, and are compelled by their passion of pity for the 'dim, common population' down below, to realise what millions so currently placed from themselves are likely to think and feel."

With Lord Shaftesbury's second prediction—a very safe one—we need not here concern ourselves, though there can be no doubt that when English democracy, once made completely sovereign, realises its power, it will bestir itself to secure for itself a larger share in the material results of civilisation than it at present possesses. But when we come to his larger prediction,—that the result of this coming change will, for good or evil, be very great,—while we are quite convinced that he is right as to the fact itself, we believe that the character of the change will mainly depend upon the question whether the democratic development will take a religious or unreligious direction. Now, looked at merely from the human standpoint of present appearances, the prospect is not altogether discouraging. "In England and Scotland," observes the *Pall Mall Gazette*, "there is a field in which our democracy is out of sympathy with that of the rest of Europe. With

abundant indifference there is not a trace of that passionate animosity to Christianity which makes up half the stock-in-trade of French Radicalism. It is true that Mr. Bradlaugh has plenty of followers in large towns, and it is possible that if he is only kept out of the House long enough, he may found a definitely anti-religious party in politics." Hence many thoughtful persons, seeing the line all popular religious movements have taken, the outbreak of Puritanism, the outbreak of Methodism, and the outbreak of that most eccentric of all such movements, the Salvation Army, believe that in British Democracy there is a deep spring of emotional religious feeling which may yet evolve a great revival of the faith. On the other hand, however, much will, humanly speaking, depend on the attitude maintained, and the sympathies displayed by the clergy in reference to pending controversies. If from any selfish regard for their own temporal interests they side with privilege and property against popular rights and aspirations, they may cause a prejudice against the sacred cause which they represent, the consequences of which will be most disastrous. The feeling towards "the parson" is, amongst our agricultural population, already undergoing a marked and significant change, and the increasing inter-communication between English and foreign democracies can hardly fail to inspire the conviction in the former that the priest, like the patrician, is the natural enemy of the people.

CONTINUED PERSECUTION OF THE JEWS IN RUSSIA.

THE most heartrending accounts of the outrages which are suffered by God's ancient people in various parts of Russia continue to be received. The town of Gombin, near Warsaw, the population of which is chiefly Jewish, has been attacked by the neighbouring peasantry, who sacked the shops, warehouses, &c., and finally burnt down a considerable portion of the place. In this, as in other cases, public opinion directly charges the Russian Government with inciting the people to these attacks. At Cherson and Gombin terrible anti-Jewish riots have occurred. The fugitives from Kataigrod and Mohileff give the most appalling accounts of the treatment suffered by the Hebrew inhabitants of those towns. In fact, the Jews throughout Russia feel that their position has become intolerable, and a wholesale exodus from all parts has commenced. Seven thousand Jewish families have applied to the Emigration Committee at Jaffa for assistance to enable them to settle in Palestine, and from Broda—known as the "German Jerusalem," on account of the number of Jews it contains—a Jewish emigration is impending. It is computed that

50,000 Jews, men, women, and children, will settle in Palestine during the present year

A few weeks ago, the Grand Rabbi of Geneva, M. Wertheimer, one of the most distinguished *savants* in Switzerland, addressing a large meeting at the synagogue in that city, on behalf of the persecuted Russian Jews, quoted a number of facts, derived from private sources, proving beyond doubt that the main instigators of the anti-Semitic agitation are the Russian authorities themselves. He mentioned one instance where the Jew-baiters were headed by the vice-governor of the town in person; while, in another, information concerning the amount of property possessed by the Jewish inhabitants, which was afterwards communicated to the ringleaders of the mob, was obtained by a prominent official from a wealthy Jewish banker. The conclusion at which M. Wertheimer arrived was that *the Jews must emigrate*. But the question was where they should go. He did not think the United States offered a suitable field for the purpose, as the habits of the Jews did not fit them for agriculture. He considered that their emigration *en masse* would have a much better chance of success in the vast and fertile districts of Palestine and Mesopotamia. There they could carry on trade, and if, at some future time, an Anglo-Indian high road took that direction, the Jewish settlers would serve as a link between the English and the natives.

An affecting incident recently occurred in St. Petersburg, at a meeting of Jewish notables assembled to consult what could be done for the prevention of further atrocities. After several had spoken, all recommending emigration, a venerable old man, with silvery hair, named Schmerling, the representative of Berditcheff, began to relate the cruel treatment to which his friends had been exposed. As his sad tale proceeded, he grew excited, and so did his audience with him, till, all at once, overwhelmed by emotion, the speaker fell down dead. A thrill of horror passed through the assembly, and thousands of Jews followed his body to the grave.

PALESTINE CLOSED TO THE JEWS.

THE great tide of Jewish emigration from Russia, which has now fairly set in, seemed very recently to have divided itself into two main streams; one to the new world of America, the other to the old home of Palestine. The latter stream—in many respects the most important and interesting—has, however, we regret to say, been strangely and unexpectedly arrested by the refusal of the Turkish Government to allow Jewish colonisation in the Holy Land. There are, it is said, at present, a million Russian Jews anxious to make the new exodus. The Sultan bids them welcome to any part of his dominions—

excepting Palestine; but, for obvious reasons, time is precisely that part of the Sultan's domain where the Jews are most anxious to settle. Lawrence Oliphant, in a letter to the *Times* of 31, greatly deplores this restriction, as, after visited Galicia and Roumania, he can testify strong and prevalent desire cherished by the Russian Jews in favour of "wholesale emigration to Palestine." This desire, he asserts, is not confined to the poor, but is equally shared by the wealthy Jews, some of whom are prepared to subscribe towards the expense of their transfer to the land of the ancient promise.

It is difficult clearly to understand the reasons of the Turkish Government for this strange prohibition. Mr. Oliphant confesses himself unable to say "whether it is owing to unfounded suspicions, or to some still more occult reasons." But the *Pall Mall Gazette* is probably not far wrong, when it says that the Turkish Government, who has suffered many things from the "oppressed nationalities," may perhaps not generally think that on the whole he had better not give the Jewish nationality a centre around which it would be sure to grow. In time, possibly in the near future, "the Jewish factor in the Eastern question" would begin to trouble the Porte; and the realisation of the Kingdom of David would feed the imagination of Christendom, the moment as Maccabeus drew the sword against the oppressor. It may be very short-sighted, in these respects, to check the stream of Jewish immigration which promises to set in towards Palestine, but the Sultan perhaps is taking a longer look ahead than most people think."

The *Jewish Chronicle*, writing on this most important subject, says, "The precautions which the Turkish Government are taking to prevent the settlement of Jews in Palestine, postpone for the present the realisation of the aspirations of the great mass of the Russian and Roumanian Jews. The Eastern question is about to open, a position of things will shortly be so unsettled under any circumstances, emigration to Palestine would have been attended with danger and difficulty. But all this may clear the way to Palestine under more favourable circumstances than have ever existed. This question bears upon the Eastern situation generally, and the ultimate solution of the Jewish problem in Russia may end in the settlement of the race in their old land. There is, we feel, much to be used in trying to get anything out of Turkey by persuasion, and if we could, the end of the present Jewish question is perhaps so near that stability under Turkish Government is no longer to be hoped for. This Eastern question seems to be the beginning of the end."

THE LATE MR. J. N. DARBY.

By the death of Mr. John Nelson Darby, which occurred at Bournemouth, at an advanced age, a very remarkable figure is removed from the religious world. By that world in general, indeed, he was little known, but within a certain small section of it he exercised for many years almost the influence and authority of a Protestant Pope. In truth, Mr. Darby possessed all the qualifications needful to have made him in medieval times a great Pope or Inquisitor, but happily, perhaps, for himself and for the world, his lot was cast in days when only a personal and moral exercise of power is possible to a spiritual ruler.

It is nearly half a century ago since a remarkable movement began which afterwards developed into "Plymouth Brethrenism." The avowed object of this movement was a return on the part of Christian believers to the primitive type of Christianity, and for a time it seemed full of promise, and produced among its adherents a sacrificing unworldly spirit which no one could but admire. But the fair prospect soon clouded. A controversy arose respect-

ing our Lord's humanity; Mr. Darby took the lead on one side and Mr. B. W. Newton on the other; and this was afterwards complicated by differences as to prophetic interpretation. The result was disastrous. The "Darbyites" took to excommunicating right and left, the Newtonites did the same, and ere long the very people who had made Christian unity their watchword, were rending each other like a pack of wolves.

Personally Mr. Darby was a man of sincere and earnest piety and marked ability, but intensely narrow-minded. He was a voluminous writer, and his knowledge of Scripture, especially the prophetic parts of it, was profound and accurate. His most important work is the "Synopsis of the Books of the Bible;" in the five volumes of which it may be safely said there is more condensed thought on the subject of Scripture than can anywhere else be found within the same compass.

It is not generally known that Mr. Darby was a nephew to the great Lord Nelson, and was said to possess "the Nelson eye,"—the eye of a leader of men.

WHAT THE JEWISH PAPERS ARE SAYING.

JEWS AND RUSSIANS.

DR. PHILIPSOHN'S *Allgemeine Zeitung* points out that the bulk of the Russian nation are not to be held answerable for the dastardly outrages that have been perpetrated on the Jewish inhabitants of the country for the last twelve months. It quotes from a paper on the subject recently published by Dr. Schwabacher, the rabbi of Odessa, which seeks to put the matter in its true light.

The writer of the paper considers that the first start on the road of persecution was the work of a wretched press, belonging to a party that is aiming at very impure objects. Their design is to stir up the masses so as to make them ripe for a social and a political revolution, and the Jews are merely a pretext. He points out that, in 1848, the political revolution in Western Germany and in Bohemia began in exactly the same way, with this difference, that in both those countries the established authorities did their duty, whilst in Russia it was the exact opposite.

The following stories related by Dr. Schwabacher go to show that there certainly is some reason for exonerating the Russian people of some of the guilt that has been laid to their charge. In one instance some peasants came to Moshko, a wealthy

Jew, and told him that they had been ordered to plunder him on the next day. They begged of him therefore to take all his most valuable property away, as it would be their duty on the morrow to break it up and destroy it; they actually offered him for the removal of his belongings their own cars and vans, which they had brought with them for that purpose.

In another instance a Jewish manufacturer received a deputation of his workmen, and their leader addressed him thus, "Master, we are satisfied with you as you are satisfied with us, but we are bound to obey the ukase. To-morrow we are ordered to break up everything that belongs to you. But we won't touch anything if you will only give us a paper. You must sign it with your name in full, and you must say that you will hold yourself responsible for our leaving your property alone, so that we can show that paper to the authorities."

This certainly is a curious state of things; people being enjoined to destroy a man's property, going straight off to him, and offering to leave it alone if he will be answerable for the consequences. People who act in this way can certainly not be animated with the deadly hatred of the Jews with which they are charged.

THE MOVEMENT OF THE POPULATION.

UNDER the heading "Demographic Differences between Jews, Protestants, and Catholics," M. Gustave Lagnean has placed a statement before the French Academy of Political and Moral Sciences, from which the French Jewish papers quoted extensively. The author of this paper seeks to show in what way the three elements of the movement of the population—viz., births, marriages, and deaths, present a different aspect among the Jews from what they do among the Gentiles in various countries of Europe. The leading facts related by M. Lagnean are as follows:—

First, as regards the death-rate, it is greater among the Romanists than among Protestants in Prussia, Baden, Vienna, and other parts; among the Jews it is less than among Protestants, and very much less than among Roman Catholics. In most parts of Europe, the death-rate of children under one year of age is greater among Gentiles than among Jews; in the grand duchy of Baden especially, the difference is forty per cent. in favour of the Jews, which shows clearly that they take very much better care of their infants than the Romanists do, who form the bulk of the population of that country. On the other hand, however, the case is different in those two countries of Europe in which the Jewish population is proportionately the largest—viz., in Russia and Austria, in both of which infantile mortality is somewhat greater among Jews than it is among Gentiles.

Secondly, as regards the proportionate increase of the population, arising from the excess of births over deaths, it is, according to M. Lagnean, very much more considerable among Jews than the Gentiles. This is more particularly the case in Russia, and M. Lagnean gives an explanation of the phenomenon which must be new to most of our readers. He says:—

"This circumstance is traced by some to the particular vitality of the Semitic race. Without contesting that ethnological influences may have something to do with it, it should be borne in mind that whilst most Jews recognise more or less a pure Semitic origin of their race, those of Eastern Europe, of Southern Russia, of Poland, and of the Danubian provinces are mostly descended from the Chozaves and other tribes who live on the Volga, the Caspian Lake, and the Black Sea, and who, having embraced Judaism, in and after the eighth century, emigrated thence further west. In most countries the Jews offer

similar demographic phenomena,—viz., rapid increase, early marriages, great excess of males over females, almost absolute absence of illegitimate births, and a very small death-rate."

Now the idea of setting the Russian, Polish, and Danubian Jews down as judaised Gentiles is decidedly new. It amounts to this, that three-fourths of the entire Jewish people are not of the seed of Abraham at all, but are descendants of an entirely different and very far inferior race. M. Lagnean occupies a distinguished position among French *savants*, and it is therefore all the more remarkable that he should espouse a theory which is so utterly untenable. If ever there existed a pure race in the world, it is the Jewish nation; and the very idea of tracing the vast bulk of them to Mongol in lieu of Semitic ancestors can only be accounted for by that French versatility which in many instances is tantamount to superficiality.

THE JEWS IN CHINA.

HERR STROMER, a correspondent of the *Israelit* gives the following account of the Jews in the "Celestial Empire." According to his statement, the Jews are termed by the Chinese "Tiab-king-tiao"—i.e., "the sect which plucks out the sinew"—and that they dress like the other inhabitants, and are only distinguished from them by their religious observances. They enjoy perfect freedom, and are protected by the State from any attacks. According to historical works, Jews first made their appearance in China about 200 years before the Christian era. In Kaifungfoo, the chief town of the province of Honan, they possess a synagogue, the walls of which are covered with ancient inscriptions, partly in Chinese, partly in Hebrew, and which contains a room wherein only their chief priests dares to penetrate. They believe that their ancestors originally belonged to the Kingdom of Judah, and that after undergoing severe vicissitudes they at last reached China, where they were hospitably received. The Jews at present reside chiefly in the province of Honan, where many of them fill public offices. Service is held in the synagogue every Sabbath, when the law is read. The worshippers wear the *talith*, cut in the form of a transparent veil, with which they cover their faces. As a rule the Jews are poor, and their numbers cannot be given with any accuracy.

THE PROPHETIC NEWS

And Israel's Watchman.

EDITED BY REV. M. BAXTER.

AUGUST, 1882.

THE APOCALYPSE.

A SERIES OF SPECIAL LECTURES ON THE REVELATION OF JESUS CHRIST.

By REV. J. A. SEISS, D.D., Pastor of the First Lutheran Church, Philadelphia, U.S.

LECTURE TWENTY-SIXTH.—THE SUN-CLAD WOMAN.—REV. xii. 1-2 (Revised Text).

THE PROPHECIES OF THE REVELATION.

Who is the Woman?—"The Mother of Us All"—A Complete View of the Church—1. The Image of a Woman—2. In the Way of Motherhood—3. Her Magnificent Array—The Expressiveness of the Figure—The Sun is of all Objects the Fairest and Most Brilliant—A Source of Illumination—An Orb of Great Excellence and Purity—4. The Woman is Victorious in Her Position—The Church's March of Conquest—5. Royal in Rank and Dignity—6. In Travail to Bring Forth—A Great and Glorious Birthday at Hand—The Final Goal and Glory.

This book of the Apocalypse is one of the most wonderful in the Sacred Scriptures. As the Bible among nature, so is this part of it among the inspired writings. Though it has had to fight its way in every age and to struggle to maintain its place in the sacred canon, there is not another book in the volume of inspiration more strongly attested, or more fully authenticated. Its superscription, its historical statements, its nature of testimonies, and the nature of its contents, all evidence its genuineness, and its Divine original. Its imposing scenery, its grand similitudes, its pregnant images, its significant dialogues, its stirring exhortations, its glowing prayers, its evangelic songs, and its time doxologies, give to it all the majesty of the kingdom of the mighty consummation, not of inspiration only, but of the grandest plans and purposes of God. And there is not another of the inspired books which so solemnly enforces itself upon the devoutest attention of the Churches, or that is compassed about with

GUARDS AND PENALTIES

are plainly explicit and awfully severe. It is the greatest interest and duty of every Christian to read and try to understand it, so as to take in its momentous representations among the most settled and potent things which direct his way and fashion his expectations. Therefore, with a devout and able living theologian

in Europe, I would say, "Join your prayers with mine, my brethren, that our resumption of the study of this Divine Book may be fruitful, not in curious speculation and intellectual gratification, but above all, in the quickening of the Christian vigilance, and in the increase of our knowledge of God in His Son."

In the passage which we are now to consider, we have the picture of a *marvellous Woman, clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars, and she herself agitated and agonising with the anxieties of parturition.*^o

This, the Apostle tells us, is a *sign, σημεῖον*, a word which he here uses for the first time in the Apocalypse, and which serves to show that the apparition is not simply a "*wonder*," as our version has it, but a wonder

^o The woman is evidently the Christian Church militant on earth during the time of the Second Advent of Christ, and represents the general body of Christians. The manchild is the lesser body of them who are sufficiently devoted, consecrated, unworldly, and openly confessing their belief in the speedy Advent of Christ, so as to be accounted worthy to escape the Great Tribulation by being caught up to God and the throne. The woman represents only the collective body of Christians living in the world at the time of Christ's Second Advent, and consequently the manchild denotes a number of living Christians taken out from amongst all the living people of God. The resurrected dead saints are not represented by the woman or manchild, but by the Four Living Creatures and the Twenty-four Elders. The 144,000 in Rev. xiv. are the same translated body of Christians as is represented by the manchild, and are altogether a different company from the 144,000 Jews mentioned in Rev. vii. This view of the woman and manchild and 144,000 is held by the Revs. J. G. Gregory, R. Polwhele, R. A. Purdon, C. Beales, J. Coleman, J. Hooper, W. Taunton, T. Evill, &c.—[EDITOR.]

intended to bring before us something beyond itself. I have repeatedly remarked, that when the Scriptures use figures or symbols, or speak in a way not intended to be taken literally, like all serious writings they always give some intimation of it, in one way or another. The text is a case in point. What is described is said to be *a sign*, a representation or picture of something else—a symbol. And the fact that we are here told that this is *a sign*, goes far to prove that the

APOCALYPSE MUST BE TAKEN LITERALLY, except where indication to the contrary is given. It would be superfluous to tell us that this thing is a sign, and that certain things mean certain other things, except upon the assumption that whatever is not so labelled is to be taken just as it reads, a woman for a woman, a star for a star, a mountain for a mountain, and so on. This principle of interpretation is plain.

But, whatever else is literal in this book, this woman is not; for the Apostle says it is *a sign*—a picture—a symbol of something else, which is the true subject of contemplation. He further tells us that it is “*a great sign*.” In itself it was something very imposing and sublime to the eye which beheld it. But the greatness cannot be well understood, except with reference to the thing signified. It was a *great sign*, as indicating something great, remarkable, momentous. The whole picture is itself so marvellous and extraordinary as to necessitate the idea of something of the greatest excellence, conspicuity, and importance. And when it is yet added, that the sign is a “*great*” one, that to which it refers must needs be of the utmost consequence and consideration, and no trifling object or ordinary event can be admitted as fulfilling

THE MAJESTY OF SUCH A PICTURE.

This sign appeared “*in the heaven*.” But that does not seem to be of special significance. In the verses following we read of another “*sign*,” which appeared in the same place, whilst both the woman and the dragon are really as much on earth as in heaven. It is simply the scene of vision that is indicated. The seer, while these things are passing before him, is in the heavenly regions, and in those regions these signs appear, though relating to both earth and heaven.

A more important question is that respecting the object intended to be symbolised by this Woman. *Who is she, and what are we to understand by her?* • A common view, in which there is a general agree-

* It cannot be a picture of the Virgin Mary giving birth to the blessed Saviour. If the Apostle had believed it a representation of Mary, he doubtless would have said so; neither is it congruous thus mysteriously to give us the picture of one woman so superlatively exalted, in order to denote another woman so poor and lowly as Mary at the birth of our Lord. Nor was Mary ever clad and adorned as here set forth. She has also long since passed away from the earth, while this woman continues even until after the sounding of the last trumpet. When Christ was caught up to God, this Apocalypse was not yet written, nor for half a century afterwards, whereas it was said at the time of the writing that it referred to things then still future.

ment, is, that this woman somehow represents *the Church, the body of God's professed people*. It belongs to the ordinary Scripture imagery to speak of the Church under the figure of a woman, a spouse, a mother. We read of “*the Daughter of Zion*” as a personification of this kind under the Old Testament, and Paul speaks of the spiritual Jerusalem as

“*THE MOTHER OF US ALL*.”

The Book of Canticles, which most certainly is to be taken in a mystic sense, shows how familiar such conceptions were to the Jews; and the same sort of language is everywhere employed, in one form or another, in the New Testament. And when we contemplate all the splendid particulars respecting this woman, how she is assailed by Satan, and the destiny of the offspring she bears, there is hardly any room left for a doubt, that it is *the collective body of the Church or people of God* that we are to see in this picture.

It is necessary to bear in mind that we are here dealing with consummations. The Apocalypse is the book and revealer of consummations. It is the climax of the great judgment period, when all that has gone before comes to its full, and is finally disposed of. It would therefore harmonise best with the time, and with the character of the connected administrations, that any picture of *the Church* here introduced should embrace it in its largest fulness, as related to the great consummating events pertaining to the end.

It is exceedingly wonderful what a profound and

COMPLETE VIEW OF THE CHURCH

of Christ, in all its deepest peculiarities, excellences, office, and prospects, is here given in one single picture, at once as simple as it is sublime.

1. We have here the image of *a woman*. Woman was made out of Adam. A deep sleep fell upon him for the purpose, and of that sleep woman came into being. From a rib out of his side was she builded. There was but one made, and Adam had none other. She was brought unto the man, and accepted and loved as bone of his bone, and flesh of his flesh, and made one with him in the closest of all earthly relations. This is not only history, but also parable and prophecy. Paul is very particular to tell us that it is “*a mystery*,” a sacred revelation set in historic facts, to show the character and relations of the Church. Adam was “*the figure of Him that was to come*.” Christ is “*the Second Adam*.” And here we clearly see that

THE WIFE OF THE SECOND ADAM

is the Church, made out of Him by the hand and Spirit of God from that deep sleep of His for the sins of the world. It is but one, and beside it there is none other. It is Christ Himself begotten in His people, and joined to Him in holy compact, service, fellowship, and love, so deep and close as to be really organic; for “*we are members of His body, and of*

His flesh, and of His bones"—one with Him as the branches with the vine—sharing each other's characteristics, estates, and destiny. And to say nothing of the feminine qualities as distinguished from the masculine, there is here the profoundest reason for the representation of the Church in the figure of a woman,—a pure, beautiful, sublime, and perfect woman. The Church is the woman, in her creation from the Second Adam, in her naming after Christ, and in her receptivity, love, maternity, trusting dependence, beauty, and willing obedience. She is the betrothed of the Lord, His Bride, His Queen, partaker of His inmost love, and all His estate and kingdom, having her joy in Him and His in her. Nor is there another image known to man which more richly and truly sets forth that mystic body, which we recognise and identify as the Church or people of God.

A MIGHTY PROGENY ANTICIPATED.

2. This woman is *in the way of motherhood*. This is the characteristic of the Church specially in reference to what is to be fulfilled when the last trumpet shall sound. She bears in her body the maturing germs of a mighty birth awaited in the future. There is one individual outward figure, but that figure encloses and carries within it an invisible seed, the royal sons of a royal sire. The Church is meant for the work of begetting and bearing saints. It is not for show, but for fruitfulness,—for the carrying and bringing forth of a royal seed of God, to inherit His kingdom, and to rule and reign in the ages of eternity. God's fact-picture of the Church is, that she is burdened with a seed begotten of God, which is being nurtured from her own body for a *glorious birth-hour when time reaches its close*. The earnest messengers of God come weeping with Isaiah, that men will not believe their report. But the Church lives nevertheless, and is "with child." Notwithstanding all discouragements and defections, there are within her body, unseen to mortal eyes, *princes maturing for the birth to celestial and eternal rulership*. Blessed revelation which the dear Saviour thus sends us from heaven! Why, then, should we despond or grow weary in our work?

THE WOMAN'S MAGNIFICENT ARRAY.

3. This woman is *magnificently arrayed*. It is sometimes decried as a woman's weakness that she is fond of becoming attire, and has an irrepressible instinct for personal adornment. It is not a weakness, but an instrument of power, if kept within proper bounds. It is part of her nature, as the original type and representative of the Church. She may abuse it, and fall into many silly mistakes and sins by reason of it, but it belongs to her proper womanliness to be as becomingly and appropriately arrayed as she honestly can. She owes it to herself, to her sex, to her husband, and to society. A slattern is an unspeakable monstrosity

to the Divine ideal. The Church is the truest and heavenliest woman, and as a consequence, she is splendidly arrayed. She is "*clothed with the sun*."

Of course, no mere creature, or any number of creatures, can be literally dressed with the sun. That sublime luminary cannot be worn as a garment. It is only a pictorial representation, which is to be figuratively understood. But it is a gorgeous and

MOST EXPRESSIVE FIGURE.

The sun is the *fairest and most brilliant thing* our eyes can see or have ever seen. It is the great orb of brightness. To be clothed with it, one must needs be clothed with light. And so it is with the Church and the people of God. Jesus says, they are "the children of light" (Luke xvi. 8). It is the office and end of all God's merciful appointments, "to turn men from darkness to light" (Acts xxvi. 18). Of those whom the Apostles enrolled as members of the Church of Christ, it is written, "Ye were sometimes darkness, but now are ye light in the Lord" (Eph. v. 8). The Church has ever been an illuminated body. Its children are not of darkness, but of the day. God, who caused the light to shine out of darkness, hath shined into their hearts, to give the light of the knowledge of His own glory. They "walk in the light." They wear it about them as a garment. If there be any light in the Divine revelations, they have it as their constant possession. If there be any teaching and illumination of the Holy Ghost, they enjoy it. They are an instructed people, illuminated from on high. They are the truly wise. They have the true philosophy of things, and are the widest awake to the highest truth and wisdom. While others grope in darkness, they are arrayed in light.

A SOURCE OF ILLUMINATION TO OTHERS.

The sun is at the same time *the great light-giver*. It radiates brightness as well as possesses it. Light streams from it as the illuminator of this whole sub-lunary world. And to be clothed with the sun one must necessarily be a glorious dispenser of illumination. And such is the Church. Its members and ministers have been the brightest lights of the ages. It is the pillar and ground of the truth—the golden candlestick of God amid the abounding and otherwise sunless darkness of this alien world. It is constituted and ordained for the teaching of the nations, and the bearing of the light of heaven to the benighted souls of men. People can learn the way of truth only through its testimony and confession. Christ hath said of His people, "Ye are the light of the world" (Matt. v. 14). By them it is that the knowledge and joy of salvation are carried over the earth, and ministered unto the dwellers in darkness and the shadow of death. They are the dispensers of the light of God. It is a great and wonderful endowment and

office; but this treasure hath the Lord given to His Church. Oh, that His people may know and realise it!

A CENTRE OF UNSULLIED EXCELLENCY.

The sun is likewise *an orb of great excellence and purity*. Nothing can diminish its glory, or taint its rays. To be clothed with it, is to be clothed with unsullied excellency. And so it is with the Church. It may have shabby members, but they are not really of it. Whatever may be the native corruption of men, or their entanglement with the errors and vices of an ungodly world, in becoming God's people they are washed, they are sanctified, they are justified, in the name of the Lord Jesus, and by the Spirit of our God. They are the purest and holiest of the race. They are the flower of mankind. They are the jewels of the Lord of hosts. They are saints, having put on the Lord Jesus Christ, who is "the Sun of Righteousness."

Light is the garment of God. It is the symbol of His own nature. And as all true people of His are "partakers of the Divine nature," being begotten unto Him from above, they enter also into the same clothing. The Church is robed with the sun.

A POSITION OF TRIUMPH,

4. This woman is *victorious in her position*. She has "the moon under her feet." Needless is the perplexity which men have felt in ascertaining what we are here to understand by the moon. As the sun is the king of day, so the moon is the empress of night; and hence a fit picture of the kingdom of darkness. And as to be clothed with the one is to be "light in the Lord," a glorious light-bearer to the world, a possessor of great excellence and purity; so to tread the moon under foot is the image of victory over the powers of darkness, whether of nature or aught else. And this is a blessed characteristic and honour of the Church. All her true members are conquerors. Not all have yet come to the final triumph. *This is not a picture of the Church triumphant*, for the woman is still the subject of persecution, compelled to fly into the wilderness for her life.

VICTORIES ALREADY ACHIEVED.

But even now, all who have come to real standing and membership in the household of faith, must needs have gained certain victories, and attained to the character of conquerors. By whatever Divine helps and gratuities it has been achieved, they have vanquished their native ignorance and hatred of God. They have subdued their prejudices, and brought their bodies and passions under the sway of another and better dominion and discipline. With some the battle still rages, and "there remaineth yet much land to be possessed." But they have not warred in vain. Some glorious vantage-grounds have been won. They have conquered so far, that if they will only stand firm,

their final triumph is sure. On fields once held by Satan, they have succeeded in planting the banners of Jehovah. And from the heights they have already gained they see the victory from afar, and realise it even now. The moon is under their feet.

THE CHURCH'S MARCH OF CONQUEST.

And the same is equally true of the Church as a body. She is the child and hero of battles, sufferings, and victories. Without having anything in this world, she has successfully made her way into it, in spite of all the antagonism and power of the devil, who has never ceased to assail and resist her with all the might of earth and all the craft and subtlety of hell. Mostly in weakness and in pain, straitened betimes as if it were impossible for her to survive, she has moved on, through blood and fires, floods and wildernesses, never surrendering, never losing a jot of her character and office, and doing her work against all the powers arrayed against her. Kings have combined to exterminate her, tyrants have opposed her, treason has been raised in her own bosom, children have betrayed her, friends have deserted her, prisons have closed upon her, despotism has stamped its feet upon her neck, men in power have taken pleasure in dashing her little ones against the walls and giving their flesh to the beasts of the earth, and many a time have her foes sent up their congratulations to each other that at last she was effectually vanquished. But still she has lived on, like the bush of Moses, unharmed by the fires, gathering children as trophies, from the ranks of her enemies, pushing her influence to the very throne of Satan, making mighty champions of truth out of the veriest sons of hell, penetrating into all the nations, and to-day still waves aloft the palm of ten thousand contests, singing her psalms of thanksgiving to her God, as when Miriam struck the cymbals on the Red Sea's further shore. Small, and weak, and feminine, and despised, and pursued by the great destroyer, and seemingly ever on the point of destruction, she has continued victorious through all, God Himself turning her worst calamities to triumphs, and the very malice of her foes to her glory. The moon is under her feet.

REGAL DIGNITY.

5. Still further: this woman is *royal in rank and dignity*. Regal gems glitter about her brow. There is "on her head a crown"—a crown "of stars,"—stars to the sacred number of completeness,—"twelve stars." Whatever the particular allusion may be, whether to patriarchs, or tribes, or apostles, or all of these, or to the totality of her teaching agency, there flashes forth from this the unmistakable idea of kingdom and authority; yea, of celestial royalty and dominion. And this, too, is one of the sublime

sions of the Church. Christians are "a chosen nation, a royal priesthood" (1 Peter ii. 9). Anticipation at least, all who are washed from sins in the blood of Jesus, are "*Kings and priests unto God*" (Rev. i. 6). All who are called to the Gospel are called to royal place and dignity, in so far as they have made that calling sure, never be their earthly estate or place, they are appointed and sealed as lords and princes of the celestial realm. They are joint heirs with Him to all power in heaven and earth is given. Time is needed to instate them in immortal thrones. Mansions are theirs and the glory of imperishable life. The Church is Jehovah's Queen—the Mother of Eternity's Kings—a Royal Woman adorned with the stars of heaven.

A GLORIOUS BIRTHDAY AT HAND.

And she is *in travail to bring forth*. She is persecuted; but these are not so much pains of caution. The pains of persecution come upon from without; *this anguish is from within*. Persecution proceeds from the wicked, for the cause of destruction; *this agony proceeds from a cure of heavenly sons, and is a travail to produce*. Persecution has its spring in hell's malignity; this suffering has its origin in the love, and faith, and of a pious maternity.

Friends and brethren: There is *a great and glorious birthday at hand*,—a birthday foreshadowed by the seizing away from earth of Enoch and Elijah, and forepledged by the resurrection of Jesus from the grave, and His sublime ascension to the right hand of the Father,—a birthday which had in his eye when he wrote, "The trumpet sound, and the dead shall be raised incorruptible, we shall be changed" (1 Cor. xv. 52). To all the promises point. Of that the patriarchs were persuaded when they confessed that they were strangers and pilgrims on the earth. (Heb. xi. 13.) That the twelve tribes under the law, instantly seeing God, day and night, hoped to come. (Acts xxvi. For that the great Apostle of the Gentiles counted his sacrifices and sufferings as nothing, and ever

pressed, through stripes, and prisons, and losses, and privations, as the mark and prize of the high calling of God in Christ Jesus. (Phil. iii. 4—14.) And, in all the ages, this is *the grand birth-hour* for which the Church ever cries to God, and agonises and strives. It is the *goal* of all her being. It is the *pole-star* of her hope, and faith, and labours. It is the opening of the consummation for which her inmost nature ever yearns. And *the effort to bring her sons to that birth* is the travail and anxiety here portrayed.

THE FINAL GOAL AND GLORY.

For this present we are in heaviness and tribulation. Heaven is not in this world. Our inheritance is beyond, and only the resurrection can bring us to the full fruition of it. In the day of the resurrection trumpet, the mystery of God shall be finished, and His saints come to that for which they look, and long, and cry out, in all these years of waiting. Think, then, what a time that will be when once the object of all these prayers, sufferings, and endeavours has at last been reached! What, indeed, is all the glorious light, and royalty, and joy of faith and hope we now possess, compared with the fulness of joy which shall come with that consummation?

We have seen, then, that God has a Church on earth. We have seen its features and characteristics as pictured by Himself. And blessed above all is the fact that it exists *for us*. It is, and lives, and agonises thus, that we may be members of it, and be nurtured and disciplined in it for the glories of immortal regency. And all this cheering light concerning it is given to draw us into it, here to steady and improve us in faith and duty, that we may be God's sons and daughters, and share the destiny of its children. God grant that none of us may fail of the transcendent honours! *

* There is much reason to believe that this travail of the Woman, prior to the birth of the man child or translation of watchful Christians to heaven, denotes a period of great stir, commotion, and excitement throughout the Christian Church during the first two years of the seven years of the Covenant week of the final seven years, and that the translation will take place somewhere about two years and a fortnight after the date of the Covenant. The grounds for this belief are stated in the preface to the English edition of this book, and also in the book, *Forty Coming Wonders, with Fifty Pictures* price 2s., at the same publishers.—[EDITOR.]

LECTURE TWENTY-SEVENTH.—THE GREAT RED DRAGON.—Rev. xii. 3-4 (Revised Text).

THE PROPHECIES OF THE REVELATION.

Terrible Picture—Who is this Seven-Headed, Ten-Horned Monster?—The "Old Serpent, the Devil, and Satan"—There is a Devil—God Never Made an Evil Being—The Picture of Satan is Complete
—1. The Dragon's Tail—A Third of the Stars Drawn from Heaven—What or Who are these Stars?
—Milton's Imagery—Fallen Angels are "Cast to the Earth" and Reserved for Doom—2. The Heads and Horns of the Dragon—Satan's Usurped Sovereignty—The Meaning of the Ten Horns—3. The Monster's Colour—His Deeds of Cruelty and Blood—4. His Greatness—How to Estimate it—A Design of Awful Daring—A Mighty Confederation of Evil—Satan's Purpose Broken by Christ—5. The Dragon's Attitude and Bearing towards the Church of God—Histories Typical of the Future Final Event—A Strife in which all are Combatants.

connection with the apparition of the woman veiled with the sun, "there was seen another sign in the heaven," which is described to us in the text.

It is "another sign," — *σημεῖον*, and therefore to be interpreted figuratively, like the preceding.

The image presented is that of "*a dragon*"—a sort

of being better known to heraldry, fable, and fanciful art, than to natural history. In the book of Job (chap. xli.) there is a description of some semi-marine animal, clad in a panoply of hard scales, "esteeming iron as straw, and brass as rotten wood, counting darts as stubble, and laughing at the shaking of a spear," setting at defiance all the power and courage of man. It is there called *Leviathan*, but the same, or some corresponding serpentine creature, is elsewhere identified as "*the dragon*" (See Is. xxvii. 1, and lxxiv. 13-14). Some think it the crocodile, others the whale, and others perhaps one of those gigantic reptiles whose remains are occasionally dug up out of the earth. Evidently we are to conceive of it as some terrible serpentine creature, inhabiting the estuaries of rivers, or the marshes and margins of the sea, clawed and armed at every point, and delighting to attack, terrify, and devour. When Jeremiah would set forth the terrible voracity and oppression of Babylon, he assigned to it the characteristic of this beast, saying, "He hath swallowed me up *like a dragon*" (Jer. li. 34). Hence it was given place on the escutcheon of Egypt, and adopted as one of the military ensigns of Imperial Rome. The legions of the latter bore it aloft, with the winds whistling through its wide-open throat, causing it to hiss as if in a rage, while its tail dangled or floated in various folds to the breeze.

THIS DRAGON IS SEVEN-HEADED.

But while the picture here is in general that of a dragon, it is one altogether peculiar, and different from common dragons. It is "a *great dragon*," one in size and bulk vastly in excess of the ordinary idea, and with every dragon-feature hugely magnified. It is also of a peculiar colour, "*red*" *ῥυπός*, *fiery* or *red as fire*. It has "*seven heads*." Dragons ordinarily were assigned but one head; but this is possessed of seven, and each head has on it a diadem or crown—"upon his heads *seven diadems*." He is armed also with "*ten horns*." And he has a most extraordinary "*tail*," which "*draweth along the third of the stars of the heaven*." The image is most formidable and terrific; and the attitude is equally threatening and terrible. The monster confronts the Woman as a great and malignant destroyer, in determined readiness to devour her child the moment it is born.

WHAT IS THIS MONSTER?

What, then, are we to understand by this Dragon? Who is he? What is thus meant to be brought to our view?

Fortunately on this point we can speak with entire confidence and certainty. The answer is given in the ninth verse, by the inspired writer himself. We there read that "*the great dragon*" is none other than *the old serpent, that is called the Devil and Satan,*

who seduceth [or misleadeth] the whole world." Whatever men's theories of the Apocalypse may be, they cannot evade this statement. It is one of those divinely-settled points by which the whole interpretation must accord, in order to be true. The Dragon, then, is not Egypt as such, nor Babylon, nor the Roman Empire, nor anything but what John here tells us it is, — namely, the Devil, even Satan. So the early interpreters all taught and maintained. Even catechumens in the fifth century are addressed by their teacher as all knowing "that this dragon is the Devil." He is not literally a dragon, as the Church is not literally a woman, but the Dragon here described is an image or symbol of him.

And as we are now dealing with consummations, we are to take this image of the Devil in the same way in which we took the image of the Church. As the sun-clad woman denotes the Church in its entirety with reference to the final termination, so

THIS DRAGON DENOTES THE DEVIL

in his entirety with reference to the same.

There is, then, a *Devil*. Of this the chapter before us is authoritative proof. If there were no other passages on the subject, this would be sufficient to settle the question. But we read of him from the very beginning. In the Pentateuch, in Job, in the Gospels, and in the Epistles, there are the most direct allusions to him, his origin, his malignity, and his works. The Bible tells of evil spirits, and of Satan as the head of them. Reason is reluctant to receive such doctrine. It is one of the favourite resorts of Satan to try to persuade men that no such being as he exists. Some think it impossible for such an evil power to find place in the realm of almighty goodness. But there is no greater difficulty in explaining or construing the existence of wicked angels than the existence of wicked and devilish men. The very nature of moral government implies and necessitates the possibility of evil.

GOD NEVER MADE AN EVIL BEING;

but, having constituted moral agents, the ability to do wrong as well as good had to be in them. And with the ability to do wrong, there is nothing improbable in the doctrine that some have exercised that ability, perverted their being, and lost their character, standing, and place as holy creatures.

That evil exists is a plain and evident matter of fact. And if it is possible for men to be evil, it is just as possible and likely that other creatures, higher in the scale than we, likewise have among them some who are apostate and depraved. And if so, reason itself is sufficient to suggest the doctrine of some great leader and prince in evil, in exact accord with the Scripture teaching with regard to the Devil. At all events, Revelation tells us of a

y and powerful spiritual being who was the agent of the fall of our first parents, who was the agent of Job's afflictions, who tempted and led Christ, and who is the head and soul of a empire of evil, which has eaten its way into glorious creation of God, drawing some of His best works into peril and ruin. And with these things we can most safely abide, believing what heavenly Father has caused to be written for our edification, and ordering our thinking accordingly.

THE PICTURE OF SATAN IS COMPLETE.

We could not but admire in our last the wonderful beauty and fulness with which the Church was portrayed to us in the sun-clad Woman. But no less remarkable and complete is the picture of Satan as sketched in this "great red dragon." The subject, of course, is not so inviting, but still it is very important. Let us look at it, then, with something of awe and solemnity which is called for by the circumstantial particularity with which God has caused to be here introduced.

When Moses was commanded to take up the serpent, into which his rod had been turned, he was to take it by the tail" (Ex. iv. 4). And this may be a very proper way to take hold of this Dragon, the old serpent." His tail is certainly one of the most striking features in the picture, and with it a marvellous execution is done. It swings through heaven, coils about celestial principalities, "draweth along the third of the stars."

THE STARS DRAWN FROM HEAVEN.

These, however, are quite other stars from those on the crown of the Woman. Those were simply "stars," her coronal gems; but these are the "stars of the heaven"—some particular stars. Neither are they literal stars, for the whole thing is a "sign"—a symbol. Vitringa hit the truth successfully, when he spoke here of the angels. These are truly "the lights of the heaven." When God brought the world into being, we are told that the morning stars sang together, and all the sons of God shouted for joy" (xxxviii. 4—7). These were the angelic hosts. They are fitly called stars by reason of their beauty and glory; and they are pre-eminently "the stars of the heaven," as they pertain to heaven, and are the most ornaments of the celestial world. Satan himself was once one of these stars, as we saw in Revelation ix. 1. Isaiah (xiv. 12) alludes to this, where he says, "How art thou fallen from heaven, O Lucifer [literally, day-star], son of the morning!"

ANGELS THAT SINNED.

Was there, then, been any calamity among the angelic hosts to answer the description before us? Scriptures distinctly tell us that there has been. (6) speaks of "angels which kept not their first

estate [their principality], but left their own habitation." Peter refers to "the angels that sinned," whom "God spared not" (2 Pet. ii. 4). A time there has been when evil got in among these heavenly orders, infected many of these shining sons of light, soiled their robes, tarnished their crowns, silenced their songs, dislodged them from their glorious seats, and eat out of them every noble impulse and holy affection. How the sorrowful disaster came about is suggested in various places, and distinctly indicated in the picture before us. Satan, one of the brightest and mightiest among them, was the cause and author of it all. Abusing his moral liberty, he dared to lift himself up against his Maker, and instituted a revolt against the throne and majesty of God. By his example, instigations, and persuasions, he infected others, imbued them with his spirit, and made them co-partners in his plot.

"By their aid, aspiring
To set himself in glory, above his peers,
He trusted to have equalled the Most High,
And, with ambitious aim
Against the throne and monarchy of God,
Raised impious war in heaven and battle proud."

Here, then, was this dragon exerting his strength in the heaven, insinuating his coils about the sons of light, and drawing them along with his presumptuous cause. All these

"The Almighty Power
Hurled headlong flaming from the ethereal sky,
With hideous ruin and combustion down."

How many were thus involved is not told us. The text says that the terrible apostasy embraced "the third of the stars of the heaven." This statement is definite, and will bear the interpretation that just one-third of all the angelic host fell through that Satanic rebellion. Milton imagines a multitude greater than that which the north of Europe emptied out,—

"When her barbarous sons
Came like a deluge on the south, and spread
Beneath Gibraltar to the Lybian sands."

These were "cast to the earth." We are here contemplating "a sign," and we must interpret accordingly. Contrasted with the invisible heavens, the earth is simply the lowest place—the ground—the base. For a star to be cast down to the earth, is to be plucked out and thrown down from its setting as a star. And so these rebel angels have been plucked from their places, dethroned and abased. Hence we read of them as "reserved in chains, under darkness, unto the judgment of the great day" (Jude 6).

RESERVED FOR DOOM.

Having failed voluntarily to keep their proper place, they are now kept against their will, in the power and purpose of God, for a doom not yet fully executed. They lost their heavenly principality. In place of their starry brightness they are now darkness, which clings to them, as chains to a prisoner, and holds them for eternal punishment. They still roam at

large, particularly about our earth, and in the atmosphere which surrounds it: for the devil "goeth about" to do mischief. But, like tethered cattle, or chained dogs, their liberty is bounded, and they can go no farther than that tether's length. And this is the casting down and disability which the picture before us symbolises.

So much, then, for the *tail* of this dragon, his chief power, which draws along the third of the stars of heaven, and casts them to the earth. °

THE HEADS AND HORNS OF THE DRAGON.

2. We advance now to his *heads and horns*, which look formidable enough; for he has "seven" of the one, and "ten" of the other.

The head is the governing power, and implies rule. When crowned, it implies political rulership. These seven heads of the dragon are all crowned heads. He is an imperial personage. Each one of his heads has on it a diadem, indicating imperial rulership and autocratic administration. And just so far as these heads show themselves on earth, terrestrial magistracy and government are implied. The number of these crowned heads is *seven*, which is the number of dispensational fulness, the earthly complete number. They are *seven heads*, in the same sense that we read of "the *seven Spirits of God*"—a manifold unity. Daniel † beheld the imperial authority of this world up to the great judgment day, under *four successive beasts*, and these several beasts together had also seven heads, to indicate the whole aggregate completeness of earthly empire. ‡

SATAN'S USURPED SOVEREIGNTY.

And they are the Devil's heads. All sovereignty is, indeed of God; but, in this world, Satan has usurped much of it. When he pointed out to Jesus "all the kingdoms of the world, and the glory of them," and offered them as a compromise and compensation to the blessed Christ if He would but

"fall down and worship" him, it was not mere boast and false pretence. Three times the Saviour pronounces him, "The Prince of this world" (John xii. 31; xiv. 30; xvi. 11). Paul styles him the very "god of this world" (2 Cor. iv. 4). The glorious ones in heaven are witnesses to us, that "the kingdom of the world" is not yet "our Lord's and His Christ's," nor will be till the last trumpet sounds, and the grand events under it are consummated. John testifies that "*the whole earth lieth in the wicked one*" (1 John v. 19); that is, reposes in his bosom, as the source of its warmth and life, its lord and its resting-place. Its governments, therefore, above all, must be in his power, and pertain to his administration. Good elements, in a greater or less degree, may here and there be in earth's governments, and sometimes they may largely conform to what is right and true; for God has not resigned His providence over the world; but Satan has hold of them, and operates by them nevertheless. He wears the diadems of the dominion of this earth, and through the world-powers put himself forth over against the kingdom of God.

THE TEN HORNS OF THE DRAGON.

Horns are the weapons of animals, their means of inflicting injury, their power for evil. As symbols they do not so much represent rulership or dominion as power to harm, wound, and afflict. The "four horns" in Zechariah's vision were the powers which devastated Palestine, "scattered Judah," and injured, oppressed, and destroyed the people of God. (Zech. i. 18-21.) And such are the horns of this Dragon. The number of them is *ten*, the number of worldly completeness, especially in the line of worldly evil. They are his horns, with which he gores, and wounds, and scatters, and destroys. Every manifestation in the line of violent and oppressive injury or mischief, is from the Devil. And whatever the persons, combinations, or powers, whether governmental or otherwise, by which the damage is inflicted, they are the Devil's horns, which he uses with mighty effect till the great judgment sits, and he is put out of the way. °

THE COLOUR OF THE DRAGON.

3. We look next at *his colour*; for nothing in the description is without significance. This Dragon is "*red*," the hue of fire and blood. This was the colour of the horse whose rider was to take peace out of the earth, who carried the great sword of execution, and who filled the world with bloodshed and slaughter (Rev. vi. 4). It is the colour of the apparel of the

* It is a strong confirmation of our correctness here, that the two verbs are in quite different tenses. The drawing *συζει*, is in the present, denoting an action in continuity at the time John wrote, which is the fact with regard to Satan's influence over these fallen powers, but not the fact with regard to any other interpretation proposed. The casting down, *ῥαλειν*, is in the second aorist, denoting an action past, as the deposition and dejection of the wicked angels is, and was at the apostle's time a past event. Satan's drawing of them along with him began before their expulsion from heaven, and it continues long after, till now, and even under the last trumpet. To no other interpretation will the diction thus fit.

† The lion, bear, and ten-horned beast in Daniel vii. were not stated to have more than one head each, and the leopard had *four* heads, so that these four animals had *seven* heads altogether between them. The ten-horned beast is, however, stated in Rev. xiii. and xvii. to have seven heads at the crisis of the consummation. Dr. Seiss admits, in his Lecture on Rev. xvii., that it denotes the *Roman Empire*, and this is the universal opinion of commentators. The Devil being symbolised as a Dragon with seven heads and ten horns, shows that he is the invisible being that inspires and animates and openly works through the *Roman Empire* nations and their governments, which are prefigured by this Beast with seven heads and ten horns.—[EDITOR.]

‡ The city of Rome was built on seven hillocks, and seven administrations, or forms of dominion, or dynasties, are also said to have marked the history of the Roman Empire.

* In addition to any general figurative meaning, it is clear that in a particular literal sense at the consummating crisis, these ten horns of the Dragon indicate that he will specially work through the ten horns of the beast which he raises up in Revelation xvii. and xviii., where the ten horns are expressly stated to be *ten kings* of a revived ten-kingdomed Roman Empire during the concluding few years of this dispensation.—[EDITOR.]

Almighty King, when He puts on His strength to crush out His enemies Is. lxiii. 2—4; Rev. xix. 11—15). It tells of flaming heat, of intensity of fierceness, of bloody administrations. And this well describes the inmost nature of Satan, as everywhere portrayed. He is a fierce and murderous being, cruel, bloodthirsty, and ever intent on destruction. Jesus says "*He was a murderer from the beginning*" (John viii. 44). Peter warns all Christians against him, as one that walketh about, as a roaring lion, seeking whom he may devour (1 Peter v. 8). He is the Destroyer of both souls and bodies. He seduceth the whole world, promising good and peace only that he may the more effectually entrap and ruin.

HIS DEEDS OF CRUELTY AND BLOOD.

With what murderous malignity did he attack the innocence of our first parents, and the heavenly purity of Jesus! With what carnage and misery has he overflooded the earth! There has never been a murder, but he caused it. There has never been a sanguinary war, but he instituted it. There has never been a death-scene, but it is traceable to him. Every blight of human happiness, every failure of human peace, every sorrow of human life, has come from him. All the fiery passions that rankle in men, and break forth in deeds of violence and blood, are his inspirations. Never a being has been perverted from the beneficent object of its existence, never a soul has lost its Creator's image or gone down to perdition, never a life has been disabled or extinguished, never a heart has been broken or a wretchedness enacted, of which he is not the primal cause. All graves, all tears, all mutilations and dismemberments of earth's families, nations, or the race, are results of his doings and malignity. And when we think of the blood that has been shed, and the murders committed, since Cain raised his hand against his brother's life; how rapine, and plunder, and violence have tormented the world in every age; what hellish devastations war alone has wrought; how human society has been continually spoliated with intemperance, ignorance, uncleanness, and vice; and remember that all these, with all the calamities, misfortunes, and sufferings of time and eternity, have their source in Satan, and are but out-births, enactments, or results of his spirit—how could a truer characterisation be given of him than that of a monster, in-dyed with flames and blood! He is *red*, for he is the *Satan, the Devil*.

HOW TO ESTIMATE HIS "GREATNESS."

4. Still another feature specially noted is his *greatness*. He is a fierce, malignant, and bloody monster, and a "*great*" one. But how shall we get a right conception of what is thus portrayed? Milton talks of him as Titanian, long and large, extending

many a rood; his shield like the broad circumference of the moon; and his spear so great, that to the tallest pine

"Hewn on Norwegian hills to be the mast
Of some great admiral, were but a wand."

But not in this way can we get a right idea of Satan's greatness. We must lift our thoughts to much wider and mightier contemplations.

Looking out from this world into the depths of space about us, we see "an outward, visible universe, studded with constellations of suns and their attendant systems, circling in unmeasured orbits around an invisible and omnipotent centre, which controls them all. Amazed and overwhelmed at these stupendous displays of creative power, wisdom, and goodness, in adoring ecstasy we inquire into the uses of these mighty orbs, which, in such untold millions, diversify and adorn those undefined fields of ethereal beauty which fill unbounded space. Reasoning from all our native analogies, and from the scattering rays of supernal light that have reached our world, we infer that all these orbs are

THE MANSIONS OF SOCIAL BEINGS,

of every conceivable variety of intelligence, capacity, and employment, and that in organised hierarchies, thrones, principalities, and lordships, they constitute each within itself an independent world, though all together but so many members of the one immense family of creation.

Now, in all these intellectual assemblages, spread over the immeasurable area of universal being, there are but *two* distinct and essentially diverse confederations—*two empires, with two primal heads*. On the one hand sits the almighty and ineffable *Jehovah*, whose majesty transcends all human thought or comprehension; His being, eternal; His nature, perfect; His throne, absolute; to whom "every creature which is in the heaven, and on the earth, and under the earth, and upon the sea," in one form or another is compelled to give the blessing, and the honour, and the glory, and the dominion, for the ages of the ages. But, on the other hand, stands a *mimic god*, a creature, indeed, and not at all beyond the Almighty's government and control, but one of the sublimest of angelic beings, a prince among the celestial hierarchies, set against God, seeking to overturn heaven, aiming to supplant the kingdom, authority, and rightful worship of the great Eternal, himself grasping for the reins of universal sovereignty. We tremble as we think of the awful daring. The ambition and adventure of earthly despots in setting out to conquer this world is startling; and because of what men have done towards accomplishing it, history calls them "*great*."

A DESIGN OF AWFUL DARING.

Yet here is a being—Satan—who has adventured

upon the exploit of conquering the universe, of wresting creation from its Maker! Under the mysterious economy of God, he has also been enabled to make mighty strides towards the realisation of his fell purposes. Principality after principality, in the celestial realms, succumbed, and fell in line beneath his banner. *A third of the very stars of the heaven* joined his cause, and followed in his train. Adam, the appointed lord and sovereign of the earth at the beginning, was betrayed into his power, and all earth's naturally engendered children were made his born slaves and servants. And so there now exist: *a mighty confederation of evil*, made up of angels and men, disembodied and in the flesh, numbering millions on millions of disloyal spirits, who burden our atmosphere, and overspread our planet with disorders, anarchy, misrule, darkness, gloom, sorrow, death, and ten thousand embitterments of existence, from which uncounted creatures sigh, and groan, and cry to be delivered! Long ago, indeed, an effectual check was put upon the growth and sway of this impious coalition in heaven. Also, in the decrees of God, the unalterable determination stands, to uproot and destroy it utterly.

SATAN'S PURPOSE BROKEN BY CHRIST.

But till the eternal Son of Deity undertook the case, not a potency in all the circle of created things could shake its hold upon this world of ours. Neither could He, without centuries on centuries of preliminary work, and then the resignation of His place in the Divine bosom, the conjoining of Himself to human flesh and blood, and the enactment of a humiliation, as astounding to all heavenly intelligences as it was unparalleled in the history of things. No, nor even then without battle and conflict so intense and horrible that they wrung even His mighty soul with anguish unspeakable, shook the fabric of His immortal being to the verge of annihilation, and put the very Lord of glory under the pangs, and bonds, and darkness of death and the grave! And only when we have surveyed the dimensions of *an empire so gigantic*, and counted the cost at which alone its hold could be broken, are we in position to estimate the greatness of that Fell Spirit, who created it out of his own subtle deceit and unholy ambition, sits as its head, giving force and direction to all its parts, and wields it with a genius and will inferior only to that of eternal uncreated Mind. Ah, yes, the Dragon is "*great*."

THE CHURCH'S DREAD ANTAGONIST.

5. And yet one feature more is given in this picture—to wit, *his attitude and bearing towards the Church of God*. "The dragon stands before the ~~man~~ which is about to bring forth, that when she

has brought forth he may devour her child." How intensely does this sum up the whole history of the case! The Church and the Devil, the kingdom of heaven and the powers of darkness, have ever been the two great antagonising forces on the earth. The one is the spirit of mercy, embodied in the work of man's deliverance; the other is the spirit of malignity, going about to crush and kill every tendency, power, or prospect of man's salvation.

With the seed of Abraham, Isaac, and Jacob was lodged the promise of spiritual sonship and glorious dominion. Out of them was to be developed the seed of the woman to redeem and rule the world. At Bethlehem, as the great Head and Chief of All this Divine seed appears. We hear the angels sing and the shepherds rejoice. We see the stars giving unusual indications, mighty sages of the far-off land coming to lay their royal treasures at His feet, and everything aglow with a sense of the wonderfulness of the event. But the Dragon is there, with rage inflamed, and eager to devour. In Herod he inquires, and plots, and sends his executioners to slay all the children in Bethlehem, and in all the coasts thereof, from two years old and under, to make doubly sure of reaching this child's life, and

DESTROYING THIS WHOLE SEED FOR EVER.

So has it also been in all succeeding time. While Jesus was going up and down among the villages of Palestine, fulfilling the prophecies and maturing God's plans for begetting a people for Himself, the earthly powers about Him were ever prowling and plotting to destroy both Him and His work, and finally seized Him, killed Him, and sealed up His mangled body in the sepulchre. When, by the Spirit of God, He rose again, and gave new commissions and endowments to His apostles, threatening and slaughter pursued them, and the sword, the cross, and the stake awaited them. Rome joined with Jerusalem in oppressing, banishing, and destroying them, and all who adhered to them. Emperors sported themselves with their sufferings, and edict after edict went forth from the throne of the world for their extermination. Ten mighty persecutions fell on Christians throughout all the jurisdiction of the Cæsars. The earth was repeatedly deluged in martyr blood. And what was it all but this seven-headed and ten-horned Dragon confronting the travelling woman, determined to

MAKE AN END OF HER ROYAL SEED.

Nor was it essentially different after Paganism was dethroned, and the cross appeared upon the imperial banners. The tactics changed, but it was still the Dragon that wrought. Outward oppression was broken, but then came inward assaults, corruption, and decay. The sword of State for a while was sheathed, but then was drawn the more killing weapon of

domineering heresy. Soon also the tiara became the imperial crown, the wearer of it the world's dictator, and kings and governments the slaves and menials of another Rome, robed in Christian symbols indeed, but at heart the Dragon still, with faggot and bloody inquisition, and bans of terrible damnation, striving to enforce its blasphemous assumptions and soul-destroying lies. When the holy Reformers began again to shake the torch of evangelic truth to light the nations to their salvation, the Vatican thundered with its bulls, armies rallied for the onslaught, and massacres and butcheries filled many lands with the blood of God's confessors, or lighted them with flames to consume the bodies of the saints. And even to this day and hour, the old serpent lies coiled in the Church's path, and in the forms of a pretended superior science, a false philosophy, a perverted Gospel, and many an ugly persecution, still strikes, assails, and mightily struggles to crush the meek Galilean's power from the earth, and keep the God-child from his royal destiny and dominion.

So true is it, that "*The Dragon stands before the woman which is about to bring forth, that when she has brought forth he may devour her child.*"

A STRIFE IN WHICH ALL ARE COMBATANTS.

Behold, then, my friends, what a mysterious battlefield this world is. A contest here is waging which enlists and engages the mightiest powers that exist. It is the great and far-reaching conflict between good and evil, between truth and falsehood, between right and usurpation, between the Kingdom of God and the Empire of Satan, between Heaven and Hell—the

great war of a divided universe, coming to final issue upon this little world of ours! It is largely silent and invisible. Though raging round us every hour, we perceive so little of it that many doubt its reality. But its very hiddenness is evidence of its awful greatness. The "noise of the captains," the "shouting," the rattle of arms, the boom of artillery, marking earthly battles, is but the fuss and ado pertaining to the local and circumscribed exhibits of man's doings. Whether we are conscious of it or not, such a mighty strife exists, and we ourselves are all parties to it, and combatants in it. If not of the glorious Woman, we are of the seven-headed and ten-horned Dragon, at war with her, her seed, and her God. Nor are any of us of the glorious Woman, who have not renounced Satan and all his works, and confessed ourselves to Christ in obedience to His Gospel. From these holy oracles of truth I make it known to you, that if you have not yet enlisted under the banner of Emmanuel, and at His altar sworn unfaltering allegiance to Him, you are under the Dragon's standard, serving his will, helping on his foul and murderous work, and on the way to share his destiny. God help every one in such a case to see it before it be for ever too late! Though involved in Satan's coils, it is possible yet to change sides; but it must be done quickly, if ever. Hence, the very first question which we are bound to ask of those to whom we are to deliver the promise of salvation is: "*Do you renounce the Devil and all his works,—the vanities of the world and the sinful desires of the flesh?*" And for those who decline to do this, now in the time of their probation, there is no hope and no promise of eternal life.

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THE ALLEGED FALLACIES OF FUTURISM.*

BY WILLIAM MAUDE.

Mr. Guinness's Criticisms of Futurism—The Matter in Controversy—The "Historical" Fulfilment is Only Partial and Anticipative—"The Present Truth"—The Ten Toes of Daniel's Great Image—Where Mr. Guinness Finds all the Ten Kings—Refutation of this Assumption by Mr. B. W. Newton—The Eastern and Western Divisions of the Roman Empire—The Meaning of the Two Legs of the Image—The Grecian Empire—The Vision of the Four Beasts—Are the Four Empires Symbolised as Distinct in Territory as in Time?—Daniel's "Little Horn," or Eighth and Last Head of the Roman Beast—Mr. Guinness's Error as to the Identity of the Antichrist—The Ten Toe and Horn Kingdoms—Have they yet Arisen?—Where are they to be Sought for?—The Number of Kingdoms within the Area of the Old Roman Empire—The "Character and Conduct" of the Ten Kingdoms—Is the Church of Rome the Babylon of the Apocalypse?

WE notice, with much satisfaction, the issue, by Messrs. Hodder and Stoughton, of the EIGHTH EDITION (fourteenth thousand) of Mr. Grattan Guinness' valuable and comprehensive work, "The Approaching End of the Age," showing an almost unprecedented circulation for a work on the unpopular subject of Prophecy, and one which we hold to have rendered—especially in the first part, which is devoted to the establishment of the great truth of the pre-Millennial advent of Christ—an important service to the cause of Divine truth. To this new edition Mr. Guinness has added an appendix, containing replies to some Futurist criticisms, which appendix he has—with more consideration for his poorer brethren than is sometimes shown by authors—also published in a separate form, under the title given below.

Mr. Guinness, as all who have read his book are aware, belongs to what is called "the historical" school of prophetic interpretation—that is to say, to use his own words, he "traces in the events which have occurred in the history of Christendom during the last eighteen centuries, and which are now occurring, the fulfilment of the predictions of 'Babylon the Great' and the 'beast,' or man of sin, or Antichrist, regarding the Apocalypse, consequently, as, to a large extent, a fulfilled prophecy, instead of referring its predictions to the future, and speculating as to what their future will be."

THE MATTER IN CONTROVERSY.

But more than this: Mr. Guinness contends strongly that the historical interpretation is not only the truth, but *the whole truth*, dismissing any "Futurist" interpretation as purely fallacious. Now, it is here that we feel constrained to join issue with him, for, while we are prepared to allow that there is a considerable amount of truth in the historical interpretation, we believe that the fulfilment which it exhibits is, after all, only *partial and anticipative* of

a more plenary and literal accomplishment in the future—in other words, that the one is but the back-thrown, elongated *shadow* of the other—a *reality* yet to come; and that, consequently, while, in times past, the so-called historical fulfilment was that which rightly claimed the chief attention of the Church of God, to us the rapidly-approaching future fulfilment has now become "the present truth."

Thus, for example, at the time of the Reformation, the Pope of Rome was unquestionably the Antichrist with whom the people of God had to do, and but for their recognition of the Anti christian character of the corrupt ecclesiasticism of which he was the head, that great religious movement would, humbly speaking, never have been achieved. But if it be indeed the truth that there is another more terrible and personal Antichrist soon to be manifested, it is obviously of the utmost importance that we should be aware of the fact, so that we may be at once

FOREWARNED AND FOREARMED;

and nothing surely could better serve the purposes of Satan than to beguile Christian teachers into concentrating their attention on the Antichrist of the past, and so to ignore or deny the coming of the Antichrist of the future.

It would make too much demand both on the space at our command and on the patience of our readers were we to take up in the following pages all the Futurist arguments the fallacy of which Mr. Guinness undertakes in his pamphlet to demonstrate; but it may not be unprofitable if, in a few instances, we endeavour to show—most kindly and respectfully—how unsuccessful he is in his attempts. We shall select those points only which we deem of special importance. The first argument to which we would draw attention has reference to

THE TEN TOES OF DANIEL'S GREAT IMAGE.

This argument is thus stated by one of Mr. Guinness's critics, the anonymous author of "The Future of Europe: What will it be?"—

"Mr. Guinness finds all the ten kings in the war

* "The Fallacies of Futurism: A Reply to Futurist Objections to the Historic Interpretation of Prophecy." By MR. and MRS. H. GRATTAN GUINNESS. London: Hodder and Stoughton. Price One Shilling.

of the old Roman Empire, and none in it if ten toes were on one foot."

action," replies Mr. Guinness, "is based on assumption, and betrays, besides, a superficial view of the prophecies in question." Here we find a statement—we will not say assertion, but the use of strong terms in Christian apologetics—First, this argument "is based on pure assumption, and, secondly, "it betrays a superficial view of the prophecies in question." Now, to refer the elements in inverse order, Mr. Guinness is ignorant of the fact that the argument has been urged again and again by the prophets—amongst others by the learned Dr. S. P. Tregelles, and Mr. B. W. Zeller, neither of whom would it be either correct or proper to speak as "superficial prophets." The latter, in his *SPECTS OF THE TEN KINGDOMS*,

argues more fully than Mr. Guinness's argument, then, the iron legs of the image represent the *whole* Roman Empire, why do expositors admitting this, suddenly forget their duty when they begin to treat of the ten toes, and write as if *half* only of the empire were indicated? If the *whole* is to be represented, we must divide that *whole*. Nothing but error can sue if we divide only *half*. Yet this is what has been committed. The *Greek* half of the Roman Empire has been divided into the *Latin* or *Western* half only; commentators have written as if the ten toes were all found on *one* of its feet, and erred in seeking the ten kingdoms which are represented in *one part only* of the Roman Empire; that modern expositors (for it was not the more early ages) should have committed this mistake appears truly unaccountable. But content to prevent any right result being reached, accounts for the perplexity which is imagined to be hopelessly connected with this etic inquiry; and the error is the worse. The Eastern part of the Roman Empire—which expositors have forgotten—has, in secular history, as well as in Scripture, been regarded as the more important division.

EASTERN AND WESTERN DIVISIONS OF THE ROMAN EMPIRE.

with Mr. Guinness's first statement—i.e., the argument is "based upon pure assumption," is chiefly concerned. How does he prove the following way. He says:—assumed that the two legs of the image

represent the eastern and western divisions of the Roman empire. This cannot be proved, and, indeed, it can be very distinctly *disproved*. It is true that the fourth empire is represented by the two legs and feet of the image; but it is *the entire course of the empire that is so represented*, not the brief stage of twofold division which occupied one century of the twenty-five of Roman history. The Grecian Empire, which was *never* twofold, is similarly represented by the two thighs of brass. The nature of the symbol—a human figure—required that the legs should be two. The division of the Roman Empire into eastern and western is not prefigured at all in either of Daniel's prophecies." (P. 16.)

Now, in answer to this, it may be observed that, though the two legs and feet of the image no doubt were intended to represent the *whole* Roman Empire in *duration* as well as in *extent*, yet this admission is not at all inconsistent with the supposition that, by the symbolism adopted, special attention was directed to a particular part of its history—that, namely, *subsequent to the division of the empire* into east and west. And it certainly seems to us that Mr. Guinness is the less entitled to object to this conclusion inasmuch as he maintains that the legs and feet of the image *do not represent the whole extent of the empire*, but only that portion of it lying west of the preceding Macedonian Empire. If we are bound to believe that the legs and feet represent the *whole duration* of the Roman empire, are we not equally bound, *pari passu*, to believe that they represent also the *whole area* of that empire? Yet this is precisely what Mr. Guinness denies. Moreover, the statement that the stage of twofold division occupied only one century of Roman history—we presume from the division of the empire in A.D. 364 to the abdication of Augustulus, in 476—is altogether erroneous. Substantially, the Roman Empire, in its divided condition, has continued to exist from 364 to the present century. The line of emperors did not cease with Augustulus, but, from 476 to 800 "the Byzantine Cæsar,"—to use the words of Mr. Freeman,^o—"was always in theory, often in practice, recognised as the lawful lord of Rome and Italy; and unless we remember this it is impossible rightly to understand the true significance of the assumption of the empire by Charles the Great." And, in point of fact, it was not till the 6th of August, 1806, when Francis II. resigned to the Emperor Napoleon the imperial dignity, that the holy Roman Empire came to its end.

THE GRECIAN EMPIRE.

But, again, in order to deprive the *two* legs of the image of their symbolic significance, Mr. Guinness

* Second edition, pp. 18-19.

^o "Historical Essays," p. 142.

says, "The Grecian Empire, which was *never* twofold, is similarly represented by the two thighs of brass. The nature of the symbol—a human figure, required that the legs should be two." The argument from analogy which Mr. Guinness here calls to his aid is really for him a singularly unfortunate one. In the first place, he has evidently been misled by the incorrect reading of our English Bible "thighs," for the word in the original is not only in the singular number, but indicates not the "thighs" in the sense of the upper part of the legs, but, as it is rendered in the margin, "sides," or "loins," which form part of the undivided trunk. And, secondly, have not the *two arms* a clear reference to the dual constitution of the Medo-Persian Empire? while even in the case of Greece, in the strictly parallel vision of the Four Beasts, the *four wings* and *four heads* of the leopard are evidently intended to represent the ultimate fourfold division of Alexander's empire.

ARE THE FOUR EMPIRES AS DISTINCT IN TERRITORY AS IN TIME?

2. But Mr. Guinness has another argument on this point. "A very little consideration," he says, "will show that prophecy regards the four empires as being as distinct in *territory* as in *time*; as distinct in geographical boundaries as in chronological limits. They rise in a definite sequence; the supreme dominion of one does not in point of *time* overlap the supreme dominion of the following one, nor is the *territory* of a former 'beast' or empire ever regarded as belonging to a later one, though it may have been actually conquered. Each has its own proper theatre or body, and the bodies continue to exist after the dominion is taken away. This is distinctly stated both in connection with the fourfold image and with the four beasts." (Pp. 16-17.)

Here, again, we find ourselves in a position to maintain that Mr. Guinness is altogether in error. There is not a particle of proof to be found in Scripture in support of the confident assertion that "the four empires are as distinct in *territory* as in *time*;" on the contrary, it can be clearly disproved. In the first place, it is disproved by the evidence above adduced that the legs and feet of the image represent the whole extent of the Roman Empire, and not its western portion exclusively. Again, the *lives* of the beasts as distinguished from their *bodies*, denote their *political existence* in contradistinction to their *territorial limits*, and, therefore, when it is said, Daniel vii. 12, "As concerning the rest of the beasts (*i.e.*, the first three) they had their dominion taken away; yet their *LIVES*"—not their *BODIES*, as Mr. Guinness in the very teeth of Scripture asserts—"were prolonged for a season of time;" what is meant is, as history asserts, that the four empires successively

OVERLAPPED EACH OTHER

to some extent; or, as the prophecy expresses it, "for season and time." Thus, for example, as Dr. Tregelles says, "the united empire of Alexander began to dissolve at his death, but still as long as any of its great divided parts remained as sovereignties (whatever changes they had undergone), any person living in them would have been living under the third beast. This would have been true before the battle of Ipsus (B.C. 301) effected the fourfold division: it would have been equally true when that great division had in many respects changed, and until the fourth beast had, by the conquest of Egypt, superseded the last of the four Grecian sovereignties."⁵

DANIEL'S "LITTLE HORN," OR EIGHTH AND LAST HEAD OF THE ROMAN BEAST.

The fallacy of the statement that "the four empires are as distinct in territory as in time," can also be shown in another way. According to Mr. Guinness, the *Papal Dynasty* is the Antichrist, the eighth and last head of the Roman Beast. And this Antichrist or eighth head Mr. Guinness quite correctly identifies with the "little horn" of Daniel (*vide* p. 29). It follows, therefore, if Mr. Guinness's theory is correct, that the "little horn" must rise within the limits of the Western Empire, as we know the Papacy actually did rise. But is this the case with the little horn? The answer is found in Daniel's vision of the Ram and He Goat; for, concerning the latter, we read in Daniel viii., "Therefore the he goat waxed very great, and when he was strong the great horn was broken, and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south and toward the east, and toward the pleasant land." And the inspired interpretation of this is found in a subsequent part of the same chapter, where we read, at verse 21, "And the rough goat is the king of Grecia, and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences shall stand up." Clearly, then, the "little horn," or Antichrist—whoever he may be—arises out of one of the four final divisions of Alexander's empire; though, to use Mr. Guinness's own words, "the Eastern Empire of Rome"—which according to the theory he adopts forms no part of the fourth prophetic empire—"occupied precisely the same

⁵ "Remarks on the Prophetic Visions of Daniel," p. 67.

itory as the Grecian Empire, or 'thighs of brass,' annot, therefore, be one of the legs of iron, or be added as forming any part of the empire proper peculiar to Rome" (pp. 17-18). And yet this *little horn*, or Antichrist, is to be the eighth head of "proper and peculiar" Roman Empire! Can a complete *reductio ad absurdum* be imagined?

THE FAMOUS DICTUM OF SIR ISAAC NEWTON. It seems, therefore, that we are forced to the conclusion that the famous dictum of Sir Isaac Newton, "we are to look for all the four heads of the beast among the nations on this side the straits, and for all the eleven horns of the fourth among the nations on this side of Greece," is only nothing better than an ingenious device invented to meet the exigencies of a theory—a theoryreamt of before the Reformation. And it really tests a little impatience to find orthodox teachers, Mr. Guinness, lauding the "master mind" of the great philosopher in matters theological. Sir Isaac Newton, it is well known, was an Arian, or Unitarian. He exhibit his "master mind" when he denied Lord's essential Divinity?

THE TEN TOE AND HORN KINGDOMS.

Another very important point on which the Historical and Futurist expositors of prophecy are divided, he question whether the ten kingdoms into which the Roman Empire is finally broken up, and which symbolised by the ten toes on the two feet of buchadnezzar's image, and the ten horns of Daniel's fourth beast as well as the ten horns of the beast of the Revelation, have already arisen in the past or yet await their formation in the future. At this point Mr. Guinness waxes very bold, and patiates with somewhat amusing confidence. "A little accurate attention," he writes, "first to the prophecies, and then to the history, will, we think, convince unbiassed students that the correspondence between the two is so marvellously exact as to warrant the boldest assertion that the facts were foretold, and that the prophecy has been in course of fulfilment for the last fourteen centuries." (P. 47.) He then proceeds to lay down, as the foundation upon which the superstructure of proof is to be raised, the following postulate which, in order to draw special attention to it, is printed in conspicuous black letter. It must be borne in mind that, as we have already proved, the ten kingdoms are to be sought only in the territory peculiar to Rome, that is, in the territory of Greece." But here, at the very outset, we are not allowed to enter a caveat, as the lawyers say; not only do we deny that anything of the sort has been "already proved," but, on the contrary, we are to have shown the utter fallacy of the theory in question; maugre the fact that it was invented

by "the master mind of Newton." Our postulate, therefore, reads thus. (We shall be content with italics):—"It must be borne in mind that, as we have already proved, the ten kingdoms are to occupy the whole extent of the Roman Empire, and must therefore, be sought in its Eastern as well as Western division." Hence arises an irreconcilable contradiction. Who is right and who is wrong must be left to the "unbiassed reader" and student to

DECIDE ON THE EVIDENCE.

Here, then, we might fairly pause and lay aside our pen; but in order to prove that we are not afraid to meet Mr. Guinness, even on ground of his own selecting, we will waive this preliminary objection, and proceed to consider the arguments by which he seeks to establish the conclusion that the prophecy of the tenfold division of the Roman Empire "has been in the course of fulfilment for the last fourteen centuries." The first argument he makes use of is thus stated: "It must be noted that while the prophecy distinctly predicts that the number of the fragments into which the one empire should be divided should be generally ten, that it nevertheless distinctly implies also that it should not be constantly, invariably, or exactly ten." But how is this "distinctly implied?" we ask. "Because," we are told, "when the little horn sprang up among the ten, there must have been eleven; and when three were plucked up before it, there could only have been eight left for a time. Hence the number of the kingdoms was to be generally, but not rigidly or unvaryingly, ten." To this the answer is very simple. The little horn is never in prophecy reckoned as one of or *with* the ten kingdoms, and therefore its rise does not at all affect their number. They were *ten*—neither more nor less—before it rose, and they remain *ten* when it has risen. As regards the overthrow of three of them, this is a temporary episode in the history of the ten kingdoms, and *one as distinctly revealed as their normal number*, which is still found the same at the very close of the beast's history; hence, there is no true analogy between it and a supposed continual fluctuation in the number, of which we have not the smallest inspired hint. Moreover, it has been incontrovertibly proved from Dan. viii. 8-9, that the little horn rises out of the Grecian Empire, and, therefore, on Mr. Guinness's ground, can have nothing to do with any ten kingdoms found in the Western Empire exclusively. For our own part the emphatic reiteration of the number "*ten*," and its symbolic representation under such diverse forms, convinces us that nothing less than an exact and literal fulfilment of the prophecy can be accepted with due regard for the claims of inspiration. Which, we earnestly ask, shows the greater reverence for God's

Word,—the Futurist, who looks for its precise and definite accomplishment, or the Historist who is content to accept an approximate and dubious fulfilment. Was it on any such principle that the prophecies relating to our Lord's First Advent were fulfilled? The answer may be readily given.

THE NUMBER OF KINGDOMS WITHIN THE AREA OF THE OLD ROMAN EMPIRE.

But, furthermore, it may well be questioned whether the prophecy has hitherto been even approximately fulfilled. It has never been proved that "amid incessant changes the number of the kingdoms of the European commonwealth has averaged *"ten."* Most of the lists given for this purpose can be shown to be more or less manipulated, for different expositors give different lists as referring to the same period. Mr. Guinness gives (from Rev. T. R. Birks) eleven lists of selected periods, from A.D. 860 to A.D. 1816; but even these show an average of *nearly ten and a-half*. While the fact, mentioned by Dr. Anderson, in his "Coming Prince," that "*twenty-eight different lists, including sixty-five kingdoms,*" have been put forward in the controversy, is a proof how worthless is the evidence of any such fulfilment. But to bring the matter to a test which we are prepared to accept as crucial. *How do things stand at the present moment?* We affirm that ten kingdoms are not *now* to be found within the limits of the old Roman Empire. This, Mr. Guinness must needs admit, is, to use a common expression, taking the bull by the horns, for he says,—"*The division is as apparent now as ever!* Plainly and palpably inscribed on the map of Europe, it confronts Dr. Anderson and the entire Futurist school, if they would only withdraw their eyes from the misty future into which they love to gaze, and use them to observe present facts. It confronts them with its solemn, silent testimony to the fulfilment of this great prophecy. Can they alter or add to this tenfold list of the kingdoms now occupying the sphere of old Rome?

"ITALY, AUSTRIA, SWITZERLAND, FRANCE, GERMANY, ENGLAND, HOLLAND, BELGIUM, SPAIN, and PORTUGAL." "Ten, and no more; ten, and no less! The Franco-Prussian war and the unification of Italy have once more developed distinctly the normal number of the kingdoms of Europe. Yet in the face of this present fact, and of all the past facts we have cited, Dr. Anderson and other Futurists still maintain that the Roman empire has never been divided into ten" (Pp. 54-55). Well, what have we to say to this? Are we not staggered? Are we not at length convinced? By no means, for we utterly refuse to accept the pure assumption underlying the above enumeration, that *any power, part*

only of whose present territory falls within the limits of the Roman Empire, even though it be—as in the case of Germany—a comparatively small part, has a claim to be considered one of the ten kingdoms. Those ten kingdoms must be found wholly within the limits of Cæsar's Empire, and to assume anything else is as unwarranted and absurd as it would be to say that the ten horns of the beast included the skull out of which they grew. Three of the kingdoms, therefore, named above, must be excluded—viz, Germany, Austria, and Great Britain; leaving ITALY, FRANCE, SWITZERLAND, HOLLAND, BELGIUM, SPAIN, and PORTUGAL. Seven, and no more; seven and no less!

THE "CHARACTER AND CONDUCT" OF THE TEN KINGDOMS.

But Mr. Guinness has another argument, and it is a more plausible one. "Scripture," he writes, "not only predicts the rise of these ten kingdoms, but their character and conduct during the period of their existence. It foretells that they should first sustain and then destroy the corrupt and persecuting Church of Rome. In fulfilment of this, we have the incontrovertible facts that all the kingdoms above-named did for ages submit to and sustain the Romish Church; and that most of them have now revolted from her, and turned against her, under the influence either of Protestantism or of infidelity." "Apart from all questions of *number and place*, therefore, the horns are identified with the kingdoms of modern Europe by their *character and conduct*" (P. 55). Here, once more, we have a most important assumption—viz., that the Church of Rome is the Babylon of the Apocalypse, which, with many of the most able Futurist writers, we deny *so far as the plenary and literal fulfilment of the prophecy is concerned*. Mr. Guinness, indeed, makes the extraordinary statement that "Futurists are obliged to admit that the Babylon of Rev. xvii. is the Apostate Church of Rome" (P. 62). But its accuracy can easily be tested. Does the late Dean Alford admit it, when he writes: "The difficulty is not confined to the application of the prophecy to Rome Papal, but extends over the application of it to Rome *at all*. For Rome never has been, and from its very position never could be a great commercial city. I leave this difficulty unsolved. . . . The details of this mercantile lamentation far more nearly suit London than Rome at any assignable period of her history." Does Dr. Tregelles admit it, when he says, "In the remarks on the different prophecies of Daniel, I have given reasons for *not* interpreting the predictions of latter-day evil by the Papacy and the Popish system. . . . It will not do for us to form our opinions on the solemnity and importance of a subject first, and then

to Scripture to find something to support it. The primary question must always be, what is it that the spirit of God speaks of in such or such a passage? If we are sure that the Papal system does *not* meet the terms of a prediction, *fully* and *wholly*, then we must not explain away the strict accuracy of prophetic language in the hope of thus making it fit." Does Mr. B. W. Newton admit it, when, in reference to the vision of the Ephah, in Zechariah v., he observes: "How long this system (of lawless infidelity) will remain *hidden* in the Ephah we are not old. Its *manifestation* will certainly, I believe, follow, not precede, the return of Israel, in unbelief, to their own land. Whenever the religious systems of the Roman world—Judaism, Mahommedanism, Romanism and the like, shall unite with one another,

and with the secular Governments in adopting this system, then, with every influence favouring, it will be transferred from the place of its origin to the Euphratean countries—the earliest home of civilisation—and there established. There, the woman of the Ephah will be displayed as the harlot of the Revelation, admired by all, delighted in by all, giving the cup of joy to all nations—wine that will gladden for a season, but the wine of everlasting wrath."

For ourselves, we are prepared to defend the thesis that the Babylon of the Revelation is not a *Church* at all, but a *City*, and that that city is not Rome, but the chief city of the Antichristian world-power of the last days. But the further consideration of this subject, and of Mr. Guinness's pamphlet, must be reserved for another paper.

(To be continued.)

REDEMPTION DRAWING NIGH.*

BY REV. J. DAWSON, TORQUAY.

The Suddenness of Christ's Coming—The Two-Fold Character of the Prediction in Matthew xxiv.—The Dividing-Point of the Prophecy—Signs of Fulfilment—The Effect of them—The Condition of the World: Political, Moral, and Social—The Appearance of Antichrist—The Suddenness of Christ's Advent—Its First Stage and the Translation of Watchful Christians—The Resurrection of the Righteous Dead—The Second Stage of the Advent—The Interval between the Two—Signs which Herald the First Stage—Revolutionary Lawlessness—A Prevalent Decay of Faith—The Christian's Proper Attitude—The Sharers of Christ's Reign.

THE Second Coming of our blessed Lord will undoubtedly be a sudden event. It will take the world by surprise, "for of that day and hour knoweth no one." And yet it has to be preceded by certain signs which will proclaim to the Church "The Lord is at hand." And so our Lord says, "When ye see these things come to pass, know ye that the Kingdom of God is at hand." We learn from the opening verses of Matthew xxiv. that certain persons were expressing their admiration for the beauty and magnificence of the Temple. Its goodly stones and precious gifts extorted their admiration. Hearing this, our Lord tells them of the fate which awaited its magnificent pile, "As for these things which ye behold, the days will come in the which there shall not be left one stone upon another, that shall not be thrown down." The curiosity and interest of His hearers is greatly excited, and they immediately ask, But Master, when shall these things be, and what sign will there be when these things shall come to pass?" In reply to this inquiry, Jesus gives utterance to a prophecy, the fulfilment of which, commencing within a few years from the time when

it was spoken, will only be *completed* when the Archangel's trumpet shall sound, and when the Lord shall descend from heaven, clothed with majesty and power, and glory, to receive His saints to Himself.

THE TWOFOLD CHARACTER OF CHRIST'S PREDICTION IN MATTHEW XXIV.

The prophecy may be divided into two parts. The first part relating to the destruction of Jerusalem, and the second part referring to "the coming of the Son of Man in a cloud with power and great glory." The first event typifies and foreshadows the second. The overthrow of sinful and rebellious Jerusalem, which had rejected and crucified "the Lord of Glory," foreshadowed the destruction of the powers of the world, who in the last days hate and persecute the Church of God. The signs which precede the one event very closely resemble those which usher in the other; and the results which flow from both events have a remarkable likeness. By the destruction of Jerusalem, and the dispersion of the Jews, the nation which had most bitterly persecuted Christ's people was deprived of all power for harm, and for the time being the Church was left in a condition of comparative peace. Whilst at the Second Coming of

* Read before a recent Clerical and Lay Conference at Plymouth.

her Lord the Church will be placed in everlasting security, and her enemies will be punished with everlasting destruction. And as the one event, the Second Advent of Christ, is of far more importance than the other, the destruction of Jerusalem—so it is fitting that the results which flow from the latter should far surpass in interest and importance those which proceed from the former.

THE DIVIDING-POINT OF THE PROPHECY.

The point at which the prophecy divides is the 24th verse. In the previous verses our Lord has clearly indicated the fate which awaited the holy city. It had to be compassed with armies and to become a desolation. It had to be "trodden down of the Gentiles." But this was not to be the last scene in its history. Its desolation has not to be perpetual. On its fallen stones is written "Resurgam." Unlike Babylon and Nineveh, and many of the great cities of antiquity, it has a magnificent future. The period of the domination of its enemies is limited. It has only to be trodden down UNTIL "the times of the Gentiles be fulfilled." From this point the prophecy enters upon its second stage. It tells us that when the times of the Gentiles are fulfilled, *fresh events* will take place, and *fresh signs* will manifest themselves; and that these will be succeeded by the accomplishment of the hope of the Church.

THE RETURN OF CHRIST.

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken, and then shall they see the Son of Man coming in a cloud with power and great glory."

The effect of these signs of the times on the minds of men in general is very vividly described. The general impression is alarm and terror. Unconverted men are living only for earthly things. Their desires, their hopes, their expectations, their affections, are all bounded by a worldly horizon. They are living "without God;" they do not acknowledge His sovereignty; they do not and cannot regard Him as Father, and Saviour and Friend. They are, therefore, not only without God, but without hope. If earthly things fail them, and worldly things go wrong, they have nothing to fall back upon. They have no rock on which they can plant their feet and feel secure; they have no anchor by which they can secure their bark. And therefore, when God's judgments are abroad,

MEN'S HEARTS FAIL THEM FOR FEAR;
but with God's chosen ones it is altogether different.

They know that their Redeemer lives. They know whom they have believed. They are assured that the Lord reigns, that He is ordering all things according to the counsel of His own will, and causing all things to work together for His people's good. His return has been the constant subject of their dearest hope, and therefore when they behold those signs which herald His approach, they can enter into the Master's words when He said, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

There are certain events which we commonly call SIGNS OF THE TIMES.

One of these is the *political condition of the world* as described by our Lord in the verses which immediately precede that to which our attention is specially directed. "There shall be signs in the sea and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Another sign is the *moral and social condition of the world* about the time of the Lord's Advent. St. Paul, in 2 Tim. iii. 1—5, says, "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affections, true breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying its power."

But in addition to these general signs of the times,

SOME PARTICULAR EVENTS ARE PREDICTED as taking place *previous* to the Advent of Christ. One of these is the subject of a prophecy by Zechariah. In the 5th verse of the 14th chapter of his prophecy he declares, "And the Lord my God shall come, and all the saints with Thee." But *when* shall He come. Not until all nations are gathered together in hostile array against Jerusalem. Read the previous verses: "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken. . . Then shall the Lord go forth and fight against those nations as when He fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives." Now according to this prediction the coming of the Lord^c has to be *preceded* by a series of rapidly succeeding events which will be open to the observation of all the world. The armies of hostile nations united by the bonds of a common cause,

* That is, of course, the Advent in its Second Stage.—Ed.

round the holy city and take it; gross acts of selfy signalise their victory; many of the inhabitants are carried away as prisoners of war, and THEN the Lord comes. Surely the people of God, readers and students of His Holy Word, when they see these things come to pass will know that the hour of their redemption is nigh at hand.

THE APPEARANCE OF ANTICHRIST.

Another great and important event of the world's story is foretold by St. Paul in 2 Thess. ii. In this chapter the apostle makes known the appearing of a mighty Antichristian power, or more correctly speaking, he predicts the coming of Antichrist. He describes him in very dark and fearful characters. He speaks of him as "the man of sin," "the son of perdition," as one "who opposeth and exalteth himself above all that is called God or that is worshipped; that he as God sitteth in the temple of God, knowing himself that he is God." His "coming is for the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of righteousness in them that perish." In the 8th verse his destruction is announced. He has to be consumed and destroyed. And how? By "the brightness of our Saviour's coming," who shall consume him "with the spirit of His mouth." The advent and reign of Antichrist, therefore, is to be closely followed by the coming of our blessed Lord, who shall cut him down in the midst of his ungodly career. Now I think it is evident that the appearance of such a character, wielding such extended power, exalting himself to such a pinnacle of glory and confirming his pretensions by signs and lying wonders, will be an event which will be *known by all kinds*; and thus, whilst the ungodly will range themselves beneath the banners of Antichrist, and acknowledge his sway, and probably glory in his power and power, the little flock, the few faithful left on the earth, will recognise the lineaments of the evil one, and remembering the inspired prophecy of St. Paul, will hopefully and gladly exclaim, in the midst of the surrounding darkness, "Our deliverance is nigh, the Lord is at hand."

THE SUDDENNESS OF CHRIST'S COMING.

But now there is this difficulty. Our Lord's return is always spoken of in Scripture as taking place *suddenly*, and in a great measure *unexpectedly*. Christ Himself says, "Of that day and hour knoweth no man." And then He adds the solemn exhortation, "Watch, therefore, for ye know not what hour your Lord doth come." But if these events which we have described above, and which will not be obscure and hidden, but open and known to all, are to be the precursors of the day of the Lord, how can it be said "Of that day and

hour knoweth no man?" For when Antichrist appears and marshals his hosts against Jerusalem, every student of the inspired record will know "The Lord is at hand." I think we shall find a satisfactory answer by looking attentively at the descriptions given of our Lord's return in glory.

THE FIRST STAGE OF HIS ADVENT.

His Advent will consist of two parts or stages. The first His coming to the air for His Church. The second, His coming to the earth with His Church. Let us for a moment look at each of these separately. In the first place, what are we taught respecting *His coming to the air for His Church*? In the 15th chapter of 1st Corinthians, St. Paul not only declares that there will be a resurrection, but he details the very steps by which it will be accomplished, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the first-fruits, afterward they are Christ's *at His coming*." The teaching of this passage is very plain: Now is Christ risen from the dead and become the first-fruits of them that slept." And then, after a long and uncertain interval, to be terminated by the appearing of the Lord, the righteous dead shall also rise when this "corruptible shall put on incorruption, and this mortal shall put on immortality."

THE RESURRECTION OF THE RIGHTEOUS DEAD AND THE TRANSLATION OF THE LIVING.

But what about the saints *who are living* at this blessed time? As the Apostle has in 1 Corinthians xv. only been treating of the resurrection of the *bodies* of the righteous dead, he has naturally omitted all reference to those who are *alive* at the coming of the Lord. But he does not leave the question unanswered. In his first epistle to the Thessalonians, the 4th chapter and in verses 15, 16, and 17, he writes respecting both the living and the dead: "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

When this will take place, *when* the Lord will appear in the air to call His departed saints from their imprisonment in the tomb, and to gather His living flock into His fold, *we know not*. It might occur at any moment. And even now that we are gathered together in Christian love to confer together on those things which concern His glory and our welfare, we might be startled by the trump of God, loudly calling, "The Bridegroom cometh, go ye out

to meet Him." May the Lord fill our hearts with gladness at the very thought of His approach!

THE SECOND STAGE OF CHRIST'S ADVENT.

And now what does Scripture teach us respecting *our Lord's coming to the earth with His Church?* In 2 Thess. i. 7-8, St. Paul says, "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ. St. Jude gives similar testimony. He declares that Enoch prophesied, saying, "Behold the Lord cometh with ten thousand of His saints, to execute judgment upon all." In accordance with this is the vision of St. John, given in Rev. xix. 11, 12, 13. "I saw heaven opened, and behold a white horse, and He that sat upon him was called faithful and true, and in righteousness He doth judge and make war. His eyes were as a flame of fire, on His head were many crowns, and He had a name written that no man knew, but He Himself. And He was clothed in a vesture dipped in blood, and His name is called the Word of God." We can have no doubt that the rider of this horse was our blessed Lord. And *who are the armies that follow in His train?* Not the angels, because they are clothed in fine linen, white and clean; and in the eighth verse, this linen is explained as being "the righteousness of saints." The Lord's followers therefore are His people.

Now in the above-quoted prophecies and in the Apocalyptic Vision, our Lord is represented as coming *not for* but *with* His saints; *not to the air*, but *to the earth*; not for the purpose of receiving and rewarding, but to take vengeance and punish.

THE INTERVAL BETWEEN THE TWO STAGES.

Between these two stages of our Lord's Advent *an interval* will take place. How long it will endure it is, of course, impossible precisely to say. But that there will be such an interval and that it will continue for some considerable time, is, I think, clear from some of the earlier visions of St. John. In the 4th chapter of the Revelation, we are admitted to heaven itself. There we behold twenty-four elders clothed in white, and with golden crowns upon their heads. These elders are allowed to be the representatives of the Church, and by their standing around the throne they symbolise the presence of *the saints in heaven*. Again in the 7th Chapter, St. John says he saw "a multitude whom none could number, of all nations and kindreds and people," they "stood before the throne and before the Lamb, clothed with white robes and palms in their hands." Now the fact brought out here is that at the period of the Church's history which St. John desired to delineate, the saints, the redeemed ones, were *with Christ*, living in His actual presence, and so entirely

delivered from all the powers of evil that they are *no more* to be subject to hunger and thirst, and "God shall wipe away all tears from their eyes."

BUT THEY ARE IN HEAVEN,

that is to say Jesus has come to the air, taken them to Himself, and returned with them to heaven, *previous* to the opening of the seals, the sounding of the trumpets, and the pouring forth of the vials of God's wrath. In other words, the Lord's people, at least, the hundred and fifty and four thousand of pre-eminently holy Christians, and who are watchful and waiting for His coming, these are safe in their eternal home, before the appearing of the personal Antichrist and the establishment of his kingdom, and before the accomplishment of that event which is foretold in Zech. xiv.

SIGNS IMMEDIATELY PRECEDING THE FIRST STAGE.

But whilst I believe, therefore, that some of the signs of the times will only manifest themselves fully and distinctly *after* our Lord has appeared in the air and accomplished the first stage of His Advent, I think there can be no doubt that the days *immediately preceding* that first stage will be marked by certain characteristics which will intimate that the coming of the Lord cannot be far distant. In the words of Christ "when these things *begin* to come to pass," when the world morally, socially, and politically begins to be disturbed, when there appears to be a general preparation for great and startling changes, when men's minds are unsettled and old landmarks are swept away, when men are wondering what is coming next, and when an almost unconscious preparation seems to be making for the uprooting of the old and the establishment of something new. "Lift up your heads and look up, for your redemption draweth nigh." Does it not become a very important question for us to ask if *we* can perceive any of these signs around us *at the present day*, if *we* can hear any distant rumbling of the thunder telling us of an approaching storm? From what St. Paul writes to Timothy it is plain that

REVOLUTIONARY LAWLESSNESS

will be one of the prevailing signs of the last days; and no one can deny that this spirit is already abroad. Nihilism in Russia, Socialism in Germany, Communism in France, Fenianism in Ireland, are a source of anxiety and alarm to kings and governments. We see this same spirit spreading its baneful influence amongst "all sorts and conditions of men." Men dream and talk of *equality*. Fathers have become governors, and masters are transformed into employers. In addition to this, we cannot avoid noticing the *insubordination* which characterises such large portions of our population. It is the constant complaint of our magistrates that our streets are

paraded by gangs of youths who are nothing better than wild savages, and who set all authority at defiance, and in some places matters have proceeded so far that earnest Christian men are forbidden to preach in the streets because it is distasteful to the mob. Unhappily, we see the same spirit of insubordination amongst those who ought to be examples of reverence for authority. To reject the fatherly counsel of one's bishop, to act contrary to the decision of the highest courts of law, and then to suffer punishment as the *result* of disobedience is to be elevated to the honours of martyrdom, and to be exalted to the highest pinnacle of glory!

THE PREVALENT DECAY OF FAITH.

Another sign of the approach of the last days is *the decay of faith*. "When the Son of Man cometh shall He find faith in the earth?" We are all aware of the rapid growth of unbelief during the last few years. Twenty-five years ago "Essays and Reviews" and Dr. Colenso's books called forth a perfect tempest of disapprobation, and were read almost *by stealth*. But these works were mild and harmless compared with much of the literature of the present day. Books, pamphlets, reviews, magazines and newspapers, boldly impugning the verities of our faith, and in many instances openly advocating bold Materialism, are circulated by our libraries and lie on our drawing-room tables. And to such an extent have sceptical and even atheistic principles been imbibed, that I am afraid we ministers often have but a very small idea how many of our hearers either disbelieve our statements of Gospel truth, or regard them as problematical matters which are open to debate.

THE CHRISTIAN'S PROPER ATTITUDE.

Now, in the presence of these "signs of the times," what should be our attitude, and what our state of mind? Our Lord says that "*men's hearts will fail them for fear, and for expectation of the things which are coming on the earth.*" "*Men's hearts.*" But we are Christ's. "The Spirit Himself beareth witness with our spirit that we are the children of God, and if children then heirs, heirs of God, and joint-heirs with Christ." We are inheritors of the promises, and therefore we have to be "*glorified with Christ.*" Thus, in prospect of these tremendous calamities which have to desolate the earth, our Lord exhorts us to "*look up, and to lift up our heads.*" The heads of a careless world may be bowed with woe, but *we* will rejoice and be exceeding glad. And our Lord gives us a *reason for this*. "Because your redemption draweth nigh."

A blessed work of redemption has *already* been accomplished. By the death and atoning sacrifice of Christ, believers are redeemed from sin, and Satan, and death. But *in its fullest sense* the work of

redemption is not *yet complete*. Our souls have been redeemed from sin and its penal consequences, but death and corruption have to be destroyed, and Christ's sleeping people have to be *delivered*; from this bondage they have to be *freed*, and the apostle, in Rom. viii. 23, describes the sons of God, as "*waiting for the adoption, to wit the redemption of our body.*" There are two other passages of Scripture which open up this subject of our future redemption still more fully. In Ephes. i. 13-14, St. Paul writes, "*after that ye believed,*" that is to say after ye were redeemed from sin by the precious blood of Jesus Christ, "*ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.*" In Acts iii. 19, 20, 21, we find St. Peter addressing the following exhortation to the Jews who were filled with wonder at the miracle he had wrought on a lame man at the gate of the temple, "*Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, who before was preached unto you, whom the heaven must receive until the times of restitution of all things.*" From these inspired utterances we gather that when the Lord appears a second time in glory, He will come as the *Restorer*. He will deliver groaning creation from the usurped dominion of Satan. He will set up the throne of righteousness and peace, and He will reign as King of kings and Lord of lords.

THE SHARERS OF CHRIST'S REIGN.

But in that kingdom He will *not reign alone*. His *saints* will *share* the inheritance and *partake* of the glory. Seated upon thrones and wearing crowns of gold they shall rule the nations. Then shall be fulfilled the Master's loving promise: "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am ye may be also." With such a prospect as this before us, well may we "*look up and lift up our heads.*" The very signs, so full of terrible import to unconverted men, are *to us* the sweet echo of the approaching footsteps of our Lord. He comes to *deliver* and to *bless* and to *exalt*. He comes to bestow on us the full privilege of redemption. We shall, then, in its *widest* sense, be the redeemed of the Lord—redeemed from sin and all its attendant evils, redeemed *to* God and now altogether His. *Now*, no more sorrow and suffering, no more weakness and decay, no more sickness and death; and best of all, no more temptation and sin.

But I speak not only of our own exaltation, wonderful and glorious though that will be. I would

rather regard that aspect of the Lord's approach which was prominent in the apostle's mind, when he summed up the blessings of the Advent day in these words, "and so shall we be ever with the Lord." *Here* is the accomplishment of our heart's desire. *Here* is the answer to our constant cry, "we would see Jesus." We shall *see* the King face to face in all His beauty, in the full radiance of His glory; we shall behold Him robed in His infinite perfection. We shall *hear* Him, too, listen to His voice, and as He looks

upon us in tenderest love and assures us of His regard, our joyful hearts will prompt the loud ~~say~~ which bursts from our lips, "Worthy is the Lamb ~~that~~ was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. v. 12). Surely, then, "when these things begin to come to pass," announcing that we are drawing nigh the Heavenly Zion, we may well "look up and lift our heads," assured that our "redemption draweth nigh."

THE PRESENT CONDITION OF THE JEWISH NATION AND LAND.

BY THE REV. G. H. PEMBER, M.A.

Causes in Operation Favouring the Return of the Jews to the Holy Land—The Sultan of Turkey's Firman in 1840—Additional Concession in 1867—Exodus of Russian Jews—Emigration to Germany and their Exodus therefrom—Schemes for Colonising the Holy Land—The Centre of the Eastern Question—Imminent Troubles for the Jews.

It is clear that the first great sign of the end of the age must be the return of the Jews in considerable numbers to their own country, and the subsequent rebuilding of the temple. Now this return has actually commenced, and various causes already in operation seem likely to favour it. In the first place, we may mention that Jerusalem itself is gradually becoming a centre of civilisation, and is assuming the appearance of a modern city: villas are being erected in its neighbourhood, and no less than three exclusively Jewish building societies have been for some time carrying on their work.

Again, during the last ten or twelve years the Jewish population has doubled itself, so that at the present time it outnumbers the remainder of the inhabitants. Such a condition of things has not previously been known in Jerusalem since its destruction by Hadrian. Various causes have contributed to bring about this result, and seem likely to extend it. Among them are the following:—

In 1840, at the request of Sir Moses Montefiore, the Sultan of Turkey issued a firman for the relief of his Jewish subjects. After stating in the preface that the various accusations—such as that of sacrificing a human being to make use of his blood at the Passover—which were popularly brought against the Jews, were pure calumnies, he declared that thenceforth the Israelitish nation should be protected and defended, and should possess the same advantages, and enjoy the same privileges, as the numerous other nations under his sway. Thus one great obstacle to the return of the Jews to Palestine was removed.

In 1867, the Turkish Government made an important concession^{*} in regard to their land laws, and gave permission to the subjects of foreign powers to purchase land in their own name. It is easy to see how favourable this change is, indirectly, to immigration: since any rich European Jew can now buy up property in Palestine, and let it as he chooses to families of his own nation. And not a few have availed themselves of the opportunity.

EXODUS OF RUSSIAN JEWS.

In 1874, Russia—in which vast empire there are between two and three millions of Jews—adopted the German military system, so that all Hebrews became liable to service in the army. This was very distasteful to them; and about the same time they were subjected, especially in Poland, to divers persecutions, such as are frequently raised by the Greek Church. It is reported that, for these reasons, nearly the whole of the Jewish community resolved to leave Russia; and certainly from that time emigration has been continually going on. Many families have arrived in Palestine, to the great increase of the Hebrew population; still larger numbers have poured into Germany, where, however, they find no ease, neither rest for the sole of their foot; but seem likely to be driven on to seek another home, and possibly even to cause the departure of their brethren who had previously settled there. For, within the last few years, the ancient hatred of the Jews has been revived in Germany, their wonderful prosperity and rapidly

^{*} This concession has recently been so much modified, as to be at the present moment practically in abeyance.—Ed.

asing power having excited jealousy and pre-
e, and induced a persuasion that many of the
of the country are to be referred to their
nce in it. °

all probability it would never have occurred
e Jews, had they been unmolested, to abandon
prosperity in the rich countries of Europe and
n to their own land. But the jealousy and
ed of those among whom they sojourn may be
s means of driving them back to the place
e He will deal with them; just as, in the days
d, their hard bondage made them glad to leave
lesh-pots of Egypt, and to set their faces toward
desert.

eanwhile, the general interest—and especially
of British Christians—which is awakened in
rd to Palestine, the frequent journeyings of
opeans and Americans through the length and
dth of it, the exploring and surveying expeditions,
the exertions of Sir Thomas Montefiore and
r Jews, have done much to ameliorate the con-
m of the country, and remind us of the pro-
py—

"Thou wilt arise, and have mercy upon Zion;
For it is time to favour her;
For the set time is come.
For Thy servants take pleasure in her stones,
And favour the dust thereof."—Psa. cii. 13, 14.

COLONISATION SCHEMES.

mong the many striking incidents of the last few
s, we may mention the proposal for the colonisa-
of Eastern Palestine suggested by Mr. Theodore
hant, † who, in common with the majority of
ightful and unprejudiced Englishmen, has viewed
alarm the rapid southward advance of Russia,
felt the necessity of checking it before the
ish route to India becomes seriously endangered.

the results of the late war have placed some
ortant military positions in the hand of the Czar,
have extended the Russian empire into Armenia;
e Turkey, owing to her continued mal-adminis-
on, which is ceaselessly fostered by Russia, can
onger be regarded as a reliable barrier, and in-
l, unless reforms be introduced, must soon collapse,
leave for the Muscovites an open road to Jeru-
m and to the Suez Canal.

ould the English discover—before their oppor-
ty has passed—the necessity of opposing a
ier to Russian advance into Palestine, it is not
robable that the establishment of a large and
rential Jewish colony would form a part of their
l. That such a project has received much con-
ration may be inferred from the fact that a

second gentleman, Mr. Cazalet, elaborated a scheme
similar to that of Mr. Oliphant, which was published
about the same time as the latter.

THE CENTRE OF THE EASTERN QUESTION.

We are now, in all probability, able to discern, in
dim outline, the manner in which the nations will
unconsciously work out the will of Him Who knows
the end from the beginning; but, whether this be
the case or not, certainly the progress of events has
at last made Palestine the centre of the great Eastern
question. Nor are signs wanting that its soil is des-
tined before long to be the battle-field of the nations,
though not, probably, until the Jews have been
settled in it. Then the conflicts of opposing armies,
like the ancient struggle of the kings of Syria and
Egypt, may, perhaps, form no small part of the dis-
cipline through which the kinsmen of the Lord have
yet to pass during "the time of Jacob's trouble."

It would seem, then, that we may be very near
to the times of which it is written, "And it shall
come to pass on that day that I will make Jerusalem
a burdensome stone to all the peoples; all that lift
it shall be wounded; and all the nations of the
earth shall be gathered together against it." The
grand swoop of the Russian eagle appears to be
described in the thirty-eighth and thirty-ninth
chapters of Ezekiel, in which it is now almost uni-
versally admitted that the name and titles of the
northern king should be rendered, "Gog of the
land of Magog, prince of Rosh, Meshech, and
Tubal." The kingdom of this leader can be iden-
tified in no dubious manner with the present
dominions of the Czar, and, as Dean Stanley
remarks, "this early Biblical notice of so great an
empire is doubly interesting from its being a solitary
instance. No other name of any modern nation
occurs in the Scriptures."

IMMINENT TROUBLES FOR THE JEWS.

There is, then, bitter tribulation awaiting the
sons of Abraham in the immediate future. The
curse which the miserable people called down upon
their own heads is not yet exhausted: the blood of
Him whom the Father sent is still upon them and
upon their children: there is no fountain as yet
opened to the house of David and the inhabitants of
Jerusalem for sin and for uncleanness; they are
still bearing every one his own iniquity. But the
hour of decision is approaching, when that which
can be saved shall be saved, and that which will
perish shall perish: the time is near when the
people shall be gathered in unbelief into their own
country as men "gather silver, and brass, and iron,
and lead, and tin, into the midst of the furnace, to
blow the fire upon it, to melt it." °

A considerable emigration of Jews from Germany has been going
on several months past.—Ed.

This scheme is explained in Mr. Oliphant's interesting book,
"Land of Gilead."

* Ezek. xxii. 29.

The day is not far distant in which the inhabitant of Jerusalem shall indeed say, "I am sick," and all the cities and fields of the devoted land shall be anguished with pain, and sorrow, and crying, and death. For the last end of the indignation, like the closing trouble of Joseph's brethren, shall be the

worst of all: but its fruit will be the broken and contrite heart; and then mercy will take the place of judgment, and He shall appear, Who is able to save to the uttermost, and Who "turneth the shadow of death into the morning." *

THE PYRAMID'S 36-inch STEP AND PRINCE JEROME NAPOLEON'S SEVEN YEARS FROM 1886 TO 1893.

BY JAMES P. D. CAMP.

CONSIDERING the exceedingly momentous events taking place in Egypt, I think it behoves those who have a knowledge of the Pyramid numbers to turn their attention to the subject more than ever. And if it be true, as some believe, that the British Nation is "Lost Israel," it is, to say the least, a curious coincidence, that the present crisis should occur exactly at the end of the Grand Gallery's measurements—1881.2 inches, or, the middle of the year 1882. As we have now arrived at this latter date without any apparent change in the Christian Dispensation, it occurs to me, and has long done so that there must be a twofold measurement of the Grand Gallery—that is, *through* the step, 1881.2 inches, and *up and over* the step, along the 61 inches of level to the entrance of the first low passage, making 1910 inches.

As the beginning of the Grand Gallery tells the Birth and Death of Christ, is it not reasonable to suppose that the end of the Grand Gallery foretells dates and events connected with the Antichrist? My belief is that this 36-inch step and the measurements following it do foretell such events. The inclined floor of the Grand Gallery could have been kept on to the entrance of the first low passage. Then *why* this step unless it had a signification? And again why 36 inches, which is not in any way a Pyramid number—six being an evil number, and thirty-six a sixfold evil one—thus denoting the approach of evil times. I believe that at the square of the step some great and important event will happen—a date still future, but very near. The length of the Grand Gallery to the foot of the step, is 1813 inches and a fraction (1813.14), the height of step 36 inches, and its square 36 inches, or 1813 by 36 by 36=1885.86, the date in which I expect this event to occur. It is natural to suppose that some antecedents of the family of the person of the Antichrist who is to play so important a part in the world's future history, should be pointed out; and I, with thousands of others, believe that *that family is none other than Bonaparte.*

In looking back at history we find that Napoleon I. fell in 1813-14; and the nations agreed that his family should never again rise to power. For some 36 years after, the world was at comparative rest; but at the expiration of that period—1849-50—Napoleonism arose again; and continued in its Imperial form 18 years (the half of the 36). Thus Napoleonism fell at the foot of the step; arose again at the top of the step; and low as the fortunes of the family are at present, it will *rise again* at the square of the step, in 1885-86. It may not be in France at first—more likely in the East—but rise again at that date, it will, I firmly believe.

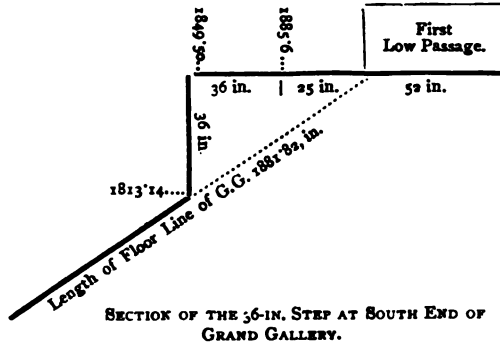
Again, if we take the square of the step—either the 36-inch face, or 36-inch top, and divide by 4, or by 6, we shall find some important events occurring in the history of the family, at such divisions.

I need only name a few—thus at 9 inches up the face of the step (1822) Prince Jerome Napoleon was born—he whom so many hundreds of interpreters believe will be the Antichrist. At 18 inches up (1831-2) Napoleon II. died. At 27 inches up (1840-1) occurred the restoration (or *resurrection*) of the remains of Napoleon I. by England to France. And at 36 inches, or the top of the step (1849-50) Napoleonism arose again. Take the number 6, on the top or level of the step, and it will be found that the Prince Imperial was born at the first 6 (1855-6), that Napoleon III. died at the fourth 6 (1873-4); and that the Prince Imperial was killed at the fifth 6 (1879-80). If these, and other events, which will be found at the different divisions of the square of the step, are mere coincidences, then it is curious. But, I believe a far deeper meaning—an historical meaning—is attached to them; and if Napoleonism should arise again at the square of the step (1885-6), it would be singular indeed.

Beyond the square of the step there is just 5 inches, a Divine, or Pyramid cubit, between 1885, and the entrance to the first low passage. In "THE PROPHETIC NEWS" for last February, I stated my

* Amos. v. 8.

belief that there would be some other measure than the inch to denote the year, at the end and beyond the Grand Gallery; and suggested the cubit; and I am still of that opinion. If the calculations and



If the suppositions above named should be correct, then it

would appear, that there will be only seven years between 1886 and the King's Chamber (1893),—there being seven cubits in that space; (not reckoning the Antechamber). From now to 1886 is ample time for mighty democratic changes to take place, leading to the appearance of a Napoleon in that year as a revolutionary leader; under his leadership Atheism will become rampant, and within one year thereafter we shall enter the first low passage, or two years of great trouble. From thence we enter the Antechamber, and in the period indicated by this portion of the "Prophecy in Stone," I believe the elect will be gathered in; and then will commence the blasphemous and final reign of Antichrist in the second and last low passage of 4 cubits in length—or near four years ending in the King's Chamber in 1893.

HEAVEN OPENED: TWO DREAMS.

BY THE REV. J. D. S. W., of Natal, South Africa.

"I will pour out My spirit upon all flesh, and your sons and your daughters shall prophecy; your old men shall dream dreams and your young men shall see visions."

THE above text would seem to point to one of the signs of the end which is literally to be fulfilled; we, then, who are looking for the Second Advent of our blessed Lord should expect a fulfilment of this prophecy. I wrote out this paper on dreams at the time they occurred (March 31st), and I think by making them public they may be used by the Holy Spirit as a means of drawing some Christian to study the signs of the times.

I should mention that I had neglected the prophetic parts of Scripture before my attention was so strikingly called to the subject.

I dreamt that my brother and I were standing on the grass plot outside our house, when our attention was attracted by a curious appearance in the sky. At one point in the horizon the clouds seemed to shoot forth like a waterspout, which as they rose formed into great waves, rolling one over the other, until the whole expanse of the heaven was covered like a troubled sea. As I was looking overhead, wondering what could cause this strange phenomenon, my brother suddenly exclaimed, "Look there! Oh, look!" I lowered my eyes towards the horizon again, and a marvellous vision met my gaze. The heavens had rolled back to the right and left, and the glory of Paradise was exposed to view. I cannot

describe the amazing beauty of that scene: in loveliness it surpassed the most gorgeous of sunsets; colour, blended with colour, was lighted up by a golden radiance. I closed my eyes, the glory seemed more than I could bear. A sudden dread seized me as the thought came into my mind *the day of the Lord is come*; that awful day has really come! But this feeling was soon succeeded by a holy calm, as I thought, "It is only Jesus the Lord, whom I love, who has come to take me home." I felt the Lord approaching me, but I could not unclothe my eyes; and as He said, "*Come to Me*," I awoke. This dream made a deep impression on me. I perceived it to be a vision sent to warn me that the end was near, and that my duty as a minister was to tell people to prepare *not for death*, but the Lord's coming.

About a month after this, April 26th, God's Holy Spirit put it into my mind to pray for a repetition of my vision if it foretold the end. I prayed earnestly to God to confirm my faith in the Second Advent, and the answer came almost at once in another dream, in some respects more extraordinary and fearful than the last.

There is a barrack of mounted police about sixteen miles from this, to which place I am in the habit of going for Divine service, and to talk to the men on

Sunday afternoons, and this was made the scene of my second dream.

I thought I had been in vain trying to impress upon the police the importance of preparing for the world to come, and had been giving as a special reason the probable near advent of our blessed Lord. It being too late to return home, I decided to remain at the barracks for the night, and, having retired to rest, fell asleep. I dreamt that I was awakened by a great light, and, going to the door, I looked out and saw what filled me with astonishment and awe. Although it was midnight the whole place was lighted up. In the heavens there appeared a huge disc, so large that it seemed to nearly cover the expanse above. This celestial object, unlike our sun, was illuminated with the most gorgeous colours, while each part sent forth rays of different coloured light, making the earth below inconceivably beautiful. Having gazed with rapture for some time on this lovely sight, I went to rouse up the men, but they would not believe what I said, and laughed at the

idea of there being anything supernatural to see. I awoke and was quite conscious where I was, but while thinking of my dream *fell asleep again*. The dream continued as if never broken. Now all the people were aroused, and were excitedly looking up into the sky, and were eagerly asking one another what it could all mean. Even those men who had often boastfully said that reason could fathom everything were rooted to the ground with fear and astonishment. Suddenly the scene is all changed,—where before all was calmness and beauty it now became awful. As with a loud report as of a thousand rockets, we beheld balls of fire spring up from the earth toward heaven. The air is rent with dreadful cries. What a scene of confusion ensues! Men running hither and thither with horror depicted on their countenances shouting, “The end has come,” while the very hills seemed to echo back the cry, “THE END HAS COME!” I fell on my knees, and with my eyes fixed on heaven, expecting to see the Lord Himself with His accompanying angels—I awoke.

PASSING EVENTS.

ENGLAND IN EGYPT: TERRIBLE EVENTS.

DIVINE prophecy is fulfilling itself with startling rapidity. The Eastern Question has again been opened, and that by English cannon. And the first scene in the awful drama presents to our appalled gaze the bombardment, sack and destruction of the splendid city of Alexandria, the commercial capital of Egypt. To trace back the course of recent events a little:—On June 11th, the Arab rabble of Alexandria rose against the European inhabitants of that city, and for hours murdered and plundered them at will, till all who could do so fled for their lives; how many perished it is impossible to say, but probably some hundreds. Still the Conference, sitting at Constantinople, did nothing; the Sultan continued undecided if not treacherous; and as week after week passed away, the impunity which the doers of these deeds enjoyed seemed more secure. Meanwhile England had assembled a powerful fleet at Alexandria, besides making all arrangements for the dispatch of a large body of troops, and on July 9th the British Admiral finding that Arabi Pasha, notwithstanding his promise to the contrary, was still mounting fresh guns in the forts, demanded their surrender at the expiration of twenty-four hours. This demand was refused, and on Tuesday morning, July 11th, the bombardment began and continued till evening, when the outer line of forts had ceased to exist; those of the inner harbour being reserved for Wednesday's work. Up to the

last moment it was anticipated that the forts would not return the British fire, but it was not so; the Egyptians, to their honour be it said, maintained the cruelly unequal contest for many hours, clinging with obstinate courage to their crumbling walls and dying in heaps around their dismounted guns. Their loss was terrible, being estimated at 2,000, while our casualties amounted to no more than six killed and twenty-seven wounded.

But if the events of Tuesday were lamentable, from a Christian point of view, still more so were those of the following day. When about to open fire on Wednesday morning, Admiral Seymour seeing a flag of truce on board the “Mahroussa,” the Khedive's yacht, sent an officer, to repeat that if the forts were surrendered the fire should cease. These terms were rejected, but another flag of truce was displayed, on the fort near the Ras-el-Tin, the Khedive's palace; and as no shots were fired and the weather had become bad, the Admiral waited for communications from the shore. But they never came; the flag of truce, it subsequently appeared, were only a ruse on the part of Arabi to gain time, during which he retreated with his army to a point about seventeen miles from Alexandria, and released the convicts with permission, if not explicit orders, to slaughter all the remaining Europeans, and plunder and burn the city. These instructions they fully carried out. All Wednesday night and Thursday they attacked and murdered Europeans and wealthy

the indiscriminately, looting all the centre of the and firing every plundered building ; so that on day "two miles of fire" were visible, and the and historic city of Alexandria had practically ceased to exist. The massacre involved more 2,000 persons, and the amount of property destroyed can only be estimated by millions.

During these terrible commotions, the Khedive a narrow escape for his life. When the firing commenced he retired to the palace at Ramleh, four beyond Alexandria, where he was threatened, Thursday, by some soldiers dispatched by Arabi, orders to kill him. Just then, however, they that the English were landing, and, refusing all the Khedive, fled to secure their own safety. Khedive then went on board a British steamer, was afterwards reinstated in the Ras-el-Tin face, with a strong guard of marines.

The general situation as we write (July 18th) was to be as follows: Admiral Seymour is in position of Alexandria with a force of 6,000 British ships and marines, and has to a considerable extent forced order; the Khedive is nominally reigning, has issued a proclamation disbanding his army, has also deprived Arabi of his command and removed him from his post of minister of war. He, however, maintains a defiant attitude, and is anchoring himself at Kardawar, seventeen miles from Alexandria, and should he be compelled to retreat, grave fears are entertained that he may do as he has done at Alexandria. At Port Said, also, where there are an immense number of lives, much apprehension is felt, as a great force of Bedouins have collected at Fort Guemil, six miles inland and are throwing up earthworks. The Suez Canal has not been interfered with as yet.

An apparently disregarded factor in this complicated Egyptian problem is the Mahdi, a false prophet, who in July, with a force of 7,000 men met and easily routed 6,000 Egyptian regulars near Kordojan, carrying six cannon, 1,700 Remingtons, and 2,000 horses, and subsequently marched on Sennaar. Arabi form an alliance with him, and a "holy war" be proclaimed, all northern Africa would certainly be set aflame, if, indeed, the conflagration did extend to India. Among the latest pieces of intelligence we note that numerous Arab sheikhs have announced their support to Arabi. "What shall be the end of these wonders?"

THE POLITICAL SITUATION.

Things are multiplying that the Gladstone administration cannot exist much longer. The great Liberal majority returned at the last general election, is undergoing a rapid process of disintegration. The policy of the Government has, so far as it has

been of a coercive character, tended to alienate the Irish Home Rulers, and so far as it has assumed an anti-landlord form, equally alienated the Whigs. And now comes the Egyptian question to promote disaffection amongst the Radicals. Two striking indications of the working of the process we have spoken of have recently appeared.

The Irish Prevention of Crime Bill, after a rapid passage through the House of Lords, became the law of the land on July 12th, and is now in operation in Ireland ; but its final stage in the House of Commons was marked by a very untoward event, so far as the Government was concerned. In redemption of a promise made to the Irish members by Mr. Gladstone in committee, Mr. Trevelyan moved an amendment, which would have had the effect of preventing the police searching for arms in dwelling-houses during the night unless there was reason to believe that a secret society was holding a meeting in the house. The Prime Minister used every argument to induce the House to accept this amendment, but in vain ; not only the Home Rulers, but a considerable number of Liberals refused to vote, and the result was that the Government were defeated by 207 to 194. Mr. Gladstone intimated that this would, under ordinary circumstances, have led to his resignation. But the circumstances were not of an ordinary character, so a ministerial crisis was avoided; nevertheless, the weak cohesion of the Liberal majority was too plainly exhibited.

A still more serious blow to the Government is the resignation of Mr. Bright, in consequence of recent events in Egypt. In his brief speech in the House of Commons, on July 17th, he said that he had all his life held and taught that the moral law was not only intended for the individual life, but also for the life and practice of the State ; and believing that in regard to the Egyptian policy of the Government, both the moral and international law had been violated, he was compelled to resign, though his profound respect for Mr. Gladstone had led him to defer that step to the last moment. What the ultimate effect of Mr. Bright's resignation upon the Liberal party will be, it is too early as yet to say, but it must infallibly lead to an increase in the number of those who have already gained the name of the "Impracticables." Thus another stage is reached in the inevitable process of dissolution.

A GREAT RUSSIAN GENERAL.

THE history of Europe in general, and of the empire of Russia in particular, during the next few years, may, humanly speaking, be profoundly affected by the death, at the early age of 39, of General Michael Skobelev on July 7th, at Moscow. General Skobelev was unquestionably the most rising military genius

in Europe, and the guiding star of the Pan Slavist. Born on September 29th, 1843, the completion of his military education was contemporaneous with the dispatch of General Kaufmann to Central Asia as Governor-General of Turkestan, and in all the warlike operations which followed he took a prominent part; indeed, with an interval of two years, during which he was on the staff of the Grand Duke Michael in the Caucasus, he was fighting in Central Asia almost down to the opening of the Russo-Turkish war. It was during that war that he became famous as the "White General," the hero of Plevna, consummating his brilliant achievements by the rapid passage of the Balkans, by which he turned the Turkish flank, and compelled that retreat to Constantinople which resulted in the peace of San Stefano. Since 1878 he has maintained his great reputation by the way in which he put an end to the harassing war with the Tekke Turcomans, retrieving the Russian disaster of Geok Tepe, and causing some alarm among ourselves by his subsequent advance to Askabad and Kelat.

But the latest episodes in Skobelev's career were of a political character. As the *Times* observes: "The speeches which he delivered at the commencement of this year in Moscow and in Paris are too recent, and the menaces they contained are too fresh in the minds of the statesmen of Europe, to make silence on the subject possible. In those speeches there was sketched in outline a militant Pan Slavonic policy, directed against the interests of England in Asia on the one hand, and against those of Germany on the other. There was to be a desperate fight between the Teuton and the Slav, but the Slav was to conquer. Remembering these words, we are not surprised that a German paper should write, 'we breathe more freely now that man is dead.'"

It is publicly stated that General Skobelev died of heart disease, but sinister reports are widely circulated. His death was sudden and mysterious, and it is stated that he was implicated in a conspiracy which aimed at placing on the throne of Russia a monarch who would listen more readily to the aspirations of the Pan Slavists—a man who would, if necessary, defy Germany and occupy Constantinople. This conspiracy, it is said, was discovered, and it is shrewdly suspected in St. Petersburg that the General perished by poison, or perhaps by his own hand.

MR. GEORGE MULLER, OF BRISTOL, ON JERUSALEM AND THE JEWS.

THIS venerable evangelist, who, as our readers are aware, lately returned from a preaching tour in the East, in his interesting address at the recent Mildmay Conference, made the following remarks in reference

to the present number and condition of the Jerusalem. "We must not," he observed, the mistake of some who are accustomed to of the Israelites as flocking towards Jerusalem had heard this again and again, and before I Jerusalem I was inclined to believe it,—that was this great flocking of God's ancient people to Jerusalem. Well, there are certainly some to be found with their faces set thitherwards nothing at all approaching to an exodus as and the Jews who go there have for their object receiving part of the money sent to Jerusalem wealthy Jews to be distributed in alms. To of the Jews there are dependent upon what they get from the Rabbis, and this created a great difficulty in the way of our beloved missionary brethren in Jerusalem. I found all of them to be good men and women, and, as far as I could judge, laboring with great earnestness, and zeal, and praying in their work for the Lord.

"But their difficulties are extremely great. Let me give you an illustration. The moment an Israelite has a least degree of interest in Christianity, at once his relief, which he has been accustomed to receive, is cut off. They do not wait until he has been baptised until he has frequently attended the meetings of a Christian teacher and shows an interest in Christianity, in the least degree he is suspected of being a Jew. His relief is stopped at once, and he is with a view of throwing a strong hindrance in the way of Christian workers. This is no small difficulty in the way of preachers of the Gospel."

In reference to the number of Jews in Jerusalem Mr. Muller said: "At present, in Jerusalem there are between 7,000 and 8,000 Jews, and in the whole of Palestine there are not so many Israelites as in the city of London alone. This certainly is a large number, but it is not sufficient to show that Palestine is not a good place with them, and there does not seem any probability of its being so; for one of the missions connected with the Scotch Missionary Society some last December, that a few days before the end of the month an order had been received by them from the Sultan, commanding that no land, on a large scale, should be sold to the Jews for the purpose of forming a colony; the reason assigned being that it might involve the Ottoman Empire in difficulties with the Great Powers of Europe. God will, in His own time will, overrule all these things, and that Palestine will again become the possession of His ancient people; but at present there is no immediate prospect of this." It must be remembered that we give this simply as expressing Mr. Muller's opinion. An interesting paper on the subject by Rev. G. H. Pember, will be found on page

WHAT THE JEWISH PAPERS ARE SAYING.

EUROPEAN INTERVENTION IN FAVOUR OF THE PERSECUTED JEWS.

EVENTS are as important in international law as in common law. The ministerial change as recently taken place in Russia by Count Ignatieff superseding General Ignatieff as Premier, has improved the position of the Jews there, as it is no longer necessary for them to emigrate for the sake of preserving their lives, as they had to do when Count Ignatieff presided at the Home office; a position they occupy continues precarious, and is likely to attract general notice, and all facts bearing on the subject will preserve a paramount interest for some time to come.

One of the questions that have been mooted since persecution began is, whether foreign powers have the right to intervene in favour of the persecuted?

If the victims are Christians, there are plenty of precedents not only of a moral, but of a material nature. As late as 1860, a French army was sent to Bosnia by civilised Europe to put down by physical force the atrocities which the Mahometan Drusi were committing upon the Christian Maron-Syria. But in the case of Jews that is different, has been held that there was no precedent of the good offices of one Christian power being sent to bear upon another—more especially if the latter should be a great power—with a view to the sufferings of the persecuted Israelite.

It is, however, not the case, and without alluding to the efforts made by European powers to stop the torrent of persecution in Roumania between the years of 1867 and 1870, a very much older case may be quoted. Of the "diplomatic precedent" that forms that precedent, the *Israelitic* particulars, and we cull the following from the text given by the paper alluded to:—

Dec. 22nd, 1744, a decree of the Empress Theresa was promulgated, which ordered that should no longer be allowed to reside in Austria and in Moravia, after March 1st, 1745. The sentence of this decree would have been that of 100,000 Jews, with their wives and children, their old people and invalids, would become destitute and have fallen victims to hunger and death of the usual calamitous nature.

Unfortunately for the Jews, this happened to be in the time of the Austrian war of succession, in which England was the ally of Austria. The influence created throughout Europe by the decree of expulsion soon spread to the shores of Britain.

George III. was a young man then, and full of those noble impulses to which he became a stranger, thirty years later, when the people of the United Provinces of America claimed their natural rights.

It was only to the exercise of King George's own prerogative that Lord Harrington, the then Foreign Secretary, instructed Sir Thomas Robinson, British Minister at Vienna, to intercede in favour of the doomed Jews. Sir Thomas, in conjunction with Mynheer Burmania, the Minister of the Netherlands, made every effort he could in the interest of humanity, and eventually their labours were crowned with success. At first, one respite after another was granted, and on May 24th, 1745, a decree was issued to the following effect:—"Her Majesty the Queen of Bohemia and Hungary, impelled by her natural clemency, and by the pressing advocacy of the King of Great Britain and the States-general of the United Netherlands, grants permission to the Jewish nation to dwell until further notice, in the Kingdom of Bohemia, and in the Margravate of Moravia, and there to follow their business pursuits."

It should be added that in commemoration of the event a medal was struck, with a great many appropriate emblems. On one side of it were the words from 1 Sam. xxii. 15: "Let not the King impute anything unto his servant," and on the other the words from Esther ix. 28: "These be days that shall be remembered and kept throughout every generation, every family, every province, and every city." Specimens of this medal are still extant, and they certainly bear witness to the one fact, that 140 years ago England did not hesitate to intercede in favour of the oppressed and threatened Jews, and that her intercession bore good fruit.

THE JEWS IN HUNGARY.

JOKAI is the name of the most distinguished of modern Hungarian authors—a man who held about the same position in Hungary as Emilio Castelar does in Spain. The German Jewish papers quote an article lately published by Jokai about the Jews, in the columns of the *Hon.* We subjoin an extract:—

"Are we Hungarians surrounded by so many good and kind friends as to make it incumbent on us to look for an enemy? Every day we find some motion or other cropping up for setting the persecution of some particular nationality on foot. One day we are to turn the Saxons out of Transylvania, another day we are told that the Servians in our Southern provinces are *de trop*, and a third, that there are too many Germans in Buda-Pesth.

"The last persecuting craze applies to the Jews. Now there are among the Jews some good people and some bad, some rich folks and some poor. There are some who have acquired a large fortune by honest means, and others who have not been equally successful. No one denies that there are Jewish usurers; still it is not the Jews we ought to persecute, but usury. There ought to be a usury law, not for the purpose of putting down usury among Jews, and bestowing a privilege on the Christian usurer, but in order to compel both to earn their living honestly.

"No doubt the Jews have plenty of faults; but is that a reason for inveighing against a population of 600,000, a most able and intelligent class? Does Hungary really want an anti-Jewish campaign? Need we imprint on our new civilisation the Cain's mark of religious persecution? Here we see the case of a great nation, Russia, which, by persecuting the Jews, has foregone the sympathy of her most faithful ally, England. Are we to follow her example? In a great nation, even her sins are respected, but a small nation is condemned even on account of her least faults."

JEWISH COLONISATION IN AMERICA PROVED TO BE A FAILURE.

THE European and American committees for the relief of the Jewish emigrants from Russia are very considerably at loggerheads. The New York Aid Society proposed that only young and strong field hands and artisans should be sent over, and women, old people, and invalids be left behind; and this proposal was endorsed at a conference held at Berlin last month. The resolution of that conference is severely criticised by the Jewish press, and the *Jüdische Presse* of Berlin remarks:—

"The resolution is a most mischievous one, which is sure to become altogether pernicious for our Russian brethren. Not only does it afford no relief to them—on the contrary, they are immensely injured by it. According to the proposal of Herr Ellinger, 20,000 people are to be sent over to America, and for that purpose a million dollars is to be set aside. What the American Jews have contributed towards that million dollars is utterly insignificant. But let us just think a moment. Twenty thousand strong young men, agriculturists and artisans, who, even in Russia, are not so badly off as the other Jews, are to be singled out; the old, the cripples, the invalids, and the women remain behind helpless, and deprived of all support; perhaps it may be intended that we Germans and Austrians are to provide for them.

"No doubt this would be the right way of going to work to colonise America. The country would get an influx of excellent labour and of some capital, and would no doubt benefit by it; but this would

be no help for the Russian Jews—quite the reverse. If the Americans don't want any of the 'non-producers,' they had better leave the 'non-producers,' too, instead of sucking the marrow out of the bones of the Russo-Jewish people, by taking away their vigorous youth—that is to say, their future—away, and leaving the aged and the infirm without support."

In other quarters, the plan of taking over the strong and leaving the weak to help anywhere, and leaving "effete Europe" in charge of the "weaklings," is designated as "the kee dodge." Thus, the *Jewish Chronicle* makes the following remarks on the same subject:—

"The case against the Hebrew Emigrant Society appears to be as follows: They expend large sums in keeping up an institution that provides employment only for those who could do without their help, and they advocate wife and renunciation of primary religious observances as conditions of their aid. The Mansion House Committee are clearly within their right in refusing to grant unreservedly large sums to be expended in such a manner. That the American Society have been exasperated at this refusal is perhaps only too true. But the means which, it seems, they have adopted for displaying their exasperation cannot be justified. It is suggested that the sensational telegrams have been recently sent across the Atlantic have been inspired by the Hebrew Emigrants' Aid Society. These display more than the imagination of a staff in raising the number of unemployed in New York far above the whole number of emigrants who have been sent to that city. And in any case, an ungracious act to resort to means that do not give themselves no relief and hamper the beneficent efforts of those who are, after all, fellow-workers in the same great cause."

Since the lines we have quoted were written, the New York Aid Society has been dissolved, and it is now admitted on all hands that the original scheme of sending all the persecuted Jews of Russia to the United States was a mistake, whilst, on the other hand, and most reasonably, the Palestine colonization scheme offers every prospect of success.

THE JEWISH SABBATH IN AMERICA.

ONE of the causes that have made the scheme of sending Jewish emigrants from Russia to America fall through, is the fact that the emigrants out there would have been entirely deterred from keeping the Sabbath and from observing the religious law of Judaism. On this subject, the New York correspondent of the *Jewish Chronicle* writes:

"The English Jews can form no conception of the extent of Sabbath desecration, which like

sol draws many an unwilling man into its vortex. Jewish manufacturers declare that competition simply renders it impossible for them to close on Sabbath. Hence if the immigrants are sent to them for employment, the new comers must work; to give hands a holiday on Sabbaths is, they say, not to be thought of, for who can pay hands a week's wages for five days' work? To give the Jewish hands only a holiday would create jealousies. The same reasoning is adopted by Christian manufacturers. Streets and avenues are crowded with Jewish shops or stores, as you call them, but except in the poorer quarters to see one closed on the seventh Day is a wonder. It is very desirable that it be rendered practicable for the immigrants who wish to keep Sabbath to do so.

"But there is only one way for sympathisers to bring it about, and that is to establish and support colonies. This rests with those who supply the sinews of war—and for the sinews of war read money. It is simply a question of money. Send your enough and it can be done. American Jews, I have to say, think little of the Sabbath. You are ignorant of the vagaries of American thought in matters religious. An association was formed a couple of years ago to promote Sabbath observance, but wealthy men kept away and it fell through. Even when there are many in the firm, all go to their office, though it is not difficult for many of them to take a vacation in summer and be away for weeks together. In point of fact, religion is mere conventionality with the vast majority of the better class of Jews. They believe in morality and that is about all. The customs and institutions designed in our law to promote and ensure morality are simply thrown overboard. Those educated do not experience the results of the abolition of religious restraint as the poorer Jews do. From the latter cases we gather terrible proofs of the consequences of the abolition of these customs and institutions which of old exercised so wholesome an influence on manners and conduct, making morality and chastity marks of the Hebrew character."

This picture is by no means overdrawn, for it is generally known that the vast majority of Jews in the United States—and there are now about 300,000 of them—are, for all practical purposes no better than infidels. It must be admitted, however, that in this respect there is not a "pin" to choose between them and their co-religionists in most parts of Europe, especially in Germany, where there is not a Jew in ten that is a Jew more than in name.

RIGHTER PROSPECTS OF JEWISH COLONISATION IN PALESTINE.

THE *Telegraph*, a Jewish paper, published at Con-

stantinople, has lately given a lengthy account of the efforts that are being made to promote the settlement of Jews from Eastern Europe in the Holy Land. The following is the substance of this account:—

"The project of establishing in different parts of Turkey colonies of Jewish emigrants from Russia and Roumania appears every day to have better chances of success. The representative of M. Cazalet, who is one of the principal promoters of this project, is bringing every influence to bear on the Sublime Porte, which is disposed to grant the necessary authorisation. The scheme includes an application to authorise the settlement of Jews and the construction of a small line of railway. The Council having taken the demand in serious consideration, decided to examine more closely the railway scheme, but with regard to the Egyptian question, the Ministers at once granted a concession of large tracts of land in the neighbourhood of Adana and Aleppo, and especially in Mesopotamia. The Council at the same time determined to allow the colonists to settle *en masse*.

"If an emigration of Jews in Turkey is established on solid bases with the necessary elements of success, it would be preferable on several grounds to emigration to other countries, where it is proposed to send the Jews. In the first place Turkey has the advantage of being a Mussulman country, where animosity against the Jews on account of religion does not exist to so great an extent as in non-Mussulman countries. Besides, the soil and climate of Turkey are preferable to any other in the world, and if hands are forthcoming to cultivate the ground, together with the necessary capital to carry on the work, the colonies have better prospects of success than in any other country. From a religious point of view, emigration to Turkey likewise presents many advantages. Although the Jewish religion is not strictly observed in the East, nevertheless the vices and erroneous ideas engendered by exaggerated free-thought are not imbibed here so largely as in Europe and America, where we observe with regret that religious principles are losing ground daily."

It should be added, that in accordance with a decision recently arrived at by the Turkish Government, it appears that Turkish Jews who settle in the districts mapped out for the purpose in Palestine are to be exempt from taxation for six, and foreign Jews for twelve years.

JEWISH SUPERSTITION.

IN Northern Africa the Jews are fully as superstitious as the Arabs. They strongly believe in the Tassmaturgical virtue of the graves of some men, who, during their lifetime, occupied a position of particular distinction among them. The Jewish

Allgemeine Zeitung tells us of the grave of a certain Rabbi, An Kowa, at Tlenuen, in Algeria, who was thought to work marvels while alive. Moses Weil, the rabbi of the place alluded to, has recently published a book on the subject, in which he says,—

"The Algerian Jews make pilgrimages to Tlenuen the same as the Jews of Palestine made pilgrimages to Jerusalem, in the time of Ibn Esra and Jehuda Halevi. The veneration in which they hold that grave gives rise to mystical aberrations; the women, especially, as may be imagined, betake themselves in large numbers to that grave. People approach it with fear and devotion; they take off their shoes, as Moses did, when he saw the bush burn with fire; they go there as it were to discharge a debt and to say their prayers.

"The pilgrims are in the habit of taking provisions with them to the spot, and more than provisions, for there are regular revelries taking place there, and one man may be found inviting a whole number of people to join him in carousing on the grave of the saint. The most remarkable thing, however, is that this grave is the subject of veneration and worship on the part of the Mahomedans as well as the Jews. All this goes to show, that evil communications corrupt good manners, for the Jews are not naturally superstitious."

THE CAVE OF MACHPELAH.

WHEN the two sons of the Prince of Wales visited Palestine, some little time ago, they were taken to the Cave of Machpelah by Herr Krieger, interpreter to the Governor of Syria. A Hebrew paper, called *Habazeleth*, published at Jerusalem, gives the following account of this visit:—

"We first went to Hebron to receive the Princes and make the necessary arrangements for visiting the place of worship erected on the top of the Cave, for even Mahomedans are not allowed to visit the inside of it. We then took the Princes into the Cave. We had to go down many steps before we got to the portico, where we all put on Turkish shoes intended for visitors. We then went into the apartment built on the grave of Abraham. This apartment has silver banisters, doors and locks. With tears in my eyes I prayed there that God might have mercy on my house, and on my brethren who are in distress. There is an apartment similar to this erected on the tomb of our mother, Sarah.

"Thence we proceeded to a spacious room built over the grave of Isaac; the railings and doors are of iron, and the locks of silver. By the side is the grave of Rebecca, and close to it a trap-door leading to the interior of the Cave. Having taken lamps,

we saw the paving of the Cave, made of flagstones from six to seven square yards in size. We also saw an entrance that was blocked up with large stones; if any one wanted to get inside, he would have to remove all these stones. Then we visited the graves of Jacob and Leah, which are surrounded by iron railings, and have silver locks to them. There are very large stones all over the place; some of them are fifteen yards in length. Later on the Princes saw the Pasha in the house of our co-religionist, Rumanu, and expressed themselves very much gratified by their visit to the Cave."

INDIVIDUAL AND COLLECTIVE LIBEL.

THE Jewish *Allgemeine Zeitung* contains the report of a libel case in which the Jews did not come out quite so victoriously as in the recent blasphemy case. A provincial paper in Siberia, the *Oberschlesische Volksstimme*, which means "The Popular Voice of Upper Silesia," had published a leader, headed "The Jews' Share in Crime," in which the writer tried to show that the Jews occupied the first place in the criminal statistics of Germany, their chief offences being immorality, fraud, perjury, bankruptcy and forgery.

The Jews of Gleiwitz, the place in which that paper appears, naturally took umbrage at such a production, and caused the editor to be indicted by the public prosecutor for seeking to "set different classes by the ears, and exciting to violence against individuals"—an offence which the criminal code of the empire punishes severely. In the Urban Court of Gleiwitz, the editor was actually convicted and sentenced to pay a fine of 200 marks, or go to prison for 20 days, because, according to the wording of the judgment, each individual Jew is insulted by the charges brought against the Jews at large.

The editor of the paper appealed to the Supreme Provincial Court, and after some lengthy judicial proceedings, that tribunal thought proper to quash the finding of the court below. The judgment set forth that, although by the Jews at large being spoken of disparagingly, each individual Jew might feel aggrieved, yet it remained to be shown that a libel upon individual Jews of Gleiwitz was intended. Such proof not having been supplied, the court held that the case must be tried over again. The reporter sums up the gist of this judgment in the words: "It appears from this that it is unlawful to slander or libel the individual Jew, but there is no law that punishes an insult levelled at the Jews collectively." If this be good law, however, it stands to reason that it applies with equal force to members of any other religious denomination.

THE PROPHETIC NEWS

And Israel's Watchman.

EDITED BY REV. M. BAXTER.

SEPTEMBER, 1882.

THE APOCALYPSE.

A SERIES OF SPECIAL LECTURES ON THE REVELATION OF JESUS CHRIST.

By REV. J. A. SEISS, D.D., Pastor of the First Lutheran Church, Philadelphia, U.S.

LECTURE TWENTY-EIGHTH.—REV. xii. 5—(Revised Text).

THE MAN-CHILD.

The Travelling Woman—The Birth of the Man-Child is not Consummated before the End of the Present Age—The Genuine Children of God Constitute the Invisible Church—Their Ultimate Manifestation—1. A Peculiar Manliness Ascribed to the Child—the Masculinity Includes Both Sexes—2. The Child is to Shepherdise All the Nations with a Rod of Iron—All True Members of Christ's Church are Kings—3. The Object of Satan's Malignity—The Man-Child's Birth: What is to be Understood by It?—In Reference to the Church, it is the Great and Glorious Birth into Immortality at the Second Advent of Christ—The Life Itself Entered Upon—God's Sons Manifested—Their Future Thrones—The Time of Coronation and Regal Investiture—The First Fruits of the Complete Harvest—Previous Translations and Resurrections—The Dignity and Glory of Christians.

In the discourses which last engaged our attention, we saw what is to be understood by the wonderful Woman clothed with the sun; and likewise ascertained who the great red Dragon is that stands before her. But we have not quite done yet with either of them. This Woman was travailing and agonising herself to bring forth, and really did bring forth, even in the face of the murderous Dragon. It remains, therefore, to inquire concerning this Child, the nature of the birth spoken of, and the results which followed; remembering, of course, that we are still dealing with a symbolic picture, "*a sign*." *

We have, I may venture to say, ascertained, that his image of the Woman clothed with the sun denotes *the visible Church*. In one way or another, here is a general agreement with Vaughan, from Ippolytus, and other of the Fathers, that "the

Woman clothed with the sun, and having on her head a crown of twelve stars, *is the Church of God*."

It is also a most conspicuous particular in the description itself, that this mystic Woman is in *the way of motherhood*. Within her body, concealed from human view, but consciously to herself, there is a mystic seed, maturing for manifestation, to bring which to the birth is the one great object of her most intense anxieties. ° This is one of the most marked and striking characteristics of the picture, and no application of it can be the true one which does not throughout answer to this travail and self-agonising of the Church to bring forth this invisible seed into open day and proper life.

Still another landmark in the case is, that *the birth here spoken of is not consummated before*

THE PERIOD OF THE END OF THIS AGE.

* The Editor of *Lange on the Apocalypse* understands the Man-Child to denote the company of the 144,000 in Rev. xiv. There is much ground for adopting this view in the sense of the 144,000 watchful Christians or Wise Virgins of the parable, who are to be translated without dying, at the first stage in Christ's advent, and are thus a small body taken out of the general body of the visible Christian Church on earth at that time.—[Editor.]

° "The figurative phrases of *pregnancy* and *travailing in birth-throes* are applied, alike in ancient and modern languages, to the mind's full possession by any momentous truth or object of desire, and earnest longing to be delivered of it; whether in the announcement of that truth, or accomplishment of that object. Of Scriptural examples refer to Isaiah xxvi. 17; lxxvi. 8; and Romans viii. 22. Add Micah v. 3; Hos. xiii. 13; Psalm vii. 14; James i. 15."—Elliott's *Horæ Apocalypticæ*, iii. p. 24.

It is not fully accomplished till the day of judgment comes. *This child is unborn until the period of the end is reached.* We cannot, therefore, legitimately understand it of anything in the past history of the Church, or of anything that comes to its maturity and is outwardly manifested, anterior to the judgment times. Any and everything, of whatsoever kind or character, which is born, matured, and outwardly manifested, prior to the day of judgment, is not, and *cannot be, this Man-child*; for he is not born at least his birth is not accomplished, till the end of this age is come.

With the way thus cleared, we are in position to inquire more directly, and to inform ourselves more surely, as to who this man-child is.

If this Woman is the *visible Church*, who can that divine seed be which she carries and nurtures within her body but just these *genuine children of God*, whose characteristics are yet hidden, and who are only to be manifested at the great day, to wit,

THE INVISIBLE CHURCH?

Those who constitute the invisible Church are in the visible Church and are joined to the visible Church as a most important part thereof. They are her chief treasure. The visible Church exists for their begetment and nurture. Where she is, they are also. It is on their account she has all her trials, her anxieties, and her assaults of Satan. It is with them that she ever travails, and cries out, and agonises herself, that they may be brought safely to *birth and manifestation as the sons of God*. This is what we are to understand by this mystic Child. Look for a moment at a few additional particulars.

1. There is a peculiar *manliness* ascribed to this child. It is not only "*a Man-child*," as our English version renders the phrase, but more literally "*a son, a male*," or *a son who is a male*. There is special emphasis laid upon the *masculinity*. The letter of the description is such as to prove that

THIS CHILD IS COLLECTIVE AND COMPOSITE, the same as the mother, and includes people of both sexes. The word (*anēr*), which means *male*, being in the neuter gender, applies to both men and women, and cannot apply to any one individual. We have a somewhat similar instance in 2 Tim. iii. 6, where the apostle speaks of certain perverted religionists, "*which creep into houses and lead captive silly women*" (*γυναικεία*), that is, silly women of the neuter gender, and so women, or womanish ones, of both sexes. Sex, however, is not so much the subject of this *anēr* as the higher qualities of *manhood* common to both men and women. A *body of persons* is here meant, and this body includes *women as well as men*, and *men as well as women*. But it is a body at the same time distinguished

throughout with a special masculinity, which knows no sex; that is, with the most manly of virtues, and the most vigorous and heroic of characteristics. By this Man-child we understand

SAINTS BEGOTTEN OF THE HOLY GHOST, and pervaded with the highest qualities of virtue, courage, self-denial, and strength. They are all conquerors. They all have overcome the world, triumphed over the powers of darkness, won the race of faith, and through the grace of God possessed themselves of titles to everlasting crowns and honours. Their masculinity in these respects is unquestionable and most intense, whether they be men or women as to sex. Here we find all the noblest and best of the race, and the embodiment of the highest virtue and wisdom that ever pulsed in the arteries of humanity. Here is the proper "*Man-child*," if ever there was or will be one upon earth.

2. This child "*is to rule [shepherdise] all the nations with a rod of iron*." He is to reign, with unrivalled and irresistible authority and power, over the world. He is to govern, discipline, and control all the peoples of the earth (during the subsequent millennium of a thousand years), as a shepherd deals with his flock. To shepherdise with an iron sceptre is to exercise a dominion which is inflexible, irrefragable, and that cannot be withstood. Strength, absoluteness, and perpetuity of rule, is unmistakably indicated; and that rule is specifically said to be over "*all the nations*." It is universal. This is not true of any king or state in any period, from the beginning of the world till now. But it is true with respect to the regenerated and victorious children of God.

ALL THE MEMBERS OF CHRIST'S CHURCH ARE KINGS.

From the days of the ancient prophets, the Divine promise has been that "*the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High*" (Dan. vii. 27.) It is spoken of in the New Testament in the plainest language. In the last words of Christ, and uttered from heaven after His ascension, the promise rang out to and through the Church of Thyatira: "*He that overcometh, and keepeth My works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: EVEN AS I RECEIVED OF MY FATHER.*" (Rev. ii. 26-27.) That same "*power over the nations*," and shepherdising with a sceptre of iron, is still held out as part of the hope and reward of every overcomer. It must therefore be still future. Moreover, the language touching the official destiny of this child falls in precisely with the second Psalm. And that Psalm refers particularly to the judgment time, and pre-eminently to

ist, that greatest Son, as well as Lord, of h, in whom and with whom all the blessed who have part in "the first resurrection" for a thousand years" (Rev. xx. 6.)

THE OBJECT OF SATAN'S MALIGNITY.

The child is the special object of Satan's malignity. It is on the child's account that the Woman, takes his station before him, and tirs up all his power to hinder and destroy. So much she, as *the child*, that he is bent to

Here is something peculiar, special, and high all the malice of hell is aroused and kindled. We can very well understand this, tremendous painting comes out in all its force, when we see in this child the collective God's true saints. To devour these, or to rise from reaching the kingdom and their exaltation to the authority and dominion which they are destined, is the great malignity of the Dragon. Their success is his endence this intent of the unparalleled attempt to slay them at the *final extremity*.

THE MAN-CHILD'S BIRTH.

At, now, are we to understand by this child's birth this is the *crisis* of the entire matter. It precedes this looks to it, and all that comes from it.

The child's birth is the most important event in his history; anything that can come of him depends upon his birth. It is only by his birth that he comes into possession of his own separate being. It is only with that he begins to enter upon his proper existence; the birth of this child must needs be the event in all its history—the event on which its true and proper existence, as well as every-thing of its subsequent career, depends. Without it it comes to nothing, and its entire being is lost. And if it is the invisible Church, the true saints, that is represented by the child, his birth must refer to the very greatest and momentous occurrence in the whole history of the Church, even that on which their proper end and glory depends. It is, in fact, their *great glorious birth into immortality and everlasting glory at the Second Advent of Christ*. (cv. 51-52; 1 Thess. iv. 16-17.)

THE LIFE ENTERED UPON.

Birth and catching up of the saints represented the Man-child to meet the Lord in the heavens, and all of the intensest anxieties and most agonising labours that ever occupied the thoughts and hearts of the saints, and the sublimest transition from their being to which the Scriptures point. It is their first entrance upon that proper life; till then is only a matter of promise and

hope, towards which there is a growing indeed, but which only then becomes fruition. Prior to then the saints are indeed generated, begotten, quickened by the Holy Ghost, and full of prophetic yearning for what is beyond; but they are still invisible, hidden, enclosed, restrained, disabled. They do not yet know what they shall be. They pulsate with a heavenly life, but it remains for them to be set free, to be "brought forth," to be "delivered from the bondage of corruption into the glorious liberty of the children of God." And that deliverance is only consummated when the trumpet sounds, bringing with it "the adoption" for which we groan, to wit, "the redemption of our body."

GOD'S SONS MANIFESTED.

A birth is a manifestation, a bringing to the light, the making visible of what was before invisible. And so the Scriptures speak of "the manifestation of the sons of God," which in this present order of things is expected and yearned after, but which only takes place at the coming of Christ. (Rom viii. 19.) Malachi refers to that time when the Lord of hosts shall make up His jewels, and says, "Then shall ye discern between the righteous and the wicked, between him that serveth God and him that serveth Him not" (Mal. iii. 17-18). Isaiah (xxv. 7-8) sings of a day when death shall be swallowed up of victory, and notes it as one of the glad concomitants, that then the covering shall be taken away. Paul, with unmistakable pointedness, writes to the Colossians (iii. 4): "*When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.*" And many other passages teach us how then for the first time it is to be demonstrated and shown who are all the regenerate children of God. Then the saints shall be revealed with their Redeemer, and the sons of God shall be manifested. For the present the true congregation of God's ransomed ones is invisible, but it is "kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. i. 5).

THE SAINTS' FUTURE THRONE.

And yet, there is still one other particular in the text which would seem to make it impossible to get away from this interpretation. The instant this Man-child is born, it is "*caught away to God, and to His throne.*" We have just seen that it is the destiny of the saints to be *kings*. It is everywhere told us that they are to have crowns; that they are to sit on thrones; that they are to reign with Christ. Jesus says, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. iv. 21). On this point there can be no question. This throne is not an earthly throne,

like Cæsar's, nor yet a mere moral influence, such as the saints already possess and wield; but a heavenly and Divine throne, to which belongs a sceptre of iron, and a rulership which involves irresistible force and judicial power, breaking to shivers whatsoever rises against it; even the mighty throne of Jesus Christ in His glory, which all His people are to share with Him. And *the time* for this sublime coronation and investiture of the saints is the time of resurrection, the time of the revelation of Jesus Christ, so often referred to in the Scriptures.

THE TIME OF CORONATION.

When Paul gave out his last farewell to the world, he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day*," the day of judgment, and not before. (2 Tim. iv. 8.) Peter writes to "the elect through sanctification of the Spirit," and says to them, "*When the Chief Shepherd shall appear*, ye shall receive a crown of glory that fadeth not away" (1 Pet. v. 4). Daniel (vii. 26-27) tells us specifically that *the time* when "the kingdom and dominion and the greatness of the kingdom" is given to the saints, is the time when "the judgment shall sit," even that great judgment under which the final Antichrist is finally destroyed.

And as the birth of this Man-child synchronises with, or is instantly followed by his coronation and enthronement in heaven, and the time of that coronation is specifically defined to be the time of resurrection, it is simply impossible to locate this birth anywhere else than at the resurrection time. And if the birth is thus positively located in the resurrection time, what can it be but that very resurrection *change*, by which all the genuine saints of God have their full birth into immortality and exaltation to their immortal crowns?

THE FIRST-FRUIITS OF THE HARVEST.

Nor does it at all militate against this view that some saints are raised, translated, or glorified in advance of others, and that the "change involved does not take place with the entire number at precisely the same instant." It is part of the Divine plan always to give forepledges and earnest of what is to come. There is in every instance some "first-fruits" before the general harvest. So Christ was raised and glorified long in advance of the final redemption of His people, and many of the saints also arose with Him. These were the preliminary specimens of what was to come long afterwards. So Enoch and Elijah were translated without tasting of death, as a sort of earnest of the promised translation of those who are alive and ready when Christ comes. All these belong to what is subsequently called "the first resurrection," to which

"everything belongs that is raised to immortality before the last day."^o

And so we are taught, as Ambrose, and Luther, and Kromayer admit, that other particular resurrections and translations of certain eminent saints occur at intervals preceding the full completion of the glorified company. The very figure before us would indicate successive stages in the case. A birth is never so sudden a thing but that some part of the body appear before others. The picture is plainly meant to be a summary one. It is the symbol of the full consummation of the whole matter. In such a picture there is no occasion for the noting of minor distributions or details. It is enough to give the Birth and exalted destiny of the Child, without entering into the particulars of the presentations, which are sufficiently set forth in other places. And yet, even in so general a picture the fact that *not all belonging to the body come to the Birth at one and the same instant* is still not overlooked, nor precluded, but really involved.†

THE DIGNITY AND GLORY OF CHRISTIANS.

Behold, then, my friends, the dignity and glory of the Christian calling! Having put on Christ, we belong to a fellowship, for which the sublimes things are reserved! Living a life of faith on the Son of God, we are maturing for a wondrous accouchement! These wrappings and disabilities of time are soon to give place to the liberty and blessedness of a glorious immortality! Instead of these aches, and ills, and toils, and disabilities, and many anxieties, shall presently be the elastic vigour and untiring strength which we now see in the angels! Instead of these doubts, and fears, and contests with evil in and around us, there shall be accomplished redemption, beyond all further vicissitude or danger! And for these crosses shall come crowns of imperishable dominion with Jesus! It mazes and confounds me when I attempt to survey the astounding changes that await the faithful. I am overwhelmed with the sublimities of exaltation and power which are set before the sinful children of men in the revelations of God.

^o Selnecker's *Exp. of the Rev. of St. John and the Prophet Isaiah*. Jena, 1517; Rev. xx. 5.

† We have had some of these earlier resurrections and translations of particular bands or companies, in the preceding portions of the book. One is given in the fourth and fifth chapters. A translation of another special company, "the great multitude," is indicated in chapter vii. 9-17. And so there is another in chapter xiv., when the process is finished, and the whole body of the glorified completed, as beheld in chapter xx. 4-6. All these, however, occur in the judgment period, within so short a time of each other, that the more general passages on the subject take no special account of them, but grasp them into one and the same view. They are fully distinguishable only when we come to examine the Apocalyptic chart of the great fulfilment. Here, however, each comes in its proper order and place, though it is *the whole of them together* that completes the glorious body of the Church of the first-born in heaven (Consult an article on the "Successive Stages in the Removal of the Church," by Rev. E. E. Reinke, in *Prophetic Times*, vol. iv., pp. 56-68; also one by the author of these Lectures in the next volume of the *Prophetic Times*, pp. 172-175.)

We are often disheartened with our hardships and trials, and begin to think it too hard a thing for us to be Christians. Nature is so weak and depraved ; there is such a burden in this incessant toil, and self-denial, and watchfulness, and prayer ; the way is so steep, and narrow, and difficult ; we are

TEMPTED AGAIN AND AGAIN TO GIVE UP.

But when we think what the dear Lord has done for us, what glories He has set before us, what victories are to come to us, what principedoms and thrones in the great empire of eternity await us, and how sure is all if we only press on for the prize ; we have the profoundest reason to rejoice and give thanks every day that we live, that such opportunities have been

vouchsafed to us, were the sufferings even tenfold severer than they are.

Blessed be God, for His holy Church ! Blessed be God, that He has called us to be members of it ! Blessed be God, that every faithful one in it is on the way to a glorious birth-hour to immortal regency and power ! Only let us see to it, that we rightly appreciate our mercies, and give the diligence to make our calling and election sure. And "the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To whom be glory and dominion for ever and ever. Amen."

LECTURE TWENTY-NINTH.—REV. xii. 7—12 (Revised Text).

THE WAR IN HEAVEN.

The Poetry of War Between Heavenly Powers Fully Justified—The Final Great Collision in the Heavenly Spaces Foreannounced—I. The Forces Marshalled—"Michael and His Angels" on the One Side, and on the Other "the Dragon and His Angels"—Who is Michael?—Not the Lord Jesus Christ—He is a Leader or Prince *par excellence* of Angels—The Agency of Angels—The Contest Between Michael and Satan over the Body of Moses—References to the Archangel in Scripture—Jewish Views Concerning Him—The Dark Ranks of the Evil Ones—Fallen Angels and Their Malignant Leader—II. The Occasion of the Conflict—The Birth and Rapture of the Man-Child—A Prelude to the Final Controversy—The Resurrection and Glorification of Moses—Why Satan Puts Forth All His Skill and Strength—III. The Nature of the Battle—Milton's Picture—The Casting Down of "the Accuser of Our Brethren"—Satan's Accusations—How the Saints Overcome Him—IV. The Issue of the Engagement—An Utter Rout of the Forces of Evil—The Present Chief Lurking—Places of Wicked Spirits—Their Complete Discomfiture and Ejection from the Heavenly Places—The Triumphal Song of Heaven and the Victors—Angelic Sympathisers with Saints.

FROM the earliest periods of the human race till now, its sublimest poets have occupied their sublimest numbers with pictures and descriptions of conflicts in the heavenly worlds, and battles of the gods. Contemporaneous with these dreams and songs have also been the sneers and scoffs of the sceptic mind, ridiculing the idea, astonished that reasonable men should give entertainment to such fictions, no matter in what magniloquence arrayed. And it is

"Strange,
At first, that angel should with angel war,
And in fierce hosting meet, who went to meet
So oft in festivals of joy and love
Unanimous, as sons of one great sire
Hymning th' eternal Father."

But much as any one may be disposed to doubt and question, there is a background of solid reality in the case. Since Homer wrote, and Deborah and Barak sung of the stars fighting in their courses, there has been an increasing revelation of the spiritual economies, and in it accounts of conflicts and war involving all beings in all worlds. Especially, in the wondrous outcome and consummation of the affairs pertaining to our race, a *momentous*

COLLISION IN THE HEAVENLY SPACES
is fore-announced, in which the highest and mightiest of created beings are to be the combatants. The seer

of Patmos, in rapport with the Divine Spirit and prescience, was shown it, and by command of God has put it on record for the instruction of the Church, as a sober and settled part of Christian anticipation and eschatological theology.

And here, among other stupendous visions of what is to come to pass hereafter, he has written it down for our learning, that "There came to be war in the heaven : Michael and his angels warred with the dragon ; and the dragon warred and his angels and they prevailed not, nor was even their place found any more in the heaven." And the great dragon was cast down, the old serpent, who is called the devil and the Satan (or adversary), he who seduceth (or misleadeth) the whole inhabited world, he was cast down unto the earth, and his angels were cast down with him."

I take all these terms and statements of the Apostle John *literally*, except where he gives plain intimation that they are to be otherwise taken. I locate all in the time and place in which he locates it, and in the order in which he gives it, conditioned by this one fundamental consideration, that the entire Book is intended to give to the Church an apocalyptic chart of the outcome and consummation of all history, in connection with the coming again

of the Lord Jesus. Accordingly, I take the text as it stands, as the account of a real commotion in the aerial spaces,—a violent collision among immortals—a literal "*war in the heaven*,"—concerning which we are called to notice four things,—

I.—THE FORCES MARSHALLED ;

II.—THE OCCASION OF THE CONFLICT ;

III.—THE NATURE OF THE BATTLE ;

IV.—THE ISSUE OF THE ENGAGEMENT.

May God help us to consider these particulars as the solemnity of the subject deserves !

I.—Let us look, then, at *the Forces Marshalled*. These are specifically described. On the one side, "*Michael and his angels*" are the warriors ; on the other, "*the Dragon and his angels*."

Who, then, is Michael ? Many answer, the Lord Jesus Christ, claiming that it would impinge upon the dignity and prerogatives of Christ to attribute all that is here implied to a mere angel, however exalted. But I do not find that those most inclined to this view are the most clear and decided in their recognition of the proper Deity of Christ. And though the Lord Jesus has His angels, there is nothing in that to prove that an archangel may not have angels as well. Satan has his angels, why may not Michael have them, too ? What if the name does mean *One like God* ? As a title of Christ, it would rather disprove than prove His proper Deity. There is also an unquestionable Godlikeness in all holy beings, which must be very exalted in those pre-eminent among the ministers of the throne.

MICHAEL A PRINCE OF ANGELS.

What if Michael is called a leader or prince of angels, and, by way of emphasis, "*the archangel* ?" We know from Daniel that there are other "chief princes" in the angelic world. Paul (1 Thess. iv. 16) also refers to "*an archangel*" (see original) in a way which pre-supposes other archangels. The angel who communicated with Daniel calls Michael "*one of the chief princes*," which implies the existence of others of similar rank. (Dan. x. 13.) He also speaks of Michael as "*holding with him*," and not he with Michael, as the diction would be were Michael the same as the Son of God. What if he is "*the great prince which standeth for the children of the prophet's people*" in the time of their trouble ? Michael is a great prince, and one whom the Jews have always acknowledged, whilst they rejected and crucified Christ, and nationally refuse to have Him for their prince.

THE AGENCY OF ANGELS.

What if the bruising of the serpent's head, and the destruction of the works of the devil, and the spoiling of Satan's goods, are ascribed to Christ ? Anything done by the agent is done by the

principal ; and that Christ has appointed angels to minister to the heirs of salvation, and to execute such parts of the grand administration as may be appropriately assigned to them, is part of the clear teaching of the Scriptures. The war in this case is plainly in behalf of the Child which the mystic Woman brings forth, and the Head and front of that composite Child is Christ Himself. As part of the body fought for. He is thus distinguished from "*Michael and his angels*," who do the fighting, just as Michael is distinguished from the Divine Son in the Book of Daniel. What if the establishment of the reign and dominion of Christ is the result of this war ? The general who conducts a campaign to victory is not therefore the king to whom the results of that success belong. In Christ's own explanation of some of these matters (Matt. xiii.) He says : "*The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity ;*" but He is no less the great Judge on that account, neither is the kingdom, and the power, and the glory a whit less His.

MICHAEL IS NOT CHRIST.

"Michael the Archangel" was the disputant in the matter about "*the body of Moses*" (Jude 9) ; but it is there said of him that "*he durst not bring against the devil a railing accusation, but said the Lord rebuke thee*." This shows a clear distinction between Michael and the Lord, as well as a law and restraint upon Michael which pertains only to a creature and a subject, and not to the Almighty Son of God, who had not yet then become incarnate. Jesus could say, "*Get thee behind Me, Satan*," but Michael dared not speak thus. Besides, "*Michael*" is everywhere used in the Scriptures as a proper name, the same as Gabriel, or Jesus, or John ; and occurring here the same as in all other places, there would seem to be no more authority for making it mean the Lord Jesus than for making John mean Daniel, or Mary mean Martha. The Bible, indeed, abundantly speaks of the Angel of Jehovah, who plainly is none other than the only-begotten Son of God ; but there is no proof that this Jehovah-Angel is ever called Michael. And as the name here is *Michael*, I know not by what right any one can take it as meaning any other than Michael, the created archangel, who is not less than five times referred to by this name in the Holy Scriptures.*

* "Michael is not to be identified with Christ, any more than any other of the great angels in this Book. Such identification here would confuse hopelessly the actors in this heavenly scene. Satan's being cast out of heaven to the earth is the result not of his contest with the Lord Himself, of which it is only an incident leading to a new phase, but of the appointed conflict with His faithful fellow angels led on by the Archangel Michael."—Alford *in loc.* Bengel maintains the same view, and refers to Collado, Egidius, Jonas Le Bay, Grotius, Cluver, Mede, Dimpellius, and others, as recognising here the created angel named, and not a symbol of Christ.

JEWISH VIEWS CONCERNING MICHAEL.

According to the Jewish teachings, Michael is one of seven Archangels, and the chief of the seven. In this the Christian Church has ever been disposed to concur. Hence the Church references to "Michael and all angels." Hence, also, in the highest of all the Christian services from the beginning, "with Angels and Archangels, and with all the company of heaven, we laud and magnify God's glorious Name." And as the very chief of all angels, though himself one of them, Michael would have "*his angels*," though no less God's, just as a general-in-chief has his aids, officers, and soldiers, who nevertheless all belong to the king. He would also thus be the proper one to stand at the head of the grand Army of heaven, when called out in force to put down "the Devil and his angels." All the holy angels, therefore, with "Michael the Archangel" as their chief, constitute the sublime forces on the one side, marshalled for this "battle of the gods."

THE DARK RANKS OF EVIL ONES.

Nor need we be at a loss to identify those on the opposite side. The Scriptures abundantly assure us of the existence of great spiritual powers and principalities ever arrayed against human welfare, and who are the enemies of God and all good. Paul (Eph. vi. 11-12) tells us that we are continually exposed to assaults, surprises, and dangers from an unseen and most subtle confederation of spiritual agents; that there is a "devil," from whose "wiles" and agents we are in perpetual jeopardy; that our contest is not only with blood and flesh, but with "the principalities, the powers, the sovereigns of this present darkness, the wicked spirits in the aerial regions;" that there stands opposed to us, and to all good, a great malignant kingdom, a vast spiritual empire of evil. There are "angels which kept not their first estate, but left their own habitation" (Jude 6). God never made an evil being; but He made angels, principalities, and powers capacitated for mighty joys and distinctions in His glorious domain, yet with free will, implied in the very creation of moral beings, which they could exercise for their everlasting weal or woe. Many have remained steadfast—to wit, "Michael and his angels." But some abode not in the truth, but revolted against the rule of Heaven, and became the unchanging enemies of God and His Kingdom.

THE LEADER OF THE FALLEN ANGELS.

Among these is one of peculiar power and despicable pre-eminence, who drew his associates into his revolt, and ever stands as the head and leader of them. He is called *The Devil*, a name which the Scriptures, in the original, never use in the plural, and never apply but to one being. All others

belonging to his wicked empire are "*his angels*," morally like him, but in place and position grouped around him, under his direction, agents of his imperial will. He is called "a prince," "the prince of this world," "the prince of the powers of the air," "the god of this world." And the same is here called "the great Dragon, the Old Serpent, the Satan, or Adversary, who seduceth or misleadeth the whole populated world." "The course of this world" is declared to be "according to" him. He, with his confederates, "rules in the darkness of this world," "blinding the eyes of them that believe not," "working in the children of disobedience," and leading men captive at his will. All apostates and false Christians are called his children, the tares of his sowing. The Man of sin, that Wicked One to whom the Scriptures impute such a terrible career of lawlessness and tyranny in the last period of the present world, is the incarnation of his spirit and evilness. The evil princes, who had the sway over ancient Persia and Greece, and who withstood the good angels who communicated with Daniel, were his archons or world-lords, as Paul's word is. *Demons*, whoever they may be, also belong to the empire of the Dragon, but they are of a lower order—the plebeians of this detestable confederacy. These make up the opposing forces in this battle.

II.—THE OCCASION OF THE CONFLICT.

In the preceding verses we had the picture of a Woman, glorious in her apparel, victorious in her position, royal in dignity, and travelling to bring forth a child destined to rule all nations. Before her stood the great red Dragon, bent upon devouring this child as soon as it should be born. We have seen, as Methodius also taught, that this Woman represents the Church as a visible body, and the unborn child the invisible Church, which lies concealed in the visible, and consists of true saints only. We have further seen that the Birth to which the Woman labours to bring the child, is the birth into immortality by resurrection and translation, otherwise called "the manifestation of the sons of God," which occurs when "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise, and we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air," and to receive

THE PROMISED CROWN OF GLORY.

And it is in immediate connection with this Birth of the Man-child, and its being "caught away to God, and to His throne," that this "war in the heavens" comes on. Already in Daniel we are told that the time when Michael stands up for the sons of the prophet's people, is the time when every one

that is written in the book shall be delivered,—the time when many of them that sleep in the dust of the earth shall awake to everlasting life to shine as the firmament and the stars for ever. It is this glorious exaltation of the saints that the devil and his angels have ever been most bent on defeating. For this they have been operating through all the ages, the Dragon ever standing before the travailing woman to destroy her seed. For this all the subtlety and power of hell are exerted, and *are becoming the more intense* as the resurrection time approaches. And no sooner are the graves of the saints about to open, and the true people of God to come forth into the honours and glories of immortality, than Satan stirs up all his power to prevent it, and thus arouses this unprecedented commotion in heaven.

A PRELUDE TO THIS FINAL CONTROVERSY is referred to by Jude as occurring in connection with the body of Moses. There is reason to believe that Moses is now raised from the dead. He did indeed "die in the mount," according to the command of God; but he was seen alive in the days of the Saviour on the Mount of the Transfiguration, seen "*in glory*," and hence in resurrection life. He must, therefore, have been raised again from the state of death,—raised in advance of the general resurrection of the saints, as Enoch and Elijah were translated before the general translation of God's waiting and watching ones at the coming of the Lord.

And if we are at all warranted in this belief, the dispute between the archangel Michael and the devil "about the body of Moses," was a contention about his resurrection, the one standing up for the recovery of that body from death, and the other resisting. Thus we have the precise parties named in the text, and a fierce contest over the same thing in one individual case, which we have here in the case of the saints in general. It was the undoubted

RESURRECTION AND GLORIFICATION

of Moses which was the subject of collision *then*, and it is the resurrection and glorification of the saints in general which is the occasion of the war *here*. It is Michael again, joined now by all his angels, that here stands up in behalf of the true people of God emerging into resurrection life and glory; and it is the same Old Serpent, stirring up now all the power of his kingdom to hinder and prevent the sacred seed of faith from attaining their promised exaltation.

WHY SATAN PUTS FORTH ALL HIS STRENGTH.

There is also every reason why the whole strength of the great adversary should be interposed to prevent this glorious coming forth of the children of God to immortal glory and power. With the dominion of death broken, the whole empire of darkness breaks with it, the reign of hell is dissolved,

and the victory of redemption is complete. the curse of mortality thus swallowed up of life, the devil's sway is gone, his kingdom mutilated, and his malignant hopes against the Church whelmed. To yield here without the most strenuous resistance would be to give up the aim of all his plans and endeavours since he first tempted Adam into Paradise, to let his whole empire collapse, to give up the chief power of his dominion to go by default. Hence his rallying of all his forces. Hence his determined resistance just at this point. And this "war in the heaven."

III.—Having thus identified the combatants, we find the occasion of the mighty conflict, we are far on the way to a right apprehension of

THE NATURE OF THE BATTLE.

The poet Milton, in his *Paradise Lost*, has vented a description of it, where he says:—

"Michael bid sound
Th' archangel trumpet: through the vast of heaven
It sounded, and the faithful armies rung
Hosanna to the Highest: nor stood at gaze
The adverse legions, nor less hideous joined
The horrid shock: now storming fury rose
And clamour such as heard in heaven till now
Was never: arms on armour clashing brayed
Horrible discord, and the maddening wheels
Of brazen chariots raged: dire was the noise
Of conflict; overhead the dismal hiss
Of fiery darts in flaming volleys flew,
And flying vaulted either host with fire:
So under fiery cope together rushed
Both battles main, with ruinous assault
And inextinguishable rage: all heaven
Resounded, and, had earth been then, all earth
Had to her centre shook."

"*The accuser of our brethren is cast down and accuseth them before our God day and night.*" appears here in his old character of *the seducer*, in which he has been for so long mischievous and perverting the world, making the wrong right and the right seem wrong, inciting to judgment, ruinous passion, and all the deadly consequences of moral and spiritual obliquity. He appeared among the sons of God in the history of Job, sneering at the virtues of that God-fearing man, insinuating the unreality and sordidness of his piety, and insisting that a fair trial would prove him nothing but a hypocrite,—so he is here describing himself as accusing the saints, and God for proposing such sublime things for them, denying the reality of their virtues, the adequacy of the tests of obedience, and their right to be thus glorified.

SATAN'S ACCUSATIONS.

Every saint of God embraced in the body of Christ, who was tempted by the Man-child, was born a sinner, and forfeited the favour of God and a blessed immortality. One of Satan's accusations doubtless is that the Almighty be just and true to His laws, and threatenings, and yet lift these people from their graves, receive them into His throne, and give them place in the he-

His holy administrations? "*He accuses the brethren, the saints, by day and by night.*" He insinuates that these people are not fit for and not worthy of such honours, that God disowns His holiness and casts dishonour on His throne by awarding to such a people such a portion and such a destiny, that all reasonable being and intelligence is set at nought and outraged by such a proceeding. But the record says that the saints overcame him by means of the blood of the Lamb and the word of their testimony, and their not having loved their lives to save them from death. Sinners indeed were all those who belonged to the company of this mystic Child, and for ever contrary is it to the nature and government of God to connive at sin, or to look with allowance upon iniquity; but these people are not therefore without a maintainable cause. An ample atonement has been made. A Lamb has bled whose meritorious blood, weighed in all the strictness of eternal right, by which the carping malignity of hell itself is silenced, covers the whole amplitude of their deficiencies, and cleanses away all account of their sins. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died." "*Blood of the Lamb!*" This is the everlasting fortress of the saints; and this stands foremost of all the means by which the accuser is driven back.

IV.—THE ISSUE OF THE ENGAGEMENT.

As we would expect from such a contest, the Dragon is defeated. With all his skilled generalship and energy, and all the desperate fury of his hosts, the effort is fruitless. "*They prevailed not.*" He might have known that this would be the result. But pride, depravity, and malice have wonderful power to blind the mind to reason and truth, and to give brazen hope even where there is not the slightest ground for hope. Satan has ever been so successful in the past, both in heaven among the angels and on earth with the human race, and his proud daring is so unbounded that he does not hesitate to believe that he can break even the decrees of Almightyness. Every onset is adequately withstood. Not all his own great genius, nor all the strength and determination of his hosts, is of any avail. He once drew with him a third of heaven, and succeeded in making himself "the god of this world"; but, daring now to think to thwart the good purpose of Omnipotence, he finds only

"Joyless triumphals of his hoped success,
Ruin, and desperation, and dismay."

Stunned and effectually repulsed, he is pursued by the celestial forces to an utter rout. Henceforward neither he nor his angels are any more to have the liberty of the heavenly spaces. Henceforward "their place is not found any more in the heaven."

With his defeat and conviction, ejection, complete ejection, follows.

THE CHIEF LURKING-PLACES OF EVIL SPIRITS.

It may not be in every one's mind that the aerial regions, the air, the cloud-heavens, the spaces above the earth, are now the chief lurking-places of evil spirits. But so the Bible teaches. Paul says we wrestle not only with flesh and blood, but with principalities and powers, with *wicked spirits in high places*—literally "*in the heavens*," "in the aerial regions" (Eph. vi. 12). Hence also Satan is called "the prince of the power of the air," more literally, "the prince of the aerial host," meaning wicked spiritual powers dwelling in the aerial heavens. (Eph. ii. 2.) Thus Satanic confederation has its seat in the upper air—in the atmospheric heaven—in the spaces above and around our world. There they are permitted to have place up to the time of this war. But it results in their casting out and ejection to the earth, preliminary to the shutting of them up in the fiery abyss. They not only fail to prevent the saints from reaching heaven, but displace themselves, with loss of power ever to return.

THE ROUT OF SATAN AND HIS ANGELS.

To this, also, the Saviour had reference in His answer to His disciples when they came rejoicing that even the demons were subject to them. As the kingdom then was drawing sensibly near, this great result of its coming was even then preliminarily begun. And looking onward to the end, He said, "I saw, or was beholding, Satan as lightning fall from heaven." And so the words of Isaiah in describing the great oppressor's fall, also reach forward to, and include what is first realised in its fulness in connection with this war in heaven: "How art thou fallen from heaven, O Lucifer, son of the morning!" It is therefore *fact* and not costume—reality and not poetic drapery—that the Dragon and his angels, when this vision comes to fulfilment, are ejected from the spheres which they have held so long, and find place there no more for ever.*

THE TRIUMPHAL SONG.

And, as a still further result, all heaven is filled with rejoicing. In mighty volume the triumphal song rings out: "Now is come the salvation, the power, and the kingdom of our God, and the dominion of His Christ; for the accuser of our brethren, who accuseth them before our God by day and by night, is thrown down. Because of the blood of the Lamb, and of the word of their testimony, and of their not holding life too dear to be given up to death, he is

* "I would appeal in passing to the solemnity of the terms here used, and the particularity of the designation, and ask whether it is possible to understand this of the mere casting down of Paganism from the throne of the Roman Empire? whether the words themselves do not indicate their plain literal sense, as further illustrated by the song which follows?"—ALFORD, *in loc.*

overcome. Therefore rejoice, ye heavens, and ye that tabernacle in them!" This is salvation, and this is the power of the Divine kingdom and the dominion of Christ, when Satan's hold is broken, when his foul sway is overthrown, when he and his hosts are dislodged from their abodes, when he can no longer accuse and assail the saints or tyrannise over them. And when this great, daring attempt to prevent their entrance into glory is vanquished, it is one of the gladdest events in time, and all holy beings thrill at the sight of its accomplishment. Verily, "there is joy in the presence of the angels of God over one sinner that repenteth;" for it is the dislodgment of Satan from that heart. And when this great victory is achieved, and he and all his angels are for ever cast out of all the upper localities, all heaven breaks forth with jubilations and sings with power,—

"Hail, Son of the Most High, heir of both worlds,
Queller of Satan, on Thy glorious reign
Now enter, hasting complete redemption!"
Thou didst defeat and down from heaven cast
The false attempter of Thy Father's throne,
And frustrated the conquest fraudulent;
He never more will dare to set his foot
In Paradise to tempt: his snares are broke:
A fairer Paradise is founded now
For Adam and his chosen sons, whom Thou,
A Saviour, comest down to re-install,
Where they shall dwell secure, from sorrow free,
Of tempter and temptation without fear!"

Such, then, is the story of this battle in the heaven.

ANGELIC SYMPATHISERS WITH SAINTS.

Many cheering lessons, my friends, may be gathered from this singular foreshowing. Suffice it to say that we here may see what friendly and sympathetic interest is felt for us in heaven; what mighty princes and courageous hosts stand ready there to espouse our cause and maintain our title to the glorious promises, when adverse powers assail, and prove too mighty for our feebleness; what blessed hopes are guaranteed if only we trust in Jesus and His atoning blood, and continue true to our confession of His name, ready to die rather than disown Him as our only Lord and hope.

Take courage, then, O Christian, and gladly labour on. Heaven is on thy side. The object of thy fond aims shall yet be thine. The kingdom comes. The Saviour's meritorious blood shall bring thee through, in spite of all thy weaknesses and lamented sins. Thy works and sacrifices for thy Lord shall not be forgotten. Satan's accusations shall yet drop powerless at thy feet; and with the exulting hosts that sing his fall shall thy place and portion be.

THINGS TO COME.

A SERIES OF LETTERS TO AN ENQUIRER,

BY LEWIS H. J. TONNA.

LETTER II.—APPARENT CONTRADICTIONS.

(Continued from page 202.)

How to Deal with Apparent Contradictions in Scripture—How to Deal with Human Difficulties Arising from Prejudice or Ignorance—Scripture Proofs of the Personal Pre-Millennial Coming of Christ—The Earth Filled with the Divine Glory—The Ungodly Rooted Out—Nebuchadnezzar's Dream of the Image of the World-Kingdoms—Universal Divine Worship—The Quotations Summarised—The Time of Christ's Coming and of the Millennium—State of the Earth at Christ's Advent—An Objection Anticipated—The Parable of the Tares and the Wheat—The Sum of the Argument.

MY DEAR FRIEND,—Having myself passed through the ordeal of yielding up to the plain testimony of Scripture prejudices and notions which had "grown with my growth and strengthened with my strength," I can clearly understand the present state of your mind. You have inquired into the subject I brought before you in my last letter: you find statements in Scripture which plainly seem to assert the reign of the Lord upon earth. Taking these passages by themselves, and also in connection with each other, you are ready to admit them to be *strong* evidence, and would admit them to be *conclusive* evidence, were it not for other difficulties, which you think

so important as to induce you to suspect some error, some faulty link in the chain; and you are therefore led to think that some less literal interpretation, some other meaning, must be assigned to the texts I adduced.

HOW TO DEAL WITH APPARENT CONTRADICTIONS IN SCRIPTURE.

Now, as truth can never contradict truth, this would be a lawful proceeding were the difficulties you wish to overcome *Scriptural difficulties*; but it is a highly dangerous proceeding when these difficulties arise from prejudice, education, or early imbibed notions.

St. James says, "Was not Abraham, our Father, justified by works?" (James ii. 21). Now, here he contradicts St. Paul, who says that Abraham was justified by faith: "For if Abraham were justified by works, he hath whereof to glory" (Rom. iv. 2); but we know that this contradiction is no contradiction at all, for the two Apostles immediately proceed to show that these assertions, apparently so opposed to each other, unite in fulfilling the same Scripture—quoted *in extenso* by each of them: "Abraham believed God, and it was counted unto him for righteousness" (Rom. iv. 3), or as St. James quotes it, "was imputed to him for righteousness" (ii. 23).

This instance is a valuable guide to us how to proceed when *apparent* contradictions (and there can be no real contradictions) occur in Scripture. We examine the drift and tendency of the whole, and we find that they harmonise perfectly; but when our difficulties arise from mere notions or human opinions, however sanctioned by the authority of men, great and good, our duty is a far easier one. Instead of perplexing ourselves with attempts to reconcile such difficulties with Scripture, or Scripture with them, all we have to do is calmly and quietly to sweep them out of our path, and go on our way rejoicing.

HOW TO DEAL WITH HUMAN DIFFICULTIES.

Now, I pray you to act thus in considering the subject before us. Weigh well all Scriptural difficulties—pray over them—and they will be made clear to you; but blow all human and carnal difficulties to the four winds of heaven, lest, like the thorns in the parable, they grow up and choke the good seed. I press this subject upon your notice, earnestly and affectionately. We must observe that as soon as the servant had come to the conclusion that his master "delayed his coming," he ceased to "watch and be sober;" one great incentive to vigilance was taken away, and his master came in an hour when he looked not for him, and appointed him his portion with the unbelievers (Luke xii.).

In my last letter I *assumed* that the personal coming of the Lord was pre-Millennial. I begged you to grant the assumption, while I showed you the harmony of such a view with the tendency of our Lord's parables of the ten virgins, the committed talents, and the sheep and the goats (Matt. xxv.).

SCRIPTURAL PROOFS OF THE PERSONAL PRE-MILLENNIAL COMING OF CHRIST.

I will now endeavour to *prove* what I then only *assumed*. That Christ is to visit this earth again personally, is, I believe, admitted by all but infidels; on this head, therefore, I will refer to but one text. In Acts i. 11, two men in white apparel say to the disciples, "Ye men of Galilee, why stand ye gazing

up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in *like manner* as ye have seen Him go into heaven;" and the manner of His going up into heaven is minutely declared in the 9th verse: "While they beheld, He was taken up, and a cloud received Him out of their sight;" or, as it is stated by the same inspired writer, St. Luke, in his Gospel (xxiv. 50), "He lifted up His hands and *blessed* them (the disciples). And it came to pass *while* He blessed them (in the very act—His pierced hands stretched over them), He was parted from them, and *carried up* into heaven."

He went up bodily, visibly, palpably, in the clouds of heaven, blessing His disciples—a little flock! He will descend again, bodily, visibly, palpably, in the clouds of heaven, blessing His disciples—an innumerable multitude, whom no man can number. Angels attended His departure; angels will attend His return. His disciples looked steadfastly into the heavens to catch the last glimpse of their beloved Redeemer; oh, that all His disciples were equally looking for the first glimpse of His return.

THE EARTH FILLED WITH THE DIVINE GLORY.

Let us now turn to another important point, and one on which Scripture is so abundant in testimony that to select will be my only difficulty. Frequent and unequivocal are the promises "that the *earth* shall be full of the knowledge of (the glory of) the Lord as the waters cover the sea (Isa. xi. 9; Hab. ii. 14). The promise to Abraham is that "*all the nations of the earth* shall be blessed in him" (Gen. xviii. 18), and repeated *passim* to himself, to Isaac, and to Jacob. The Lord asserts, with an oath, in the 14th of Numbers, "As truly as I live, *all the earth* shall be filled with the glory of the Lord."

In the 2nd Psalm, the LORD says unto the Lord—Jehovah says unto His *anointed*, His *Christ* (Heb. *m' schichu*, His Messiah); the Father says unto the Son, "Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the *earth* for Thy possession." Psalm xxii. 26 tells us that the "meek shall eat and be satisfied" (ver. 27), "*All the ends of the earth* shall remember and turn unto the Lord; and *all the kindreds of the nations* shall worship before Thee." In Psalm xxxvii. 22, we are told that "such as be blessed of Him shall inherit the *earth*, and dwell therein for ever."

THE UNGODLY ROOTED OUT.

I may here remark, parenthetically, that most of these blessings promised to the meek and righteous, are connected with a rooting out of the ungodly; for instance, in the last Psalm quoted (ver. 34), the believer is told to "wait on the Lord and keep His way, and He shall exalt thee to inherit the land; *when the wicked are cut off thou shalt see it.*"

Again, in Isaiah lxvi. 18,—after the destruction of the ungodly—the Lord says, “I will gather *all* nations and tongues; and they shall come, and see My glory. And I will set a sign among them, and I will send those that escape of them to Tarshish, to Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory, among the *Gentiles*; and they shall bring all your brethren for an offering unto the Lord out of *all* nations, upon horses, and in chariots, and in litters, and upon swift beasts, and to My holy mountain, Jerusalem, saith the Lord.”

NEBUCHADNEZZAR'S DREAM OF THE IMAGE.

In Nebuchadnezzar's dream, Dan. ii. 34, we find that “a stone cut out without hands, smote the image upon his feet of iron and clay, and broke them in pieces,” and this stone afterwards “became a great mountain, and filled the *whole earth*” (ver. 35), and the interpretation of this is given in ver. 44: “The God of heaven shall set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter.” And again, in the 7th chapter of this same prophet ver. 27): “And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and *all* dominions shall serve Him;” or, as it was still more explicitly stated in ver. 13, “*All* people, and nations, and languages should serve Him.”

UNIVERSAL DIVINE WORSHIP.

In Micah iv. 1, and Isaiah ii. 2, we learn that “in the last days it shall come to pass that the mountain of the Lord's house shall be exalted above the hills, and *people* shall flow unto it, and *many nations* shall come and say, Come, let us go up to the mountain of the Lord,” &c. &c. (ver. 3): “And He shall judge among *many people*.” In Zephaniah iii. 20, God tells the daughter of Israel, “At that time will I bring you again, even in the time that I gather you: for I will make you a praise among *all people* of the earth, when I turn back your captivity before your eyes, saith the Lord.” Again: “Thus saith the Lord of Hosts (Zech. viii. 20), it shall yet come to pass, that there shall come *people*, and inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts. I will go also, yea, *many people* and strong *nations* shall

come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of Hosts, “In those days it shall come to pass, that ten men shall take hold out of *all* languages of the nations, even shall take hold of the skirts of him that is a Jew, saying, we will go with you, for we have heard that God is with you.”

Finally, I will quote our Lord's own sweet prophecy: “Blessed are the meek, for they shall inherit the earth.”

THE QUOTATIONS SUMMARISED.

Now, in the selection I have brought before you, observe that all these prophecies refer to a blessed state of things upon *earth*. In every one of them the *earth* is either named, or implied by the accessory details of *nations, people, Gentiles, cities, Jew, Jerusalem, &c.* I have avoided the far more glowing descriptions of the same period, which are contained in prophecies more exclusively addressed to Israel in order that there may be no frittering away their meaning, by what is called *spiritualising* or *allegorising* things which God hath declared to be so plain that he that runneth may read them. I could not, although I tried to do so, describe this glorious period without naming Israel; † I could not do it, for who shall separate what God has joined together? But you will admit that Gentiles are included in them, and distinguished from Israelites, while at the same time they are servants of Jehovah as Gentiles; ‡ most of these promises are, moreover, intimately connected with a previous coming and an actual presence of the Lord: but this, also, I have avoided noticing, because I wished simply to prove to you that the earth, covered with a mixed population of Jews and Gentiles, preserving national distinctions, and inhabiting cities, *shall* yet be filled with the knowledge of the Lord; that at the name of Jesus every knee *shall* yet bow.

THE TIME OF CHRIST'S COMING AND OF THE MILLENNIUM.

We have, then, established two undoubted facts: the one is that the Lord Jesus Christ *shall personally revisit this earth*; the other, that there is to be a period in the earth's annals when *ALL shall know the Lord*. Now, in what order of time do these two events stand towards each other?

* EARTH. (Heb. *aretz*.) whence the English word is evidently derived.

† Israel! poor Israel! whom Gentiles so often would strip of her promises, applying them with self-complacent arrogance to themselves, and forgetting that they are but wild branches grafted in.

‡ I have omitted also many far more striking prophecies, because the ears of Anti-Millennarians seem accustomed to and closed against them. I have more than once been told, “Ah, that is a passage which you Millennarians always quote:” but is this my proof of their want of cogency? I have, however, avoided many such passages, because I am convinced that by a device of Satan, they have lost their power, and, in short, people have got accustomed to them. Like coins passed from hand to hand, the King's image and superscription is, as it were, worn away.

We will first examine into the results of the universal spread (and keep in mind that it is a *universal* and not an *almost* spread) of the truth, being supposed to precede the coming of the Lord. In other words, we will suppose the Lord to come at the end of the triumphant period of the Church's history. And how shall we find language glowing enough to describe such an event! The earth full of the knowledge of the Lord, and the Lord returning to so blessed a planet! returning to His own, and received by them all! Every human tongue would utter forth a glad hosannah; kings would throng to the King of kings, and casting down their regal insignia, their crowns, their diadems and sceptres, would own that by *Him* they had reigned and decreed righteous judgment; captains and mighty men would hail the Lord of hosts who had made strong their arm in the day of battle, and show *Him* the swords they had turned into pruning-hooks, rich men would crowd to *Him* to whom belongeth the silver and the gold, and would tell *Him* that, as stewards of *His* bounties, they had honoured *Him* with their substance; mothers would lift their babes on high, and bid them raise their shrill voices and tiny hands to welcome that Jesus whose name their infant lips had lisped! With a shout we know the Lord is to descend, and with a shout indeed of universal joy would such a world receive and welcome Him! *Hosannah to the Son of David!* But "To the law and to the testimony,—if we speak not according to this word, it is because there is no light in us." Does Scripture so describe the Lord's coming? No, oh no! This is how it describes the STATE OF THE EARTH AT CHRIST'S SPEEDILY

NEARING PERSONAL ADVENT.

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the *inhabitants* of the earth tremble; for the day of the Lord cometh, for it is nigh at hand; a day of darkness and gloominess, a day of clouds and of thick darkness," &c. (Joel ii. 1-2). "Behold, HE cometh with clouds and every eye shall see HIM, and they which pierced HIM; and all kindreds of the earth shall wail because of HIM: even so, Amen" (Rev. i. 7).

"As the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, *until* the day that Noe entered into the ark, and knew not *until* the flood came and took them all away; so shall also the coming of the Son of Man be" (Matt. xxiv. 37).

"Likewise also as it was in the days of Lot, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven,

and destroyed them all. *Even thus shall it be in the day when the Son of Man is revealed*" (Luke xvii. 23). "When the Son of Man cometh, shall He find faith on the earth?" (Luke xviii. 8). In the 19th of Luke, the Son of Man is compared to a nobleman going to a far country to receive a kingdom, and, on his return, having received the kingdom, he saith, (ver. 27): "But those mine enemies, who would not that I should reign over them, bring them hither, and slay them before me." In Luke xxi. 25: "There shall be signs in the sun, and in the moon, and in the stars; and *upon the earth* distress of nations, with perplexity, the sea and the waves roaring;

MEN'S HEARTS FAILING THEM FOR FEAR, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken, and *then* shall they see the Son of Man coming in a cloud with power and great glory." Ver. 34 also: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares; for as a snare shall it come on *all* them that dwell on the face of the earth. Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

St. Paul, in his First Epistle to the Church at Thessalonica (chap. v. 2-4), says, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. ("Behold, I come as a thief," Rev. xvi. 15). For when they shall say, peace and safety, then sudden destruction cometh upon them, as travail on a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." In the first chapter of his Second Epistle to the same Church, he says, "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

St. Peter, in his Second Epistle, chap. iii. 3, states that there shall come "in the *last days* scoffers, walking after their own lusts, and saying,

WHERE IS THE PROMISE OF HIS COMING?

And in ver. 10, he adds, "But the day of the Lord shall come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth, also, and its works shall be burned up." *

* While I own that this text offers difficulties at the first reading, I must also add that it is the only Scriptural difficulty I meet with in the whole investigation; and this apparent difficulty is considerably diminished when we examine the whole passage. The Apostle contrasts the future destruction by fire with the past destruction by water; but the past destruction by water was in fact only a renovation; and accordingly St. Peter adds, in the 13th verse, "Nevertheless we, according to His promise, look for a new heaven and a new

It is not, of course, my intention to quote every passage in which the Second Advent of our Lord is described; these I request you to examine for yourself, and you will find them of a terrific and threatening character to the *earth*, and to those who are of the earth earthy.

AN OBJECTION ANTICIPATED.

But let me anticipate one objection, which you may probably raise: you will remind me, perhaps, that "when the thousand years are expired, Satan shall be loosed again out of his prison (Rev. xx. 7), for a little season (ver. 3), and that he shall go out to deceive the nations which are in the four quarters of the earth;" and, therefore, you may suggest, that after the period of blessedness, the earth may again fall into a state similar to the days of Noah and Lot, and that these dreadful judgments and this terrific coming of the Lord are then to take place.

In my previous letter I stated to you that of this second loosening of Satan we know nothing but the simple fact that it shall take place. With regard to the objection I have supposed you to start, I would reply that in *every one* of the glowing anticipations of terrestrial bliss which we find in the Hebrew prophets the rooting out of the ungodly is described as a prior event: but as one line of argument, distinctly and minutely followed out, is preferable to many arguments imperfectly glanced at, I will confine myself to one parable of our Lord's, from which we learn, incontrovertibly, that bad men are to be mixed with the good, with no period of exemption, *until* the day of the Lord. I allude to the parable of

THE TARES AND THE WHEAT.

"Let both grow together," says the Lord (Matt. xiii. 30), "UNTIL THE HARVEST; and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn

earth, wherein dwelleth righteousness." Now the promise here claimed by the Apostle is found in Isaiah lxx. 17, in which a blessed state of things upon *earth* is described; and reading on in the chapter, to ver. 25 (which I beg my readers to do), immediately identifies the period with that described in Isaiah xi., in which the *BRANCH* is described (ver. 5) as having "righteousness for the girdle of His loins, and faithfulness for the girdle of His reins, judging the poor with righteousness."

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them, but gather the wheat into My barn." And in verse 37, our Lord thus explains the parable: "He that sowed the good seed is the Son of Man; the field is the world (*kosmos*), the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world: (end of the *aiwv*, or age, not of the *kosmos*, or physical globe, represented by the field); and the reapers are the angels (here compare Rev. xiv. 14—16). As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world (*aiwv*). The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, &c. . . . THEN shall the righteous shine forth as the sun in the kingdom of their Father."

Immediately follows another parable, precisely similar, that of the *net* cast in the sea. The good fish are gathered into vessels; but the bad are cast away. "So (ver. 49) shall it be at the end of this world (*aiwv*), the angels shall come forth and sever the wicked from the just."

THE SUM OF THE ARGUMENT.

To sum up, in a syllogistic form, the whole argument of this letter:—

There shall be a period of universal blessedness upon this earth;

And the Lord shall visit this earth personally;

BUT when the Lord cometh, He shall not find faith upon the earth;

And, as the tares are to grow up with the wheat until the harvest, this period of blessedness cannot have taken place, and have yielded to a fresh spread of iniquity;

THEREFORE, the *Second Advent* of the Lord will be *pre-Millennial*.

Commending the above remarks to your perusal, which I do with a humble but a most firm conviction that they are in accordance with the truth, I will conclude by repeating the Lord's words,—

"WHO HATH EARS TO HEAR, LET HIM HEAR!"

L. H. J. T.

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SOME OBJECTIONS TO AN ANTE-TRIBULATION REMOVAL OF LIVING BELIEVERS CONSIDERED.

BY REV. RICHARD CHESTER, Rector of Midleton and Canon of Cloyne.

Groundless Belief that Living Saints Cannot be Translated until After the Great Tribulation—Passages Misapprehended—The "Elect" for Whose Sake the Tribulation "Shall be Shortened"—Not Any Portion of the Christian Church at All, but an Elect Remnant of the Jewish People—The White-Robed Throng of the Apocalypse and the Tribulation through which They Passed—Whom the Four-and-Twenty Elders of Rev. iv. 5 Represent—Character of the Christians Who will Pass Through the Great Tribulation—The Great Multitude to be Gathered—"The Nations of the Saved"—World-Wide Salvation and Glory—The Statement Examined that "the Ante-tribulation Translation of Living Christians Cannot be True, Because They Who are to Reign with Christ Must Suffer for Him and with Him—The Instrument and Agent of the Great Persecution—Is Christ's Coming an Object of Hope to All?—Promises of "Escape" and "Preservation."

IT is at all events highly probable, if not positively certain, that the removal from the earth of living believers, by their being "caught up together with the risen "dead in Christ" as set forth in 1 Thess. iv. 16-17, will take place before the setting in of the Great Tribulation," is the well-known belief of many of those students of God's prophetic Word who at present expecting the Second Advent of our blessed Redeemer.

There are, however, many expectants of this same event who, however difficult it may be to account for, object very strongly to this belief, and who, while admitting the existence of an interval between the two stages of the Advent—the Lord's coming *for*, and coming *with* His saints—hold very firmly to a belief that the first of these two stages, the consequent change and translation of living saints cannot possibly take place until after the Great Tribulation. This important difference of opinion, dividing into two classes those who are otherwise agreed in looking for the coming of the Lord, is a very well worthy of our serious and impartial consideration. It has been already and recently stated of in an article entitled, "Coming Events and the Coming Kingdom" in THE PROPHECIES for June. There are, however, some objections entertained against the expectation of any such ante-tribulation removal which were not alluded to in that article, and which it may be well that we should consider now.

WILL ALL BELIEVERS PASS THROUGH THE GREAT TRIBULATION?

The first and most serious of all such objections is undoubtedly the statement, frequently and confidently made, that there are several passages of God's Word which clearly teach that all believers who shall be living at the time, will have to pass through the tribulation, and therefore cannot possibly be removed before it.

This, if it be true, at once decides the question. But is it true? Two of such alleged passages, Rev. xx. 4-6 and xv. 2-4, have been already fully considered in the article above referred to; and it has, I think, been shown that they do *not*, either of them, establish the point which they have been adduced to prove or, in other words, that they do *not* disprove the possibility or the probability of the Ante-tribulation translation.

THE "ELECT" FOR WHOSE SAKE THE TRIBULATION "SHALL BE SHORTENED."

Another passage also confidently appealed to for this purpose, and not previously considered, is the language of our blessed Lord, Matt. xxiv. 21-22, where, speaking of this period of Great Tribulation, he says that, "Except those days should be shortened no flesh shall be saved, but for the *elect's* sake those days shall be shortened." Here we are told, and so far truly told, that it is positively affirmed that "the elect" shall be in the tribulation. But we may surely ask to what class, and to how many, of the elect may we regard these words as applying? Not to *all* the elect most assuredly. They can only refer to some of such who shall be actually living upon the earth at the time, not to any who have been previously removed by death, or who may possibly have been previously removed by translation. And further to what particular body of the elect do those who are thus here spoken of belong?

Do they belong to the body of true believers who constitute the Church of this present dispensation? Or, do they rather belong to and constitute

AN ELECT REMNANT OF THE JEWISH PEOPLE?

That they belong to the latter, not to the former, seems to me to be evident from the context of the passage. In ver. 16 we read, "Then let them which be in Judea, flee unto the mountains," &c. In vers. 20-21 we read, "But pray ye that your *flight* be not in the winter, neither on the Sabbath Day," language which no one

possessed of the least intelligence upon Second Advent subjects can regard as in any sense applicable to Gentile members of the Christian Church. But ver. 21 proceeds to assign the reason for the flight, and for the prayer, which are enjoined in the preceding context. "For there shall be great tribulation"—tribulation so great that "except its days should be shortened, no flesh should be saved." And, finally, for the comfort of those for whom the entire passage is specially intended, and who, I submit, are exclusively Jews, not Gentiles, members of an elect Jewish remnant, not of the elect Christian Church, the promise is added—"but for the elect's sake those days shall be shortened." For sure warrant for regarding the term "elect," as in some instances referring to Jews, as distinguished from the Church of this dispensation, we need only refer to Isa. lxxv. 9 and 22. See also Jeremiah xxx. 7.

I submit therefore that Matt. xxiv. 22 can, by no means be regarded as proving that living believers belonging to the Christian Church, must needs pass through the Great Tribulation; or as overthrowing the belief of their removal by translation previous to its commencement. Nor, for the same reasons, can we so regard Matt. xxiv. 29-31.

THE WHITE-ROBED THROG OF THE APOCALYPSE.

Another passage no less confidently appealed to for this purpose, and which was only incidentally referred to in the article already named, is Rev. vii. 9-17. Here, it is said, we find a company "redeemed out of all nations and kindreds, and people, and tongues, standing before the throne and before the Lamb, clothed with white robes and palms in their hands, and who have washed their robes and made them white in the blood of the Lamb." Who, it is asked, can these possibly be unless they belong to the present Christian Church? But if so, it is expressly affirmed of these, ver. 14, that "they have come out of the tribulation—the great one" (Greek). Therefore it is concluded that all members of the Christian Church, who shall not have died previous to the commencement of this tribulation must pass through it. But does this multitude represent, or does it include amongst those whom it represents, the then risen and living members of the Christian Church who are to be translated at the first stage of the Second Advent? (1 Thess. iv. 16-17.)

I venture to affirm that it is very far from being certain, or, from being probable, that it represents or includes any of such. Such, as it seems to me, have been clearly shown to be represented by (Rev. iv. 5.) THE TWENTY-FOUR ENTHRONED, CROWNED ELDERS. But if so, they cannot also be represented by the great multitude of chap. vii., which is not described as either enthroned or crowned, the true and glorious

portion of the translated saints, but on the contrary, as "standing *before* the throne and *before* the Lamb." Does not this great uncrowned, unenthroned multitude seem rather to represent a large and most blessed "harvest" of saved souls (see Rev. xiv. 15), of which the risen and translated dead and living of the Christian Church shall constitute the "*first fruits*"?

I cannot, therefore, but regard it as very evident that Rev. vii. 9-17 does not by any means, or any more than Matt. xxiv. 22, overthrow the possibility or the probability of an Ante-tribulation translation. On the other hand, regarding this passage in the light in which I have here endeavoured to present it, is it not very blessed and joyful to see a warrant in it for being able to hope that after the rapture foretold in Thess. iv. shall have taken place, and the separation between "the one taken, and the other left" of Matt. xxiv. 40-41, Luke xvi. 34-37 shall have occurred, there may be many

NOMINAL, COLD-HEARTED, WORLDLY-MINDED, and consequently unwatchful, unready, members of the visible Christian Churches, who shall therefore be among "the left," and nevertheless to awaken and to convert whom the Spirit of God may employ the very fact of some of those nearest and dearest to them having been thus, with to them awful suddenness taken away? Is it not also glorious to look on, and to see warrant in God's blessed Word for believing, that in addition to these there will be very many more from among the nations of the earth who shall be converted to Christ by that solemn and awakening Gospel of intermingled mercy and judgment, which, subsequent to the completion and rapture of the Church—as the connection in which the passage stands seems manifestly to imply—is to be preached "to them that dwell on the earth, and to every nation and kindred, and tongue, and people"? (Rev. xiv. 6-7.) All of such we can well regard as having to pass through the Great Tribulation. They form no portion, it would appear, of that portion of the Christian Church, whose distinctive privilege, according to "the exceeding riches of God's grace" it is, as "the Bride, the Lamb's wife," to share with Him immediately in the sovereign, governmental, administrative glory of His kingdom. But yet they shall each and all have their own distinctive places and offices in that wondrous kingdom—in the glory in which each class and individual shall differ only from the other as "star differeth from star"!

THE "GREAT MULTITUDE."

And is it not in exact accordance with the fitness of things, that—while the elect Church, which is to reign with Christ over the kingdom, and which is spoken of as "a *little flock*," with reference to which and to the gathering of which, in this present dis-

sensation, it is said of the way of life that "few there be that find it," should have its symbolic representation in the twenty-four elders—this far larger body of the subsequently saved should in like manner be represented by the "great multitude which no man could number" of chap. vii. 9—17? We read further on of the "NATIONS of the saved," Rev. xxi. 24, who shall walk in the light of the New Jerusalem, in that glorious coming time when "they shall teach no more every man his neighbour, and every man his brother, saying: 'Know the Lord, for all shall know Him from the least unto the greatest,'" Jeremiah xxxi. 34, and when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Habakkuk ii. 14). Is there not thus a magnificent prospect opened up to us, not of a restricted glory, or a narrow salvation confined to a comparatively small elect Church alone, but of

GLORY AND SALVATION WORLD-WIDE, and world-embracing, worthy of the great redemption price that has been paid for it in the blood of God's dear Son, and leading us as we meditate upon it to exclaim with the inspired Apostle, "Oh, the depth of the riches both of the wisdom and knowledge of God!" and to sing with the choristers of heaven, "Worthy is the Lamb that was slain!" Altogether apart, however, from such particular portions of God's Word as we have been now considering, and which are thus regarded as militating against a belief in an Ante-tribulation removal of living saints, this belief is objected to very strongly by some as contrary to the undoubted need of that

SUFFERING FOR CHRIST, AND WITH CHRIST, which is so frequently and powerfully set forth throughout the Scriptures as to be inevitably undergone by those who are to reign with Him hereafter. And it is sometimes not very charitably implied that the holders of this doctrine cling to it through a desire to escape from such suffering, which, as preparatory to their subsequent glorification, they should rather be well pleased, if not anxious, to have to undergo. To this objection it seems not very difficult to give a sufficient reply.

It scarcely ought to be overlooked in considering this matter—as it seems to have been upon the part of those who argue such an objection—that the number of truly believing Christians who would have to pass through that tribulation, supposing their removal not to take place until subsequent to it—could not only consist of those who shall actually be living upon the earth at the time, and shall be altogether exclusive of "the dead in Christ" from the beginning of the dispensation until then. Therefore the question immediately and unavoidably suggests

itself, Why should the comparatively small body of the living Christians of that particular period have to pass through a most intense and peculiar tribulation, from which, or from anything resembling which, in its intensity, all the much larger body of their brethren, who have lived and died throughout two thousand preceding years have, with the exception of the martyr periods of the Church's history, been exempt? There can be no consistent or intelligible reason that I am at all aware of assigned for this, unless it were by those who hold

THE ROMISH DOCTRINE OF PURGATORY, or the doctrine of a needful discipline to be undergone by Christian people in the interval between death and resurrection, which discipline those who shall be removed without dying cannot undergo, and accordingly as a substitute for which they should pass through the Great Tribulation. I do not believe, however, that any of the class of objectors to whom I am now referring, and who are students of God's prophetic Word, and believers in and expectants of the Saviour's glorious appearing, can hold doctrines so unfounded and unscriptural as are these.

It is beyond doubt a plainly-stated truth that all Christ's people shall "in this world have tribulation," that "through much tribulation we must enter the kingdom of God." And all Christian experience in this, as in every other instance, abundantly verifies the statements of Holy Scripture.

CHRISTIANS HAVE SUFFERED AND DO SUFFER, sometimes intensely, from the assaults and devices of Satan, from the power of indwelling sin, from infirmities bodily and mental, from doubts and fears and misgivings, from the hostility and the ridicule and the false accusations and imputations of their fellow men, not unfrequently of those near and dear to them. They do suffer very much from pain, from sickness, from sorrow, from disappointments, from bereavements, from pecuniary losses and difficulties. But all this suffering, to be received and submitted to with patient resignation as the needed chastening of a wise and loving Father—is one thing. A tribulation which will be, without doubt, overruled for much good to such of the Lord's people as shall have to pass through it, but the immediate agent and instrument in inflicting which shall be the visible incarnation of Satan in

THE PERSON OF THE LAST ANTICHRIST, and the character of which shall accordingly be that there has never been any like it before in the Church's career, and never shall be any like it again, and that except the days of it should be shortened, no flesh should be saved—this is another, very different thing. And to accuse those who desire to avoid such, and who rejoice to see what seems to them a

blest way of escape from it, of an unchristian anxiety to escape from suffering, argues, to say the least of it, a very inexcusable want of consideration upon the part of those who may make or entertain the accusation. To submit cheerfully and patiently to suffering when it comes, and to endeavour to glorify our God in it, and to derive benefit from it to ourselves, is at once the duty and the privilege of every disciple of a crucified Redeemer. But to *wish* for suffering, to be *unwilling* to escape it, is simply *not human*; and nothing that is *not human* can be *Christian*, inasmuch as Christ is a *man*. He prayed, and we may pray, "Father, if it be possible let this cup pass from me!"

IS CHRIST'S COMING AN OBJECT OF HOPE TO ALL?

If we really believe that we may very probably be amongst the living at the time when the Lord shall come for His saints, and yet do not regard it as probable, or even possible, that His so coming for us shall take place until after we shall have passed through the Great Tribulation—then surely the prospect of the Saviour's nearly approaching Advent, with this brief but appalling interlude between us and it, cannot possibly be to us, what His Word impressively teaches, that it ought to be, an object of unclouded, unintermingled hope, and joy, and happiness. Then our heart's sincere desire and prayer, in response to His "surely, I come quickly," can scarcely be "even so come, Lord Jesus." Must not our desire in such case rather be one which we have no warrant whatsoever from His word for entertaining, or for, if we entertain it, turning into prayer that *death* should first come for us, rather than that He should come for us, that we should be "unclothed" rather than clothed upon? (2 Cor. v. 4.) When we offer up the petition which He has taught us, "Thy kingdom come," must there not, in such case, if only we realise what we are praying for, be a secret desire to add, "*not in our time, O Lord!*"

As to the express warrants from Scripture for expecting that the rapture of 1 Thess. iv. 16-17 is to precede the Great Tribulation, they have been so often and so recently put forward in THE PROPHETIC NEWS, that to enter at any length upon the subject now would be an altogether needless reiteration.

The strongest warrant I believe to exist in the incontrovertible fact that if we regard this tribulation as necessarily to precede the Lord's coming for His saints, we cannot possibly occupy the position of daily, hourly watchfulness and expectancy with regard to that coming which His word so repeatedly enjoins upon us. This, however, has been fully treated of in recent articles and therefore needs not to be referred to again.

It may also suffice to enumerate Genesis vii. 7-10 compared with Matt. xxiv. 37-42, Ps. xxxi. 19-20, xxxii. 6, Isaiah xxvi. 19-21, Zephaniah ii. 3, in the Old Testament Scriptures, as indicating such removal. And in the New Testament, Luke xxi. 36, Rev. iii. 10, iv. 4, v. 8-10, chap. xii. &c.

PROMISES OF "ESCAPE" AND "PRESERVATION."

With regard to the necessarily implied promise of "*escape from all these things that shall come to pass*," in Luke xxi. 36, and the fully expressed promise of being "*kept from this hour of trial*," (Rev. iii. 10), I should wish, in conclusion, to observe that the language in each instance seems altogether to exclude the possibility of fulfilment by the subjects of such promises being made to pass safely through, and to come safely out of, the Great Tribulation.

Could it be truly said of some who had been in a town during the period of its siege or its bombardment, but who had been preserved unslain or unwounded throughout, that they had "*escaped all the things*" which had happened to the town and its inhabitants? In order so to do should they not have left it before ever the siege or the bombardment had commenced? Or, could it be correctly affirmed of those who, during the prevalence of some terrible epidemic in a town or a district, had been smitten with, but had recovered from it, that they had been "*kept from*" the disease? Most assuredly it could not. Even so, I am fully persuaded that there will be no shadow of untruthfulness or incorrectness, no iota of reserve, or of shortcoming, in the glorious fulfilment to the very letter of any one of the precious promises of Him who is "The Truth" itself. To imagine for a moment that there could be such, I should, for my part regard as highly dishonouring to my gracious, loving Lord and Master.

NOW READY, PRICE TWO SHILLINGS,

DANIEL'S PROPHECIES; OR, VOICES FROM BABYLON,

BY THE REV. DR. SEISS, OF PHILADELPHIA, U.S.

"A volume of deep spiritual research and sanctified eloquence."

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THE ALLEGED FALLACIES OF FUTURISM.*

BY WILLIAM MAUDE.

(Concluded from page 241.)

The Historic Argument Stated—The Antichrist must be an Individual, not a Dynasty—The Argument Invalidated by a Twofold Assumption—The Error of Excluding the Literal-Day Theory—The Babylon of the Apocalypse not a Church, but a Literal City—Dr. W. Lee and St. Augustine Quoted—The Explicit Assertion of Inspiration—Is Rome Synonymous with Babylon?—Bengel's Interpretation—The Mercantile Lamentation of Revelation xviii.—Views of Dean Alford, B. W. Newton, &c.

AT the conclusion of our former paper we expressed our intention of defending the following thesis:—That the Babylon of the Apocalypse is not a Church but a city; and that that city is not Rome, but the chief city of the Antichristian world-power of the last days. This pledge we shall now proceed to redeem, and if we succeed in our endeavour, we shall thereby effectually meet and dispose of Mr. Guinness's contention—which is that of the whole Historic school—that the Babylon of Rev. xvii. and xviii. is the Apostate Church of Rome. This conclusion he holds to be incontrovertibly established by the two following great facts: 1. That the Church of Rome has endured for twelve or thirteen centuries. 2. That the eighth head of the Beast, or Antichrist, is to be contemporaneous with Babylon. From these facts he deduces the all-important conclusion that *Antichrist is a dynasty, and not an individual* (see p. 62).

THE HISTORIC ARGUMENT STATED.

"The importance of this point," he writes, "demands that the evidence be carefully weighed, and the proof, though simple, requires attention that it may be firmly grasped.

"First, it should be borne in mind that *all* the beasts of Daniel's visions represent empires, not individuals, hence there is a *presumption* that this does the same." Here we may observe, at the outset, that Mr. Guinness will not question the strict parallelism of the vision of the Great Image, in the second chapter of Daniel, and the vision of the Four Beasts, in the seventh chapter. Now, in reference to the golden head of the image, answering to the first beast, it is distinctly stated (chap. ii. 38). "*THOU—Nebuchadnezzar—art this head of gold.*" And, again, from the vision of the ram and the he-goat, in the eighth chapter—which is, in point of

fact, only a development of the third beast—it is, "*The rough goat is the king of Grecia*"; i.e., Alexander the Great. Mr. Guinness is not warranted, therefore, in saying that "the beasts of Daniel's visions represent empires, not individuals." But, to proceed. "Secondly," says Mr. Guinness, "the angel distinctly interprets the beast which carried Babylon, as the eighth, or last revived form of Roman power. Having shown the apostle the persecuting, corrupt Church, seated on the Roman beast or state, he adds, 'I will tell thee the mystery . . . of the beast that carrieth her.' 'The beast that thou sawest was, and is not, and yet is.' 'And the beast that was, and is not, **EVEN HE IS THE EIGHTH.**' The beast that carried the woman during her whole career of twelve or thirteen centuries, then, *is the revived, or eighth and last form of Latin (? Roman) Empire—i.e., the Antichristian form of it. It is evidently of the beast that carried the woman that the angel here speaks.*

. . . . Now, as Babylon has existed for twelve or thirteen centuries, *this beast must have been in existence for the same period*, and the eighth and last, and peculiarly evil and Antichristian form of Roman power, predicted in prophecy *cannot* be a short-lived individual, but *must* be a DYNASTY, or succession of rulers, like all the other 'beasts;' and further, since no other succession of rulers have swayed the Roman earth from Rome, during the career of Babylon, *must be the line of the Roman Pontiffs.*" In summing up the whole of this argument, Mr. Guinness again has recourse to his conspicuous—and possibly, to some minds, very convincing—black letter; for which, lest the typographic resources of our printers should fail, we venture to substitute italics:—

"*This settles the historic Protestant interpretation on a foundation not to be removed. Babylon and the beast are contemporaneous: the one has we know lasted for twelve or thirteen centuries; so has the other.*" (Pp. 63-64.)

* "The Fallacies of Futurism: a Reply to Futurist Objections to the Historic Interpretation of Prophecy." By MR. and MRS. H. GRATTAN GUINNESS. London: Hodder and Stoughton. Price One Shilling.

THE ARGUMENT INVALIDATED BY A TWOFOLD ASSUMPTION.

Here, then, we have the citadel of the historic interpretation, if we can carry which our victory is secure. Observe, then, that the whole argument is underpinned by a twofold assumption :—

I.—That the Apocalypse can be legitimately interpreted *only and solely* on the year-day theory.

II.—That the Babylon of the Revelation is the *Church of Rome*.

Both of these assumptions we deny. The first is thus stated by Mr. Guinness : “The *Papal dynasty* is symbolised as the eighth and last head of this Roman beast, and is represented as a power which would run a dreadful career of self-exaltation blasphemy, opposition to God, and persecution of His saints for ‘forty and two months’ (the miniature symbol employed in this consistently miniature symbolic prophecy, for 1260 years ; the same period assigned to the ‘little horn’ of Daniel’s earlier symbol of the Roman Empire). The deadly wound foretold the *destruction* of Roman supremacy in Western Europe, on the fall of Romulus Augustulus, the last Roman Emperor who ruled at Rome ;^o its *healing* indicates the *revival* and long continuance of Roman political supremacy under the Popes, when potentates of Europe were crowned and uncrowned at pleasure by them.” (Pp. 11-12.)

THE ERROR OF EXCLUDING THE LITERAL-DAY THEORY.

But, supposing we admit—and we do actually admit—that the chronological prophecies of the Revelation may legitimately, and in a certain sense, truly be interpreted on the year-day theory, and that thus interpreted some very striking approximate fulfillments can be exhibited ; it by no means follows, nor has Mr. Guinness adduced a single argument to prove, that they may not equally legitimately be interpreted on the literal day-day theory. Indeed he admits that such a future fulfilment cannot be disproved (p. 9). This is all we contend for : we do not endeavour to set aside the chronological results which Mr. Guinness has so ably worked out on the year-day theory ; all we maintain is that these do not *exhaust* the meaning of the great prophecy of the Revelation, but that there is to be also a future *literal* fulfilment, and this, we repeat, he has not in any way logically invalidated or disproved.

THE BABYLON OF THE APOCALYPSE NOT A CHURCH, BUT A LITERAL CITY.

So much being said, we proceed to take up our thesis—viz., that *so far as the literal and plenary*

^o Note here, as exhibiting the self-contradiction involved in this theory, that if to A.D. 476, the date of the abdication of Augustulus, we add 1260 years—the supposed duration of the “Papal dynasty”—we are brought to 1736. But certainly the Papal dynasty did not come to an end in that year.

fulfilment of the prophecy is concerned, the Babylon of the Apocalypse is not a *Church* but a *literal city*, and that city is not *Rome*, but the *old Babylon* revived as the chief city of the Antichristian world-power of the last days. Thus we shall endeavour to meet Mr. Guinness’s second assumption—that, by the woman of Revelation xvii., “the Church of Rome,” and that alone, “is symbolised.” (P. 12.)

1. First, then, we maintain that, in the final and plenary fulfilment, the Babylon of the Apocalypse is not a Church but a literal city. Under this head it will be sufficient to adduce two arguments. First, the supposition that Babylon symbolises a Church is inconsistent with one of the clearly-marked typical analogies of Scripture. Babylon, from its first appearance on the plain of Shinar, was the representative of idolatrous world-power, not of corrupt ecclesiasticism. “The fact is once for all to be noted here,” observes the learned Dr. William Lee, “that nothing is more marked in Scripture than the contrast which is maintained between Babylon, as the type of the world, and Jerusalem as the type of the Church (cf. chap. xxi. 2). This contrast is introduced by the foundation of Babel soon after the Deluge ; and it is completed by the establishment of the house of David, in the city of Zion. Babylon is ever the scene of confusion, ‘Jerusalem is built as a city that is at unity in itself.’ This is the theme of

ST. AUGUSTINE’S GREAT WORK, *De Civitate Dei*: the contrast between the two cities—the worldly and the heavenly—supplies him with an interpretation of the whole Bible. Their actual relation gave shape to the entire history of the ancient people of God. If Babylon be supposed to be an emblem of the Church, this main analogy of Holy Writ is lost sight of ; and the meaning which we ought to deduce naturally from its history and its types is forgotten.”^o It follows, therefore, that if the apostate Church of Rome had been symbolised by the Harlot, she would have been named *Jerusalem*—“the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified”—not *Babylon*. Or, again, had the Harlot of Revelation been described simply as a woman, without any specific name being applied to her, she might fairly enough have been supposed to be a Church—a woman being elsewhere in Scripture used as the type of a Church : but the name, *Babylon*, precludes this interpretation, inasmuch as it indicates a secular rather than an ecclesiastical antitype.

THE DISTINCT ASSERTION OF INSPIRATION.

But, *secondly*, the idea that Babylon symbolises a Church is once for all negated by the simple fact that inspiration distinctly asserts it to be a literal

^o Speaker’s Commentary, *in loc.*

city. How any Christian, who regards the Book of Revelation as part of the inspired Word of God, can, in view of the explicit statement of chap. xvii. 18; for a moment doubt this, does, we must confess, pass our comprehension. Mark the words:—"The woman which thou sawest is that great city, which reigneth over the kings of the earth." And mark, moreover, that these words form no part of the symbolic vision, but are an *inspired interpretation* thereof; and that, therefore, to say that the "woman" represents anything else than a literal city is, however unintentionally, to discredit and give the lie to Holy Writ.

IS ROME SYNONYMOUS WITH BABYLON?

2. The only question, it seems to us, which can fairly be raised is this,—Is not the city in question Rome? Granting, it may be said, that the harlot of Rev. xvii. symbolises a literal city and not a church, is not that city Rome rather than any other? Nay, is it not clearly identified by the words just quoted, "That great city which reigneth over the kings of the earth"? Thus Dr. Lee writes:—"The present tense defines the period to be the time when St. John wrote. Expositors of every school generally agree that Rome Pagan, or Rome Papal, or Rome under both aspects, is intended here. Whatever applications may be made of this prophecy, and wherever the concentration of the world-power may be placed at any period of history, it is plain that when St. John wrote Pagan Rome was such a city as this verse describes."

On this point we by no means presume to dogmatise. It may be, as many eminent expositors have held, that the Babylon of St. John's time, the Babylon to which this prophecy primarily refers, was Rome. But even if we admit this, it does not follow that either the Pagan Rome of St. John's day, or the Papal Rome of the last thirteen centuries, is indicated, but rather

THE INFIDEL ROME OF THE FUTURE.

So long as Rome remains nominally Christian, its type must be found in idolatrous Jerusalem, not in atheistic Babylon. But in the last days of the present dispensation the inhabitants of Rome may

altogether abandon the Christian faith, unite with the revolutionists of all lands, and, the mystery of lawlessness rearing its throne therein, Rome may then be revealed as the Babylon of the Apocalypse.

Still the balance of probability seems to us against this conclusion. In the first place, the use of the present tense in the expressions—"The woman is," "which reigneth," by no means necessitates the conclusion that Rome—the capital of the world-power typified by the Beast, when the Apostle lived—can alone be meant. For, as Bengel acutely notes, we may very well interpret these present tenses *from the standpoint of the vision* (Rev. iii. 12; xi. 7), as signifying, not the city which now rules the world in the days of the seer, but as the seat of the world-power in the days of the coming Antichrist.

THE MERCANTILE LAMENTATION OF REV. XVIII.

The main objection, however, to the identification of the apocalyptic Babylon with the city of Rome—and to us it appears an insuperable one—arises from the fact that Rome never was, and from its geographical position it would seem never can be a great commercial capital, such as is elaborately described in Rev. xviii. If the lengthy enumeration of the commodities in which Babylon traffics, is not intended to teach us this, and not only to teach it, but to impress it upon our mind, then the whole nine verses, Rev. xviii. 11—19, are worse than idle words; for any attempt to spiritualise them in detail is so manifestly absurd, that it has never yet been attempted. Hence, as Alford observes, in words quoted in my former paper, "The details of this mercantile lamentation far more nearly suit London than Rome at any period of her history."

But if this new Babylon is not Rome, with what other city can it with so much probability be identified as the literal old Babylon restored? Into the grounds of this identification we cannot here enter, but it has been ably maintained by Mr. B. W. Newton, the Rev. James Kelly, and other writers, and should be considered in the light of Zechariah's remarkable vision of the ophah, and the apparently unexhausted prophecies of Isaiah and Jeremiah (Zech. v. 5—11; Isaiah xiii.; Jer. li.).

(To be continued.)

WILL BE READY SHORTLY.

LECTURES ON THE APOCALYPSE,

By the Rev. Dr. SEISS, of Philadelphia, U.S.

"CHRISTIAN HERALD" OFFICE, 1, BAKEHOUSE COURT, ST. PAUL'S, LONDON, E.C.

ENGLAND'S FUTURE AS INDICATED BY PROPHECY.

By JOHN M. BRIGHT, M.D.

Magnitude of the Empire—The Sins of the Empire—Prophecies Relating to Britain—England the Modern Tarshish—The Burden of Tyre—The Prophet's Earliest Warning Fulfilled—The Instrument of the Judgment—Destruction of Tyre—The City of London and Rev. xviii.

THE position of England, as foreshadowed in the prophecies of the last days, has hardly, I think, been sufficiently considered by many students of prophecy. Blessed above all the nations of the earth in our religious and civil liberty, in our constitutional form of government, which excites the envy and admiration of the whole world, and in our domestic and social happiness,—we have been accustomed, especially in these latter days, to consider these blessings as of right belonging to us, and to think too little of the Giver of all Good, who can withhold His hand, as well as richly endow those who fear and honour Him.

The consideration of this question at the present time seems especially opportune, when England, by an extraordinary series of events, is placed in a position absolutely unique in her history. Confronted by rebellion scarcely veiled, in Ireland, to suppress which she is obliged to witness fifty thousand of her best troops helplessly locked up in barracks, she is engaged, at the same time, in a war in Egypt, to protect the Suez Canal and her vital interests in India. Coincidentally with these troubles, come mutterings of a storm at the Cape, and a fierce fanatical excitement in the Mahommedan world, which may lead at any moment to a terrible outburst in India, especially if any great disaster should befall the Mediterranean fleet or the army in Egypt.

MAGNITUDE OF THE EMPIRE.

A glance at the present position of the empire in face of these dangers may well fill the hearts of all patriotic Englishmen with anxiety for the future of their beloved country. The British Empire, with its Colonies and Dependencies in Europe, Asia, Africa, America, and Australasia, has now an estimated total area of nearly *nine millions* of square miles; a population of more than *three hundred millions*; and an annual revenue estimated at more than *one hundred and eighty-four millions* sterling.

The population of London alone, with its suburbs, amounts to nearly *five millions*, and almost equals the aggregate population of the large continental cities of Paris, Berlin, Vienna, and St. Petersburg.

These figures present a result which is unparalleled in the history of the world. The British Empire is far grander than those of Assyria, Persia, Greece, or Rome, or any others that have ever existed, in

the vast extent of its territory, in its enormous wealth, and above all in its beneficent rule, and in its great Protestant mission work of spreading the glad tidings of salvation throughout the world.

THE SINS OF THE EMPIRE.

Would that it could be said that, with all these marvellous blessings from Heaven, there was a corresponding zeal for the honour and glory of God! "O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children for ever!" But, alas! sins of a terrible dye like crimson, stain our national character, and cry aloud to Heaven for judgment.

Drunkenness is computed to be answerable for more than half the crime which exists, besides the misery and pauperism it entails upon thousands of innocent persons. *Infidelity, scepticism, and a life without any pretence of religion* are sapping the morals of vast numbers of people, so that doctrines which but a few years back would have been scouted as infamous are now openly advocated by thousands. *The opium trade* with China is annually counting its thousands of victims, while to our national disgrace we boast that it brings in a net revenue of *eight and a quarter millions sterling*!

Commercial fraud, dishonesty, and deceit, the false balance, and the unjust weight, the "falling away" from the truth and the religion of Christ, the selfishness, luxury, pride and extravagance of all classes, make up a terrible catalogue of sins against us, as a nation professing Christianity. "Shall I not visit for these things, saith the Lord, shall not My soul be avenged on such a nation as this?"

Is it probable that a nation with such characteristics as these should pass unnoticed in the record

* To prevent any mistake on this point, the actual figures are as follows:—"For the year ending March 31st, 1880, the net profit from the produce, from Bengal in British India, was £4,846,734; while that from Bombay, which is called Malwa opium, grown in the native states of Central India, was £3,141,347. In addition to this, opium to the value of £268,500 was issued to the excise department to meet the consumption in India itself. The total net revenue was therefore £8,255,071. Nearly the whole of this opium is exported to China, and is consumed by one million persons." "Whitaker's Almanack," 1882, p. 26.

Well might Dr. Morley Punshon as a bitter reproach to the so-called Christianity of England, say, "All through China the brethren still deplore the blight of the opium traffic. A greater national calamity than famine—a calamity which enlightened heathens are urging a Christian nation, which first imposed it upon them to remove."

"Annual Report of the Wesleyan Missionary Society" 1879.

of God's judgments upon the Gentile nations in the last days? We have a distinct account of His dealings with Judah and Israel, with Egypt, and Greece, with the great Fourth Empire of Daniel, and the Monster of Revelation, and lastly, with Gog and Magog; but is nothing said of England? Exalted to the highest pinnacle of glory among the nations, like a city set upon a hill which cannot be hid, are we to retain our present proud position, or, like Capernaum to be thrust down to the lowest depths, and humbled in the dust?

We may then ask, Are there any prophecies which can be shown to refer to such a nation as England?

PROPHECIES RELATING TO BRITAIN.

If the visions of the nations in the last days, as recorded in Isaiah, Jeremiah, Ezekiel, Daniel, Zechariah and other prophets be yet future, then it is extremely improbable that ENGLAND, the greatest and proudest nation in the world, shall be omitted from all mention. Let us examine first, the prophecies of TYRE and TARSHISH, and I think it will be seen that a very remarkable accumulation of evidence points almost unmistakably to a nation in the last days holding a position exactly similar to that of England.

The main argument has been described by the Rev. W. Chamberlain, in his most able and exhaustive works, "On the Restoration of Israel," and "Isaiah's Call to England"; but the present object is to supplement this argument, and to show that the future of England seems not indistinctly foreshadowed in prophecy by evidence, which, although circumstantial, is clear and irresistible.

1. Tarshish, under its prophetic name is a nation of which some prophecies have been fulfilled, but of which some prophecies yet remain unfulfilled. For the prophecies concerning Tarshish and Tyre which have already been fulfilled see Isaiah xxiii. and Ezekiel xxvi. For the prophecies which are not yet fulfilled see Is. ii. 16; lx. 9; lxvi. 19; Ezek. xxvii., xxxviii. 13; Ps. xlviii. 7.

2. From an examination of these and other prophecies, it would seem that "Tarshish must be some maritime, commercial, manufacturing, colonising, naval and warlike power, in such respects the greatest of its day; possessing a name and influence in the Mediterranean Sea, but placed amongst the 'Isles of the Gentiles,' the sons of Japhet, in the sea coasts or Islands of Europe, and beyond the 'Pillars of Hercules' or 'Straits of Gibraltar.'" (Chamberlain.)

3. If the prophecies above referred to be yet future, and refer to any kingdom now existent in the world, there is but one great power acknowledged by all the world as the greatest maritime, commer-

cial, colonising, manufacturing, naval and warlike power of its day, in all respects a modern Tyre.

4. "This power is the only great maritime, commercial, and colonising power, which is also naval and military, and as such pre-eminently distinguished in war, and which alone of all the European powers carries for her two Protestant divisions the Lion as her ensign." (Chamberlain.)

5. Hence the expression "the merchants of Tarshish, with all the young lions thereof," of Ezek. xxxviii., identifies Tarshish in prophecy unfulfilled with Great Britain.

6. Now it is expressly said of Tarshish, typically fulfilled by Tyre, that she was overthrown, and that her ships were destroyed. Compare Is. xxiii. with Ezek. xxvi.—xxvii.

7. But it is also said of the modern Tarshish, of which the prophecies are not yet fulfilled, that her ships are broken and destroyed, Ps. xlviii. 7; Is. ii. 16.

8. Hence, if Great Britain be identified as the modern Tarshish, it is distinctly shown that her ships will be destroyed, and her fleet crippled in the last days; and that this destruction of her ships must take place upon the Mediterranean Sea, or the Great Sea, or the Middle Sea; since it is said "The east wind hath broken thee in the midst of the seas." "What city is like Tyrus, like the destroyed in the midst of the seas?" (Ezek. xxvii. 26—32.)

ENGLAND THE MODERN TARSHISH.

But further, even admitting the literal fulfilment of Is. xxiii. by the overthrow of Tyre, is this an exhaustive fulfilment? May there not be here, as in so many other prophecies relating to the last days, a double fulfilment of this prophecy of which Tyre was the type, and England the anti-type? If England be the modern Tarshish, then it is impossible not to see how closely and wonderfully the language of Is. xxiii. is applicable to her; and if so, the destruction of her ships is not the only calamity which is to befall her. The words of this prophecy point to a direct visitation upon the great merchant city itself. Let the words and phraseology be carefully noted, and it will be seen how strikingly they may apply to the great modern city of Tyre.

We adopt the revised translation and notes of Professor Birks' "Commentary on Isaiah" (Macmillan, 1878); with explanatory notes from some other commentators.

THE BURDEN OF TYRE.

Verse 1. The burden of Tyre: "Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed unto them."

"The message begins with a call to the Tyrian merchants and sailors far away from their homes to

mourn over the ruin of their city. Tarshish is probably one of the following localities, to each and all of which the name seems to refer in Scripture: (1), Tartessus, in Spain, not far from Gibraltar; (2), Cornwall, or the Cassiterides or British Isles, to which the Phœnicians sailed for tin (*κασσίτερος*); (3), Ceylon and the Coromandel coast of India. ° All these are closely connected with England. "Ships of Tarshish" thus became a title for all vessels used for long voyages. Chittim is *Cyprus* and the sea coasts of the East of Europe." (Birks.)

"Tyre was one of the most famous marts in the world in the time of Isaiah, and the destruction of it must have been ruin to merchants and adventurers. Every house or warehouse in Tyre was shut up, so close was the siege. The Tyrians, when they saw no other means of escaping, fled in their ships and took refuge in Carthage, and in the islands of the *Ægean* and *Ionian* Seas; whence the news would soon spread and reach Tarshish. Thus the ruin of Tyre was revealed to them (the inhabitants of Tarshish), from the land of Chittim or Cyprus, and the Mediterranean coast." (Lowth.)

Verses 2-3.—"Be dumb, ye inhabitants of the isle, which the inhabitants of Zidon, that cross the sea, have replenished; and her revenue in great waters is as the sowing of the Nile, as the harvest of the river; and she hath been the mart of nations." The word, "isle," as in *xx. 6*, denotes a maritime district, there Palestine, here Phœnicia. Silence is a mark of grief or consternation, as at *xlvi. 5*, *Lam. ii. 10*. The people would be dumb with fear and sorrow at the entire failure of commerce which a close siege would effect; and the noise of the busy multitudes which before was heard in the merchant city would be utterly silenced. "Merchants of Zidon" is a generic term for those of Phœnicia, since either Tyre or Zidon fitly represents the whole nation. The Zidonians built Tyre, which is therefore called "the daughter of Zidon." The rich revenues from their commerce are compared to the plentiful harvests of the Nile. "The seed of the Nile," here called Sihor (or Shichor), as at *Jer. ii. 18*, and *1 Chron. xiii. 5*, so called from the *blackness* of its waters, charged with the mud which it brings down from Ethiopia when it overflows. What its river was to Egypt, the same to Tyre was the Great Sea itself—a source of most

abundant riches. "Ezekiel (*chap. xxvii.*), as it were, commenting on the words, 'the mart of nations,' recounts the various nations whose commodities were brought to Tyre, and were bought and sold by the Tyrians. It was then the most celebrated place in the world for its trade and navigation: the seat of commerce and the centre of riches." (Bp. Newton.)

Verses 4-5.—"Be thou ashamed, O Zidon; for the sea hath spoken, the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins. As at the report concerning Egypt, so shall they be sorely pained at the report concerning Tyre."

"The strength of the sea is usually referred to Tyre or Zidon, as if the cities were lamenting the loss of their former children. But the true emphasis is different. The sea itself, on which they relied, disclaims, as beyond its power, the task of supplying them with children, to repair the loss of men, and the desolation they had suffered. It could enrich and beautify Tyre in her prosperity, but could not breed or rear up children, young men or virgins, for the desolated homes. The sea, her fortress and strength, and her refuge in danger, mourns over a calamity quite beyond its power to repair." (Birks.)

"As the nations were appalled at the plagues of Egypt by the power of God, in the days of Moses, so the report of the ruin of Tyre would fill them with consternation. The same comparison is made in predicting the Assyrian overthrow (*x. 27*). It is no less suitable to express the general dismay which the fall of Tyre would cause throughout the whole Gentile world." (Birks.)

Verses 6-7.—"Pass over to Tarshish; howl, ye inhabitants of the isle. Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her far away to sojourn." The Tyrians, in this hour of trouble, would flee to their distant colonies for refuge, and St. Jerome asserts that when they were besieged by Nebuchadnezzar, they fled to Carthage, or some islands of the *Ionian* or *Ægean* Seas. Here the prophet bids them pass to Tarshish (India?); and, in verse 12, to Chittim, or Cyprus. A parallel is seen in the resolution of the Dutch merchants, in 1672, to remove to Batavia, if their country were subdued by the French armies. The actual flight of the Portuguese Court and regent to Brazil, in 1806, to escape from Napoleon, is a still more complete parallel." (Birks.)

"The Tyrians boasted of the great antiquity of their city, which is mentioned as a fortified place in the time of Joshua (*Josh. xix. 29*). Through its extraordinary wealth, it was replete with everything conducive to festive indulgence; and the citizens were very jovial and luxurious." (Scott.) These

* Sir Emerson Tennant thus sums up the argument in favour of Ceylon being the modern Tarshish: "It seems more probable that the long-sought locality of *Tarshish* may be found to be identical with that of *Point de Galle*. By geographical position, by indigenous production, and by the fact of its having been from time immemorial the resort of merchant ships from Egypt, Arabia, Persia, on the one side, and India, Java, and China on the other; *Galle* seems to present a combination of every particular essential to determine the problem so long undecided in Biblical dialectics, and to establish its own identity with the Tarshish of the sacred historians, the mart so long frequented by the ships of Tyre and Judea." "History of Ceylon," vol. i. p. 100.

roud boastings would give double force to the prophet's warning. Where all had been pride and ain security, there would soon be trembling, flight lence and desolation.

So, too, of the calamities of Jerusalem (Is. xxii.) : "Her own feet" is an expressive figure for the 'yrian navy, by which this merchant city was accustomed to travel swiftly to distant lands." (Birks.) r the prophet speaks of Tyre as "A delicate woman, ad not used to hardships, who yet should be forced o travel on foot tedious journeys into foreign lands." Lowth.)

Verses 8-9 : "Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes hose traffickers are the honourable of the earth? he Lord of Hosts hath purposed it, to stain the ide of all glory, and to bring into contempt all the ourable of the earth." Tyre might well be called the crowning city," or "giver of crowns," because the many kings she set up in the various Phoe- cian colonies of which she boasted. And there ay be a further reason for the epithet. By her mmerce and wealth she might be said to supply rlands of grace and beauty to all the other nations. ie fall of a city so ancient and noble must have me very weighty cause. "The Lord of Hosts' rposed it in order to accomplish a great end in the oral government of the world. That purpose here ounced is an echo of the opening message : "The ftiness of man shall be humbled, and the haughti- ss of men shall be bowed down, and the Lord one shall be exalted in that day" (ii. 11-17).

That day was to light in judgment on all the ships f Tarshish, and on all pleasant pictures, and on all erchandise of beauty. In this burden on Tyre and ie ships of Tarshish, we see the last sentence of 'HE PROPHET'S EARLIEST WARNING FULFILLED.

Verses 10-12 : "Pass through thy land like the river, O aughter of Tarshish! there is no defence any more. He ath stretched out His hand over the sea; He hath aken the kingdoms : the Lord hath given command- ent against the merchant city to destroy the strong- olds thereof. And he said, Thou shalt no more oice, O oppressed virgin, daughter of Zidon ; arise, as over to Chittim ; there also shalt thou have no est."

These verses have been explained by many as an- ouncing the release of Tarshish, and other colonies rom the irksome control of the mother city. But his view, that the "daughter of Tarshish," means atives of Spain, in contrast to the Tyrians, has no olid ground. The "ships of Tarshish" are plainly hose of Tyre and Sidon trading with that colony. The same people, called "the daughter of Tyre" from heir capital, and "daughter of Zidon" from their

chief early site, may also be called "the daughter of Tarshish" because they were dependent on those long sea voyages for their greatness and renown. "The ships of Tarshish," the "isle," the "Merchants of Sidon," "the daughter of Tarshish," "the daughter of Zidon," are all names of the same Tyrian or Phoe- nician power, though each presents it in a different aspect. This name pictures them as driven out from their homes, and forced to seek for shelter in their distant colonies." (Birks.)

"Like the river," i.e., the Nile, in its steady onward progress, the *mezach*, "defence," elsewhere "a girdle," seems here to mean restraint, or barrier to this current of the figurative river. "A city taken by siege and destroyed ; whose walls are demolished ; whose policy is dissolved ; whose wealth is dissipated ; whose people is scattered over the wide country ; is compared to a river whose banks are broken down and its waters let loose, and overflowing all the neigh- bouring plains are wasted and lost." (Clarke.) Or "there will be no bulwark to stay the flight of the Tyrians, and arrest the enemy. All the strongholds of the merchant country would be destroyed. One steady current of forced migration like the flow of the Nile, would carry them far away to distant shores. Yet even there, in those remote colonies, they would be followed by new troubles." (Birks.)

Verses 13-14 : "Behold the land of the Chaldeans ; a people that were no people, which the Assyrian founded for dwellers in the wilderness ; they have reared their war-towers, they have wasted her palaces, they have made her a ruin ! Howl, ye ships of Tarshish, for your stronghold is laid waste."

THE INSTRUMENT OF THE JUDGMENT.

The received version is ambiguous and obscure. The true sense is given above and may be thus para- phrased :—"Fix your eyes on Lower Mesopotamia, the land of the Chaldeans." This people had no place among the powers of the earth, till the Assyrians transplanted thither some of the dwellers in the wil- derness, who had before led a wandering life in the mountains or deserts. This people, once not a people, and still obscure, are the destined leaders in this work of judgment, and by them luxurious, haughty Tyre will be overthrown. They will set up their war-towers against her, demolish her stately palaces, and make her a ruin. The successful siege of Nebuchadnezzar, and not the fruitless attempt of Shalmaneser or of Sargon, is thus the main object of the prophecy. The emphasis lies in the contrast between the past and present obscurity of the Chaldeans when the message was given, and their destined power and greatness when the vision should be fulfilled.

Verses 15-18 : "And it shall come to pass in that day that Tyre shall be forgotten *seventy years*, accor-

ding to the days of one king; after the end of seventy years shall Tyre sing, as a harlot. Take a harp, go about the city, thou harlot, that hast been forgotten: make sweet melody. Sing many songs, that thou mayest be remembered. And it shall come to pass *after the end of seventy years*, that the Lord will visit Tyre, and she will turn to her hire, and commit fornication with all the kingdoms of the world upon the face of the earth. And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord to eat abundantly, and for durable clothing."

"*One king.*" The explanations here are various and conflicting, and the word "king" is supposed to be put here for "kingdom," as at Dan. vii. 17, viii. 20. The "one king," is supposed to be the first of the four kings of Dan. vii. or the Chaldean Sovereignty. Compare Dan. ii. 38, 39—44; vii. 23-24; viii. 20-21; Isa. xiv. 4; Jer. xxv. 11-12. The seventy years of this king reach from the first of Nebuchadnezzar to the first of Cyrus. These *seventy years* limit the duration of the Babylonish Monarchy. The political oblivion of Tyre was to be of the same length. Its land was first conquered, and later the whole city was overthrown after a long siege (Ezek. xxix. 17—19), but in the first year of Cyrus it reappears as ministering help once more to Israel." (Birks.)

Verse 16: These words are not the quotation of a song, but the prophet's own address to Tyre, using his own figure to predict the restoration of her commerce after a season of judgment, but with no return of her former greatness. The last verses point forward to a time when heathen rites would be replaced by a purer and holier faith." (Birks.)

The fulfilment of the prophecy was complete. Tyre, after its destruction by Nebuchadnezzar, did recover its ancient trade, wealth, and grandeur, as it did also after a second destruction by Alexander. It became Christian early, with the rest of the neighbouring countries; St. Paul found many Christians there, (Acts xxi. 3-4). It suffered much in the Diocletian persecution. It continued Christian till it was taken by the Saracens in 639. After being retaken by the Christians in 1124, it was finally taken by the Turks in 1517. Since that time it has sunk into utter decay; it is now a mere ruin, a bare rock, "a place to spread nets upon," as foretold by the prophet (Ezekiel xxvi. 14). It matters not by what means these prophecies have been verified; for the means were as inscrutable and as impossible to have been foreseen by man as the event. The fact is beyond a doubt that *they have been literally fulfilled, and therefore the prophecies are true.* They may be overlooked, but no ingenuity can pervert them. No

facts could have been more unlikely or striking, and no predictions respecting them could have been more clear." (Vitrina, Bishop Newton, Keith.)

The views of two commentators will appropriately close this review of England's future history, as they believe it is revealed in prophecy; and, although the first has more especial reference to her position as one of the future ten kingdoms of the Fourth Beast of Daniel vii. and Rev. xvii. the truth and the power of the language cannot be gainsaid.

"Another difference in the dealing of the Divine Hand which has tended to preserve a marked distinction between the Eastern and Western divisions of the Roman Empire, is this: the East was the early home of civilisation, and the place where the light of truth peculiarly shone; but these privileges were abused, and iniquity abounded. On this judicial visitation came. Desolation has fallen upon almost every ancient city of the East; from Babylon to Jerusalem, and 'from Jerusalem round about unto Illyricim.'"

The ruin of these countries has been so complete that many have applied to the apostasy of Mahomedanism, and the subsequent desolations the prophecies respecting Antichrist and the judgments of the final hour. Doubtless these things are to be regarded as premonitory Although the kingdoms of the West have never received any blow resembling in severity that which has prostrated the countries of the East; yet, with only one exception, they have all been heavily chastened. England alone escaped the wide-spread infidelity of which the French Revolution of 1792 and the succeeding desolating wars were the consequences. England escaped, and has for ages pursued a steady course of uninterrupted prosperity;* but it is an affecting thought that England, so highly favoured as she has been, is using her advantages in nurturing the very principles out of which the last systematised form of human evil is to be formed. At present this nation is holding a position of more effective influence than any other country in the earth. Its principles are fixed and determined, and it is earnest in propagating them. The governmental principles that it seeks to spread are those of popular monarchy. The pillar of its political and social system is commerce and commercial wealth. Its relation to the false religions of the earth is, that it *fosters* as well as *protects* all. It seeks to accommodate itself to influential institutions rather than to supplant them by truth. These principles are doubtless well-adapted to the character of the latter days; and are most sure to prosper. . . . Such influence appears to be neutral in its character, but it is not really so. It can neither be

* This was written in 1849.

retained nor used except by sanctioning, and not unfrequently employing the very systems which have sunk the world in superstition and idolatry. What, then, is more to be dreaded than a system *seemingly* neutral, which really sustains and gives effect to all Satan's ancient instruments of deception?

THE CITY OF LONDON.

The final result of this influence, and what will be constructed under it, may be seen in Rev. xvii. and xviii. *No city at present in the earth corresponds so nearly as London to the description of Rev. xviii.* No scene which the earth has ever yet beheld answers so nearly to Ezek. xxvii. and xxviii. as that which is about to be presented in that city. The object of the central part of Ezekiel appears to be this,—to show *what* kind of power Israel finally seeks unto for shelter, now that their iniquities have grieved away the cherubim-power of God, under the shadow of which they once rested. The power which they select as their guardian is that energy which searches out and develops all the resources of earth—a power by and by to be again connected with Tyre, which was its ancient seat. Thus Tyre, as the representative of his energy, is described as occupying God's mountain—i.e., the Divine place of authority towards Israel; and being as Israel's oracle and cherub—the true cherubic power having been grieved away. There is bitter irony in the expression, "*Thou art the anointed cherub that covereth, and I have set thee so*" (Ezek. xxviii. 14). God has appointed that his glorious but evil power should be as the cherub of Israel for a season. The several principles connected with this great commercial system are now fully developed; but the ephah is seen long before the woman, or moral system, hidden therein, is manifested. The energy which visits every region, and collects and develops all the riches of the earth, must be guided by some definite principles; and if they are not the principles of Christ, they are the principles of Satan.* St. Paul speaks of the "mystery of wickedness" there working (2 Thess. ii. 7) and of its final development; but says nothing of its intermediate history. In Zech. v. we find that "at the time of the end" wickedness "becomes connected with the woman hidden in the ephah."

That the system of mercantile greatness finally to

be established in the East, and of which England is at present the acknowledged head, will be infidel when fully developed, is plain from Scripture and from facts. The Land of Shinar will be the place—the Ten Kingdoms the sphere—and Antichrist, as the king of Tyre, "the functionary and head of the developed apostasy."—(B. W. Newton, "Prospects of the Ten Kingdoms of the Roman Empire, 1849"; pp. 62—65, 180.)

Scott says, "As those cities which have successfully tyrannised over the nations of the earth, have successively been made monuments of the Divine vengeance; so here those likewise which have been the marts of nations. It behoves the inhabitants of the great commercial capital of Britain to be still for a short space, and to contemplate the fate of Tyre. Like that ancient city of commerce, this city and nation are replenished by the trade of the whole earth; claim the sovereignty of the ocean, and receive resources from distant seas and rivers, not less abundant than the harvest of our fertile plains: and London is at least as 'joyous a city' as ever Tyre was; though it does not boast of so great an antiquity. But Tyre is now 'laid waste,' and 'there is no house, no entering in'; silence and solitude have erected their empire where this busy merchant city stood; and her inhabitants are all either extinct or removed to other lands! Yet when this prediction was delivered probably its wealthy inhabitants could not have believed it possible that such a change should ensue. This report may well cause our wealthy citizens to be sorely pained and alarmed; her merchants were, and ours are, 'princes and the honourable of the earth.' But they gloried and trusted in, and abused their prosperity: and the Lord took His counsel against them on purpose 'to stain the pride of all glory, and to bring into contempt all the honourable of the earth,' that they who had forgotten Him should feel His superiority and sovereignty, that the vanity of all earthly prosperity might be manifested, and to show how soon infamy must overwhelm all those who do not seek the honour which cometh from God. He is able to raise up enemies against us also from the most obscure nations, and to bring them from the remotest corners of the earth: and at His commandment some savage conqueror may arise to execute His righteous purposes; nor can any distant country give rest to those of whom God hath said, 'there is no rest for them.'"

* See also "Earth's Earliest Ages," by Rev. G. H. Pember.

PASSING EVENTS.

THE WAR IN EGYPT.

THE campaign in Egypt began last month in grim earnest, and the whole of the Suez Canal is in the hands of the British. In addition to such a fleet as the world has never seen England has now in Egypt a compact but very efficient and fully-equipped army of about 30,000 men, the supreme command of which has been given to Sir Garnet Wolseley, the most distinguished general we possess. Up to the hour of going to press Arabi still maintained his defiant attitude. He is said to have at his command some 50,000 irregular troops, but, with the Bedouins, he might summon 100,000 men to his standard.

The conference at Constantinople has been barren of practical results. The Great Powers seem quite disposed for the present to stand aside and let England settle Arabi; and all attempts to conclude a military convention between the Porte and England have proved abortive; nor, indeed, is this result at all to be regretted. Meanwhile, however, it is no secret that Russia has concentrated an army of about 80,000 in the Caucasus, with a view, it is believed, to a new invasion of Turkish territory, by way of compensation for England's occupation of Egypt. A *Times* telegram states:—"There is a belief at Erzeroum that Russia is about to occupy the whole of Asia Minor up to the Bosphorus, and seeing the undefended state of that part of the Ottoman Empire, it is thought that the troops of the Czar could easily do this without much bloodshed. Such an occupation, say the Turks at Erzeroum, would be the complete downfall of the Turkish Empire, as a continuation of its existence in Europe, in view of the insignificance of its Turkish population there would be impossible."

There is also danger arising from a very different quarter. "The rumour that, at Arabi's request, the Ulemas have deposed the Sultan and put the Shereef of Mecca in his place has again been current this week, and though there is no confirmation as yet, that is the sort of event which Moslem fanaticism, if greatly excited, might be expected to produce. It would be received with great consternation, even at Constantinople, where the Sultan well knows that it would cost him the support of the fanatical party. In Arabia and North Africa there is simply no calculating the result of such a step beforehand. It might make our work in Egypt far more arduous than any one now has the least conception of." So writes the *Spectator*, and there is no question that throughout the Mahommedan world there is a great religious movement and readiness for a *Jehad* or holy war, which is exceedingly ominous. From Syria to Morocco we hear of this ferment and the consequent panic amongst resident Christians, who are flying in large numbers from various parts of the Turkish dominions.

ARABI PASHA'S PROPER NAME IS "AHMET," the name of Arabi being merely derived from the village of Orabi, whence his family originally sprung. So devout Mussulmans are now being reminded that according to tradition the leader who shall restore

Mahommedanism to its pristine glory is to be called Ahmet. This triumph of Islam over Christianity is predicted to take place in the thirteenth century of the Hegira, now only a few months distant, and Arabi's partisans are not backward to make capital out of the coincidence. Arabi himself keeps up his character of a religious champion by most ostentatious piety. Thus a French writer who was present when the rebel was discussing with his colleagues the answer to the Anglo-French Note demanding his own exile, relates that as the hour of prayer sounded, in the midst of the discussion Arabi suddenly got up, fetched his prayer-carpet, and went through the whole of his devotions in a loud tone, subsequently resuming his consultation as calmly as if it was a matter of no importance.

A DIPLOMATIST ON THE EASTERN CRISIS.

THE Paris correspondent of the *Times* writes:—"I met to-day a diplomatist passing through Paris, who long played a leading part in European affairs, is thoroughly conversant with the East, knows all the Turkish statesmen, and is likewise well acquainted with Russia. His opinion is, therefore, entitled to weight, and it is this: If a collision eventually arises between England and Turkey, Europe would be split into two camps—on one side Austria, Germany, and Italy; on the other, Russia, France, and England. This would happen, notwithstanding the present reserve of France, and notwithstanding Russia's jealousy of England. The force of things would be too strong. Russia cannot side with Austria; France cannot side with Germany. France, England, and Russia would confront Austria, backed by Germany, and followed by Italy. A struggle of Turkey against England means an explosion all over European Turkey; it means Austria pushing towards Salonica; it means Constantinople at stake, a general conflagration, with Turkey annihilated, whoever the victor might be." This is much what Scripture prophecy leads us to expect.

THE NEW MOSLEM MESSIAH.

THE *Standard* correspondent says:—"I have received to-day from a trustworthy Mussulman source some interesting information confirming a report which I sent a short time since to the effect that Arabi intends to take refuge in Tripoli in the event of his defeat. He has been for some time in active communication with Sheik Muhammed Snussi, founder of the revivalist sect of Mahommedans bearing his name. The headquarters of this fanatical personage are in the oasis of Kufra, south-east of Tripoli. This has been the centre from which the Mussulman agitation in Northern Africa has been carried on for a long time. According to popular belief, Muhammed Snussi will shortly declare himself as the *Mahdi* or Moslem Messiah, destined to usher in the final victory of Islam. The importance attached to this belief in the Mahommedan world may be measured by the consternation which prevailed last autumn at the Yildiz Kiosk, when it was reported by the Governor of Hedjaz that Sheik Muhammed Snussi had appeared at Karaba. A son-in-law of the Sheik

several visits to Arabi at Cairo, and is believed to be at the present time at Kafr Dowr, with offers to secure Arabi a safe retreat if he can reach the desert of Sivah, the Jupiter Ammon of ancient history. Thence it would be only ten days' ride across the frontier of Tripoli to Kufra."

ITALY'S DESIGN ON TRIPOLI.

exchange of opinions is said to be going on just between several of the Powers on the question of an eventual occupation of Tripoli by Italy. It is that at the very first opportunity, on the occurrence, for instance, of any fresh difficulty of an international character, a pretext will be found for bringing this scheme into effect. The French Government offers no opposition to the plan. The naval and military armaments which the Italian Government are now engaged in preparing are said to be intended simply for the realisation of this scheme. The *Standard* remarks that with Tripoli added to Italy, *Algeria* and *Tunis* already belong to France, and *Egypt* in the hands of the British, it remains for *Morocco* to be given to Spain, and the entire North coast of Africa will be disposed of.

It is remarkable that this is just the arrangement which prophecy leads us to expect in the pre-ordained formation of the latter-day Ten-Kingdomed Confederacy of Britain, France, Spain, Italy, Prussia, Greece, Egypt, Syria, Turkey and the Slav States (Daniel vii. 24).

"A REVIVAL OF FRENCH IMPERIALISM"

is the title given by some of the newspapers to the late Bonapartist movements in Paris. We hold it positively from Scripture prophecy that a Napoleon Bonaparte (probably Prince Jerome Napoleon) will soon arise, as Daniel's Little Horn, or monarch, ruling over Syria and making a seven years' covenant with the Jews (probably about 1875), seven years before the end of this dispensation (Daniel vii. 24; ix. 27). There may, however, be another Napoleon (possibly Prince Victor Napoleon) soon rise to be ruler of France—soon, but independently of the Syrian Napoleon, who is actually to become the Antichrist. A speech made last week by M. Paul de Cassagnac, the present leader of the Bonapartist party, in which he said:—"The Republic is now just in its last days, and it behoves the Bonapartist Imperialists to prepare for power. This is now no time for prayer—beside the revered tombs at Chislehurst. True Imperialists must devote only a moment to prayer, then be up and doing to meet the rising star of the Empire." M. de Cassagnac very clearly renewed his allegiance to the Prince Victor, eldest son of Prince Jerome Napoleon, exclaiming that on the Prince was at hand the Empire was not far off. He spoke with respect of Imperialists who, holding other views, had formed different plans for the re-establishment of the dynasty; but firmly adhered to the principles set forth in the will of the late Prince Imperial, rejecting Prince Jerome Napoleon, and imploring the party to rally round Prince Victor, the young Prince Victor, and to look hopefully to the future. He concluded with a scathing comment on the renegades who had abandoned the cause in its hour of trouble to join the Republic, and resumed his seat, after proposing a resolution in favour of Prince Victor. This was agreed to.

PALESTINE *versus* AMERICA.

IN an important article in the *Nineteenth Century* Mr. L. Oliphant writes thus:—"The effect of persecution has always been to excite the religious sentiment, and this has recently been the result of the Russian atrocities; it has awakened an ardent longing to find a refuge where, free not merely from the political oppression of despotic countries, but from the pressure of the social and commercial necessities of those where the Jew is merely tolerated, he may develop a religious and social life, untrammelled by the exigencies of the surroundings of Western civilisation, and evolve a higher moral and religious existence than is possible in communities where every influence is antagonistic to his aspirations. A Jewish gentleman, whose life has been passed in Russia, and who has taken an active part in opposing emigration to America, and in advocating colonisation in Syria and Palestine, has favoured me with a memorandum of his reasons *pro* and *con*. Among the reasons urged in favour of colonisation in Syria and Palestine, as against emigration to America, are:—

1. Because the cost of transport is £2 a head instead of £10.

2. Because they would be able to settle in large communities, where they could support one another in their religious observances and social duties.

3. Because, from their position and latent resources, Syria and Palestine are capable of great commercial and industrial development, and the presence of Jewish colonies would be sure to attract capital to them; while there would be no fear of their being crowded, as no other race would be likely to choose them as a field for emigration.

4. Because, if there are large settlements of Jews in Syria and Palestine, all the oppressed Jews of other countries will find their way there, and it will not be said, as it is of America, that there is only room for the young and the strong.

5. Because far more money will be forthcoming for the establishment of colonies in Syria and Palestine than for the transport of the young and strong to America.

6. Because it will extinguish the mendicant class who live on the Haluku, and the disgrace which Jerusalem now is to Judaism, and the Jews now idling in Palestine would be forced to become useful members of society.

7. Above all, because every day of his life upon the sacred soil that he was tilling would be felt by him as a day of holy service, and be a stimulant to the fulfilment of all his religious duties.

Mr. Oliphant continues: "The two statements with which I was invariably met, both by Western Jews and Christians, when I first mooted the idea of Jewish colonisation in Palestine, nearly four years ago, were, first, that no Jews wanted to go there; and secondly, that not being agriculturists, they were totally unfitted to become colonists. The first was very speedily contradicted by events. I have had special opportunities of coming into personal relation with the leaders of the movement, of attending meetings, of conversing with representative delegates, and I have been overwhelmed with corres-

pondence and addresses, containing over ten thousand signatures, which leave no doubt in my mind as to the sincerity and extent of the sentiment in favour of colonisation in Syria and Palestine. The second objection, of course, can only be tested by experience, but the determination expressed both verbally and in writing, was absolutely unanimous in favour of an agricultural life. That a comparatively small proportion of the Russian Jewish population are actually skilled agriculturists all admit; though that proportion is longer than is generally suspected by those who judge of the Jews of Russia by those of other countries; but one of the most remarkable

indications of the movement is the apparent craving to work on the land generally exhibited. The Russian Jews especially repudiate with indignation the idea that they cannot acquire the mysteries of agriculture; they point to experiments in Russia where they have proved themselves as good day-labourers on a railway, or other works of industry, as any other people." As one fact is worth much theorising Mr. Oliphant adds:—"Some months ago I sent forty-five souls to some farms I own in America, and they have all settled down to an agricultural life upon them, in preference to any other occupation."

WHAT THE JEWISH PAPERS ARE SAYING.

GERMANS, RUSSIANS, AND JEWS.

AMONGST imperfectly civilised nations, national hatred is always very strong. One of the most characteristic instances of national hatred is that which the Russians, and for that matter, the Poles too—in point of fact, most of the Slavonic races, bear to their neighbours the Germans. A good many theories have been started to explain whence its hatred sprang; and the Germans themselves say that Slavs are so bitter on them because they were the first to introduce soap among the "great unwashed" of Eastern Europe.

Be the cause what it may, the hatred exists and forms a co-efficient in all calculations in which popular feelings play any part. Now the leading political paper of Germany, the *Kölnische Zeitung*, published some time since a report of the evils to which the social body of Russia has been subject for some considerable time; and the charges against Germany and the Germans were summed up in the following words:—"The national party hold foreigners, and principally the Germans, responsible for the disease that gnaws the core of the Russian tree. They say that the Germans treat the Russians as if they were wards in chancery or lunatics. They go so far as to assert that Nihilism, poverty, idleness and drunkenness are vices that were originally imported by the German element;" and the paper then attempts the comparatively easy task of disproving these accusations, which, of course, it does successfully.

A German-Jewish paper, in reproducing the foregoing statements, makes the following reflections upon them:—"At a time when the Russian press made the same charges against the Jews, many German journals, the *Kölnische Zeitung* among them, echoed these mendacious accusations and did not scruple to accept them, as if they had been fully substantiated. Experience shows that such charges cannot be made continually without producing an effect in the long run; and the barbarous treatment of the Jews is the logical consequence of those hateful excitations. The Russian press having now begun to urge the same charges against the Germans, sensible people in Germany will readily understand what amount of truth there was in the indictments those journals used to lay against the Jews." Those statements must be taken *cum grano*.

Another Jewish paper remarks "that the incipient persecution of the Germans in Russia must be looked upon as an act of retribution and of poetical justice. "Anti-Semitism," as it is termed, first originated in Germany. It confined itself to noisy meetings of rowdies in which objurgations of various description were flung at the Jews. Little, or no violence was done, and in the greater part of Germany the movement was entirely repudiated by the people. But in Russia it was very different, and the civilised Germans who first excited this hatred against fellow-subjects of theirs are morally responsible for all the evil that has been wrought in Russia during the past few sad months.

HEBREW CHRISTIANS IN PALESTINE.

THE Jerusalem correspondent of the *Jewish Chronicle* complains of what he terms the proselytism that is going on among the Jewish immigrants in the Holy Land. The following remarks, which are taken from his letter, will be read with interest by all Christians:--

"As no system of relief has been organised here for the benefit of the Russian refugees, many of whom are young men and lads, the missionaries headed by a converted Jew named Friedländer, are reaping a rich harvest among the strangers. Several of them have applied for admission to our new school; unfortunately the number of pupils is at present restricted, and admission has therefore, with great reluctance, been refused not only to refugees from Russia, Roumania, Alexandria and Cairo, but even to many of our own poor children, whose parents daily appeal to the director, with tears in their eyes, that he should receive their offspring under his charge.

"It is to be hoped that the friends of education, of religion, and of Jerusalem will assist in maintaining an institution, which the Chief Rabbi has termed a 'Holy of Holies,' and thereby enable the number of pupils to be increased. We should then no longer have the pain of seeing those who seek in the ancestral land a refuge from intolerance and persecution fall into the snares of the Protestant missionaries."

To our own knowledge, the Rev. H. Friedländer, a clergyman of the Church of England, himself a Hebrew Christian, has been labouring for years past

a missionary among the Jews in the Holy Land. His efforts have been very successful, despite the obstinate and implacable hostility with which he has always met at the hands of the leaders of the Jewish community, who are also powerful in the counsels of the Governor of Jerusalem. He certainly is not a man of "snares." The foregoing paragraph must evidently be considered good news by all the well-wishers of Israel.

THE COLONISATION OF PALESTINE.

WHILE the exportation of Jews from Russia to the United States is being found more and more to be a egregious mistake, the emigration of Jews to the land of their forefathers is becoming more and more an actuality. The rumours, according to which the Turkish Government was opposed to the movement, have been found to rest on a gross exaggeration. According to the Jewish paper, *Emigrant*, published at Galatz, Herr Samuel Pineles, president of the Roumanian Emigration Committee, has received from the Consul-general of Turkey in that port the assurance that, "apart from the *Mutesarifiik*, or District of Jerusalem, all the harbours and districts of the Ottoman Empire are open to immigrant Jews." The same journal publishes the Turkish homestead law relating to Asiatic Turkey, and this subject being at the present time one of paramount importance, we translate the principal clauses of that law:—

1. Colonists immigrating from foreign countries must become Turkish subjects. They must take the oath of allegiance to H.M. the Sultan, and obey in every respect the laws of the land.
2. Colonists are in no way hampered in the exercise of their creed. Wherever there is a sufficient number of them, they may build chapels and places of worship, but a special license is required to establish new villages.
3. Of unoccupied lands, the best and most fertile to be set apart for the colonists.
4. Colonists settling on crown lands to pay no duties, land tax, or capitation tax for the first twelve years.
5. Colonists to be exempt of military duty for the same length of time.
6. After the lapse of twelve years, they are to be subject to the same taxes and duties as other citizens of the Empire.
7. They cannot sell their land until after the lapse of twenty years.
8. Those leaving the country before the lapse of twenty years have to return to the Government the land allowed to them, without being entitled to compensation.
9. Colonists to be subject to the authorities of the *casas* (municipalities) and *sandjaks* (districts).
10. Colonists who are compelled to leave their domiciles for another part of the Empire before the lapse of twelve years, are yet to be exempt from taxes for twelve years, dating from their original settlement.
11. Settlers must be men of perfect integrity. Those found to have been previously convicted may be turned out.
12. A register of intending immigrants to be kept at the various consulates. Each family must be possessed of at least £54.

13. Two clear months' notice to be given to the Imperial authorities (consulates, &c.) of intending immigration, so as to enable the local authorities to make the necessary arrangements.

All these clauses read very well indeed, and it is only to be hoped that the Turkish authorities in Asia may have it in them, and have it in their power, to carry this decidedly beneficent law into execution. The American homestead law has done no end of good there thirty years and more, and there is no reason why Turkey in Asia should not become prosperous by immigration, if but the management of these affairs be Americanised. The Turkish soil, Syria especially, is suited for Jewish immigrants, and it must be admitted in justice even to the "unspeakable Turk," that not a single complaint from immigrants in those parts has as yet been made public.

RUSSIA AND PALESTINE.

THE "Alliance Israelite Universelle" is a French Society, which has for its object to represent the Jewish interests in all parts of the globe. It has its branch associations everywhere. Why the French Jews, who muster at the very outside but 40,000 strong, should be at the head of the movement, and the Jews of Germany and Austria, who number half a million and a million respectively, should be followers, seems to be an anomaly which, however concerns the Jews of these two countries exclusively.

Now this "Alliance" originated the idea of transporting the Russian Jews to America, and in every way used its influence to discountenance the colonisation of Palestine and Syria by emigrants from Russia. M. Netter, the travelling agent of the "Alliance," not only declares himself in every way opposed to the colonisation of the East by Russian Jews, but speaks of the Jews in Palestine as a set of idlers and vagabonds. To the letter which contains these charges, and which has been addressed to the Alliance Israelite, Dr. B. Hengberg, a Jewish resident of Jerusalem, has published a reply in which he subjects M. Netter's views and statements to a scathing criticism. From this letter, which is published at full length by the *Mayence Israelit*, we extract the following passages respecting the colonisation of Palestine by Russian Jews:—

"Nothing could be more mischievous and erroneous than the assertion that the Jew has no other Fatherland than the soil on which he happens to be born. Those who seek to show that the Holy Land is no longer the homestead of the Jew, are his worst enemies. The Russian Jew, is not to be fed on such sophisms. He fully and entirely loved the land in which he lived, in which his industry was required, though but inadequately, whose customs and manners he had adopted, and with which he identified his material being. But when envy, hatred, and malice combined to ruin him, when he saw no alternative before him but either to sacrifice his beloved home or to lose life and honour, he never was doubtful for a moment whither to wend his way.

"For by the side of his material Fatherland the Jew has preserved an ideal Fatherland. Being imbued with the great duty that devolves on Judaism, he knows that it can find its be-all and its end-all only in a political regeneration, and he feels that the history of his race, which extends over 4,000 years, is not to be blotted out and obliterated. That is

the reason why the heart of the Jew who had to leave Russia, drew him towards Palestine, and why it must be sweet to him to think that he is to see his own mother again on leaving the house of a stepmother. The Alliance Israelite, in discountenancing this impulse of the Jewish heart, has lost the right it assumed of being a leader of Jewish thought; for the fundamental idea of Judaism is the combination of religion and nationality."

The *Israelit*, which is the mouthpiece of the orthodox Jews of Germany, is absolutely in favour of the emigration of Russian Jews to Palestine and Syria.

THE HOUSE OF ROTHSCHILD.

THE Jewish *Allgemeine Zeitung* publishes an article entitled "An Incident," which is a regular indictment against the firm of Rothschild. Dr. Philippson, the editor of that journal, states that as far back as forty-five years ago, when the idea of establishing a Jewish faculty of theology was first brought forward, it was found that this idea met with support and sympathy in all quarters, both Jewish and Gentile. "The Rothschilds alone remained cool and indifferent, and never so much as offered to contribute a penny towards its realisation."

The writer then goes on to complain that in all the struggles of the Jews for obtaining civil and religious equality with Gentiles, the Rothschilds always held aloof. He says, "The interests of the Jews and those of the house of Rothschilds are as far apart from one another as the North Pole is from the South Pole. In the anti-Jewish literature, from 1839 down to this day, the Rothschilds are set down as the representatives of Judaism. But the very reverse is the case. A hospital in Jerusalem and one in Paris and in Frankfort are the only crumbs that have ever fallen from the generous table of the Rothschilds. We should not say a word if their liberality were at any rate extended to people and institutions of another creed and to the cause of public good. But where are the institutions of public utility, where are the works for the promotion of science, art, public instruction and charity, that have been materially promoted by the treasures of the Rothschilds. Echo answers, Where?"

In justice to what some call the house and others even the dynasty of the Rothschilds, it should be noticed that the name of the late Baron Lionel de Rothschild is indissolubly connected with the triumph of the good cause of freedom of conscience; for he it was who was returned again and again to the British Parliament by the City of London, until the repeal of the political disabilities of the Jews had been carried. Then there is in London an Evelina Hospital for Children, with which the name of the late Baroness de Rothschild is closely connected. Then again, at the Mansion House meeting, in favour of the persecuted Russian Jews, it was Sir Nathaniel de Rothschild, who, in a very appropriate speech, proposed a vote of thanks to the Lord Mayor; and altogether, Dr. Philippson's strictures on the want of public spirit and benevolence in the case of the Rothschilds are not correct as far as the members of the London branch are concerned.

THE THEORY OF BLASPHEMY.

A JEW, called Salo Fränkel, editor of the *Berliner Börsen-Courier*, was lately indicted in the Berlin Criminal Court for "blasphemy and reviling an institution of the Christian Church." The offence with which Fränkel was charged consisted in the paper referred to giving an account of a meeting presided over by M. Gambetta, in which the late French Minister was compared with Christ, and the whole of the proceedings with the Lord's Supper.

In this country, anything of this kind would have been considered too absurd and too nauseous to be taken any notice of; but in Germany, where they are very much in the habit of breaking a fly on a wheel, the editor of the afore-mentioned print had at once a criminal information laid against him by the public prosecutor. In this document it was set forth that "inasmuch as the divinity of Christ is uncontested in the legal principles that underlie the German criminal code, it is a blasphemy to compare M. Gambetta with the Saviour; and to bring in the Lord's Supper in connection with the proceedings amounts to casting ignominy on an institution of the Christian Church." The case occupied some time, and then the Court acquitted Fränkel of blasphemy, but found him guilty of reviling an institution of the Christian Church. He was thereupon sentenced to a fortnight's imprisonment. It should be noticed that in Germany cases of this kind are not dealt with by a jury, but by one judge and two deputies.

INCREASE OF THE JEWS IN PRUSSIA.

In connection with the results of the religious census held in Prussia in 1880, a German Jewish paper makes some remarks about the very slow increase of the number of Jews in that country.

"On December 1, 1871, the aggregate population of Prussia was 24,606,532, of whom 325,540 were Jews. On December 1, 1880, the aggregate population had risen to 27,278,913, of whom 363,790 were Jews. Now, whilst in 1871, one man in every 75 was a Jew, there was one in every 75 in 1880. Assuming the increase to go on in the same ratio as it did in these nine years, it would take 63 years for the Jewish population to become one in 73, and 603 years for the Jews of Prussia to become 2 per cent, that is to say, one in 50.

"This shows how utterly preposterous are the assertions of the anti-Semites about Germany being inundated and glutted with Jews, and actually Judaized, and about the Jews undermining the German nation and Christendom. Considering, also, that, in the eastern provinces of the monarchy, the Jewish population has fallen off to the extent of 9 per cent., it becomes evident that the influx of Russo-Polish Jews from the East exists only in the imagination of the Jew-haters, and is only intended to frighten the ignorant.

"It should likewise be noticed that, in the very province in which the hatred of the Jews has taken the form of physical violence—that is to say, in Pomerania—there is only one Jew to be found in every 111 of the aggregate population, or only nine in a thousand. Surely this small handful of Germans of Eastern extraction ought not to frighten those of Slav descent who inhabit the shores of the Baltic."

THE PROPHETIC NEWS

And Israel's Watchman.

EDITED BY REV. M. BAXTER.

OCTOBER, 1882.

THE APOCALYPSE.

A SERIES OF SPECIAL LECTURES ON THE REVELATION OF JESUS CHRIST.

By REV. J. A. SEISS, D.D., Pastor of the First Lutheran Church, Philadelphia, U.S.

LECTURE THIRTIETH.—REV. xii. 12-17.—(Revised Text).

DEVILISM DEVELOPED TO THE FULL.

The Present Curb to Satan's Power—The Last Epoch of the World's History—The Flight of the Mystic Woman—The Subjects of the Dragon's Persecution—Christ's Commands to His People—"Weeping and Gnashing of Teeth"—How the Woman is Nourished—A Flood of Water From the Serpent's Mouth—The Interpretation of the Figure—How the Earth Helps the Woman—The Dragon Baffled but not Daunted—The Remnants of the Woman's Seed—The Dark Earthly Outlook of the Church—Source of Dislike and Hatred to the Church—the Lesson of the Devil's Example—An Imperative Need.

THE ejection of Satan from heaven will lodge him upon the earth. This is the final cleansing of the heavenly spaces from his foul presence. His revolt began in heaven, and the effectual overthrow of his power commences there. The victory over evil follows the order in which it came into existence. The earth was the last conquest of the Devil, and he is thus cast to the earth here to await his further doom.

We would think that so signal a defeat in the heaven would cure him of his malignity, at least induce him to refrain from any further attempts against God and His people. But he is hopelessly depraved, and nothing but absolute force can quell his devil nature. There is no cure for a being so totally perverted. And his ejection from heaven and confinement to the earth only angers him the more, and calls forth increased violence, inducing a state of things by far the worst that this world ever experienced.

THE PRESENT CURB TO SATAN'S POWER.

That which hinders the full revelation of devilism now is the Holy Spirit of God, embodied in His Church and people; but that Spirit will not always strive with men. The birth of the Man-child into

immortality takes out of the world the best material in it. Being made up of the truest and most devoted of God's saints, the Man-child is caught away to God, and to His throne, and the earth is left minus the presence, prayers, activities, and moral forces of its holiest population. The removal of these faithful ones to their Lord is such a depletion of the spiritual power in earthly society,—such a diminution of the salt of the earth and the light of the world,—such a vacation of the most potent and active elements of good, as to give the field almost entirely to the Devil and his angels.

And it is in punishment of the faithless and unbelieving ones "left," when the Man-child is caught up, that the Devil and all his angels are precipitated upon the earth, and circumscribed to it, here to act out the final scenes of his enraged malice, blasphemy, and spite. Hence, while heaven thrills with rejoicing over his defeat there, his ejection to the earth commingles with the song of triumph a sad note of woe for the dwellers here. "*Woe to the earth and the sea! because the Devil is come down to you, having great wrath, because he knoweth that he hath but a short time.*"

THE LAST EPOCH OF THE WORLD'S HISTORY.

Everything in this record shows that it belongs to the very last years of this world's history. It is the judgment time; for it is the time of resurrection and translation—of the seizing away of God's holy and prepared people to Him and to His throne. It is the time when the gold-crowned Elders are giving thanks to the Lord God Almighty that He has taken to Him His great power to assert His sway, to give reward unto His servants the prophets, the saints, and them that fear His name, and to destroy the corrupters of the earth. It is the time when the Devil himself is convinced, and swollen with unwonted rage and fury because he sees and knows that but a few brief years remain till his reign is over and the abyss is his prison-house. But this "short time" must be improved to the utmost. The text tells us that when the Dragon sees himself thus cast to the earth, he begins to stir himself for further mischief. Milton has not inaptly described the case, where he makes the arch-fiend address his prostrate confederates, saying :

"Princes and potentates,
Warriors, the flower of heaven once yours, now lost !
If such astonishment as this can seize
Eternal spirits ; or have ye chosen this place,
After the toil of battle to repose
Your wearied virtue, for the ease you find
To slumber here, as in the vales of heaven ?
Or in this abject posture have ye sworn
To adore the Conqueror, who now beholds
Seraph and cherub rolling in the flood,
With scattered arms and ensigns, till anon
His swift pursuers from heaven's gates discern
Th' advantage, and descending, tread us down
Thus drooping or with linked thunderbolts
Transfix us to the bottom of the gulf ?
Awake, arise, or be for ever fallen !"

THE FLIGHT OF THE MYSTIC WOMAN.

We have seen that the *mystic Woman*, whose child is caught up to God and His throne, is the sign or symbol of the *visible Church* in its broadest sense, as an earthly and outward organisation, the *unborn Man-child* being the *invisible Church*, in the narrower and truer sense of "the congregation of believers," those who are really begotten of God, and joined to Christ as the spiritual body of which He is the invisible Head. The bringing forth and catching away to heaven of the child, is not therefore the removal of the mother. She still continues on the earth, a visible body, though very greatly diminished and weakened by the birth and removal of the child. This is very clearly exhibited in the vision ; for when the Man-child is brought forth, separated from her, and caught up to God and His throne, the seer still beholds her on earth, fleeing into the wilderness, where she has a place prepared of God, and where they nourish her a thousand two hundred and sixty days. The cause of her flight was not at first stated. The narrative was interrupted to relate the "war in the heaven," and the casting down of the Dragon and his angels. That being told, the narrative returns to the

Woman and "the remainder of her seed," which are contemplated as still on the earth :

THE SUBJECTS OF THE DRAGON'S PERSECUTION.

And so it is everywhere told us, that when translation time comes, not all professed Christians will be "taken." The Saviour Himself has said, in so many words : "I tell you, in the latter days there shall be two in one bed ; the one shall be taken and the other shall be left. Two shall be together ; the one shall be taken and the other left. Two shall be in the field ; the one shall be taken and the other left." (Luke xvii. 34—36.) So also He speaks of professed servants of His, who say His name, "My Lord delayeth His coming," and indulge themselves in uncharities, unwatchfulness, and worldly compliances, and so shall be overthrown by their unreadiness, *cut off* from the high branch of the faithful servants, and compelled to remain on the earth to suffer here with hypocrites and unrepentant sinners amid the sorrows of the great tribulation. (Rev. xxiv. 42—51.)

CHRIST'S COMMAND TO HIS PEOPLE.

Hence, also, His special command to His people : "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of Man" (Luke xxi. 36) ; that is, be kept from the hour of temptation which shall come upon the world, after the waiting and ready saints have been "caught up to God and to His throne." (Rev. xii. 1.) And those professed Christians who are "cut off" when the chosen ones are "taken," shall be recovered to a pious and faithful life amid the sorrows of the judgment, and constitute the Woman and "the remainder of her seed" on earth, after the Man-child has made its ascent to God.

And a hard time of it they will have. They shall be "a time of distress, such as never was since the beginning of the world to this time, no, shall be." (Matt. xxiv. 21.) "For these days of vengeance, that all things which are written shall be fulfilled." (Luke xxi. 22.)

"WEEPING AND GNASHING OF TEETH."

First of all shall be the "weeping and gnashing of teeth"—the self-crimination and disappointment at having lost the first honours of the kingdom, and at being compelled now to unlearn the philosophy and theology in which they trusted to begin again as little children to learn the things which they so unreasonably sneered at, and were denounced. And a very sore grief this will be to have had the whole matter so plainly set forth in God's Word, and yet not to have seen

to have had so glorious a prize within their reach, and counted so hopefully on it, and now to find it lost and gone from them beyond recovery;—to have grown grey, venerable, and mighty in learning, in wisdom, and in championship for the Gospel, and yet not to have learned the simple practical truth of waiting, watching, and keeping in readiness for the coming again of the Lord Jesus,—and for ever deprived now of the *highest* place in “the Church of the first-born,” with nothing left for them but in sorrow and humiliation to make their way to the *secondary* places in eternity;—these shall be among the scorpion stings which too many, alas, will then have to endure! Had they but known in what “watch the thief would come,” they would have watched, and would not have suffered their house to be thus broken up.

THE THESSALONIAN CHRISTIANS' GRIEF.

Something of this, owing to a misapprehension which had been palmed upon them, was felt by the Thessalonian Christians in St. Paul's time. They were “shaken in mind,” they were “troubled,” they were in the deepest mental distress, because they were made to believe that the day of Christ (*επιστηκη*) was then present, had arrived, was come; that the resurrection was “past already;” that the time for the rapture and glorification of the saints was here; whilst the blessings, joys, and honours which they as Christians connected with it were not realised. In other words, they thought themselves “cut off” and “left.” Just as they were previously disturbed and sorrowing over their deceased friends as possibly disabled for the joy and glory to be realised at the Lord's coming, which they were so eagerly expecting, so now they were filled with perturbation and alarm, under the tidings that Christ had come and had not taken them. It was a deep, terrible, and soul-agonising distress,—one which called forth the apostle's sympathy, and all the energy of his great spirit to roll off the load from their hearts.

But when that day shall have once come in literal truth, and all half-Christians, self-deceivers, and unfaithful and unwatching ones, have it flashed upon them that they are “left,” there will be a worse shaking than these Thessalonians felt, with no apostle to come with better tidings to their relief. And though a hope of salvation may still remain to them in case of a prompt and earnest repentance, still the Saviour says, “there shall be weeping and gnashing of teeth.”

UNPARALLELED SATANIC PERSECUTIONS.

But this is not the worst. The Man-child being “caught up to God and to His throne,” the period of Satan's great anger comes, and hence the most terrible persecutions. The Hinderer being removed,

“then shall that Wicked be revealed, whose coming is after the working of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness.” (2 Thess. ii. 8—10.) Then the great Dragon rages, because he knoweth that he hath but a short time. He persecutes and pursues the Woman, as typified in the infamous proceedings of Antiochus Epiphanes in the Maccabean times. As the text clearly implies, and as more specifically set forth in the succeeding chapter, things shall be made so hot and oppressive to the Church that no Christians could live, except for the miraculous help of God. Weakened and depleted as the Woman is, she must flee, as of old time “it was told the king of Egypt that the people *fled*.” The Dragon *pursues* her, as the avenger of blood, while his heart was hot, *pursued* the manslayer.

THE CHURCH'S LAMENTATIONS AND PRAYERS.

The lament of Jeremiah will then reach its deepest pathos in the lips of God's people: “Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.” (Lam. iv. 19.) Then shall be the cry: “Plead my cause, O Lord, with them that strive with me: fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation. Let them be confounded and put to shame that seek after my life: let them be turned back and brought to confusion that devise my hurt. Let them be as chaff before the wind; and let the Angel of the Lord chase them. Let their way be dark and slippery, and let the Angel of the Lord persecute them. For without cause they have hid for me their net, in a pit which without cause they have digged for my soul. Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall. O Lord, keep not silence: O Lord, be not far from me. Stir up Thyself, and awake to my judgment, even unto my cause, my God and my Lord.” (Ps. xxxv.) It is with reference to this very time that the Saviour Himself says: “Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened.” (Matt. xxiv. 22.)

WHY DOES THE WOMAN FLY?

Because she cannot sustain herself without it. The persecution of the professed followers and worshippers of God is so severe and bloody as to compel them to fly in order to save their heads. It is the period of the dominion of the Beast as described in the chapter next succeeding; and there we are told that as many

as will not worship the image of the Beast shall be beheaded; and that whosoever will not receive the mark of the Beast in the right hand or forehead, shall not be allowed to buy or sell. There will be no living under him without accepting him in the place of God and of Christ. And this Beast is the embodiment of the Dragon's rage against the Woman and such of her seed as still remains upon the earth. He has his power, and his seat, and his great authority from the Devil; and the known worshippers of Jehovah must then fly or die—there is no other help. It is a dreadful strait; but into it will all remaining Christians come when once the Hinderer is taken away, and the Man-child has been caught up to God. It was thus that Antiochus decreed that whosoever would not do according to his command, and totally abolish every vestige and observance of Jehovah's law should die (1 Macc. i. 41—50); and so, in yet fiercer vigour, shall it be under the Beast then.

But though such suffering and dread temptations and necessities come upon the unready ones after their more watchful and faithful brethren have entered the celestial apartments, they are not utterly forsaken. If true to their profession, then

GOD WILL HELP BY HIS OWN GREAT POWER.

While Israel came out of Egypt, God marvellously strengthened every muscle and invigorated every weakness. "There was not one feeble person amidst their tribes." Not a foot swelled, and not even a garment or a shoe waxed old for forty years. And when they came to the wilderness of Sinai, where God spoke to them from the flaming mountain, He said: "Ye have seen how *I bore you on eagles' wings*, and brought you unto Myself." (Ex. xix. 4.) Again it was said: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, *beareth them on her wings*, so the Lord alone did lead him." (Deut. xxxii. 11-12.)

And those same wings here appear again. "And to the Woman were given the two wings of the great eagle;" that is, the special and direct help of God. In like miraculous manner the hand of the Lord was upon Elijah, enabling him to outrun the hasting chariot of Ahab, from Carmel to Jezreel. (1 Kings xviii. 46.) The sore trial is not lifted off, but miraculous assistance is given according to the occasion.

BUT WHITHER DOES THE WOMAN FLY?

When those wings were lent to Israel in the flight from the Dragon in Egypt, they carried the people into the wilderness. And here we have "the wilderness" again, as well as the same eagle's wings. It is here called "*her place*"—a place belonging to her which God hath prepared for her. And, remarkable enough, the *Wilderness of Sinai* was the locality to which Moses fled for security from the

wrath of Pharaoh,—to which Israel fled from the tyranny and rage of the Egyptians,—to which Elijah betook himself for refuge from the wrath of the bloody Jezebel,—to which the faithful Jews retired from the persecutions of the Syrian kings in the Maccabean times. (1 Macc. ii. 28—31.) Having served as the place of shelter for God's faithful ones in so many instances, and on such marked occasions, it may well be called "*her place*,"—the one locality of all on earth prepared and consecrated as the desert asylum of God's persecuted people.*

HOW THE WOMAN IS NOURISHED.

It is further stated that there the woman is nourished. The idea is that of a miraculous feeding, and the past is prophecy of the future. It was then that God sent the manna to feed the fugitive thousands of Israel in the days of Moses. Elijah was miraculously fed by an angel, and received a meal from heaven, in the strength of which he fasted forty days, in his flight to this "mount of God."

The feeding of the woman here indicates the depth of her straits and her utter helplessness in any resources of her own. She is in great need, and no amount of activity on her part can supply her with sustenance. But for some provision, answering to that made there for Israel of old these poor distressed fugitives would all perish. But like the multitudes which followed Jesus into the desert place, she is fed in the wilderness; and there she is nourished for *three and a-half years*, the entire term of the persecuting dominion of the Beast, far away from the face and rage of the serpent. It is a new thing to be chastised of the Lord; but it is a blessed thought that He will not forsake those who cleave to Him, and that His grace shall be sufficient for them that meekly trust in Him.

A FLOOD OF WATER FROM THE SERPENT'S MOUTH.

But even in her mountain retreat the Dragon's enmity and rage against the woman continue. He is bent on destroying her if he can.

When Pharaoh-Necho went up with his army against Babylon, Jeremiah exclaimed: "Who is this that cometh up *like a flood, whose waters are moved as the rivers*? Egypt riseth up like a flood and *his waters* are moved like the rivers." (Je. xli. 7-8.) When Nebuchadnezzar came with his Chaldean forces against Tyre and Sidon, the Lord said, "Behold, *waters* rise up out of the north, and shall be an overflowing flood, and shall overflow the

* It is quite an open question whether one wilderness or many wildernesses in general throughout the world are here meant. Should Christians in Australia or America be carried to the wilderness of Sinai? The persecution of Christians will be carried on all parts of the world, although undoubtedly it will be more intense throughout the confederated ten kingdoms of the Roman Empire. As Christ will "make war with the saints throughout all kindreds, tongues, and nations." (Rev. xiii. 7.) Persecuted Christians in Australia and America will probably find hiding-places in wildernesses in those countries without going to Sinai.—[EDITOR.]

land, and all that is therein ; then the men shall cry, and all the inhabitants of the land shall howl. At the noise of the stamping of hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands." (Jer. xlvii. 2, 3.) And so here: John beheld, "*And the serpent cast from his mouth after the woman water like a river, that he might cause her [to be] carried away by the river.*"

THE INTERPRETATION OF THE FIGURE.

The interpretation is evident. Soldiers are despatched to assail and overwhelm her in her retreat, and to destroy her there where God is nourishing her. It is not "a flood," or a vast and universally devastating army, but "*water like a river,*" a smaller expedition for one definite purpose, which keeps within its own track to the one end—to wit, the destruction of these fugitives lodged in the wilderness. It was thus a detachment of the Syrian army was sent after the faithful fugitives in the time of the Maccabees. (1 Macc. ii. 31—38.) But it is a force sufficient for its purpose, in all ordinary calculation. It is more than the woman in her own strength could possibly withstand. It would sweep her away—quench her existence in blood—if no help came to her relief. But man's extremity is God's opportunity. What saith the record? "*The earth helped the woman; yea, the earth opened her mouth and drank up the river which the Dragon cast forth from his mouth.*"

HOW THE EARTH HELPS THE WOMAN.

Exactly what sort of calamity befalls these armed forces of the Beast we may not be able definitely to determine. When the hosts of Pharaoh, in mad pursuit of ancient Israel, were overwhelmed by the sea, the exulting song of Moses and his people was, "Who is like unto Thee, O Lord! Thou stretchedst forth Thy right hand, *the earth swallowed them.*" (Ex. xv. 11-12.) In the wilderness, when God's anger was visited upon Korah, Dathan, and Abiram, for their rebellion against Moses and Aaron, "the ground clave asunder that was under them, and *the earth opened her mouth, and swallowed them up,* and their houses, and all the men that pertained unto Korah, and all their goods: they, and all that pertained to them, *went down alive into the pit,* and the earth closed upon them, and *they perished.*" (Num. xvi. 31—33.)

It will be the region and time of miracle when this drinking up of the river which the Dragon sends against the woman occurs. It is the region and time when there is to be a renewal of wonders, "like as it was to Israel in the day that he came up out of the land of Egypt." (Isa. xi. 15-16.) It is the region

and time of great earthquakes and disturbances in the economy of nature. (Zech. xiv. 4; Luke xxi. 25-26; Rev. xi. 13—19.) And there is reason to think that it is by some great and sudden rending of the earth that these pursuing hosts are arrested in their course, if not *en masse* buried in the convulsion. At least, the object of their bloody expedition is thwarted. They fail to reach the woman in her place of refuge. The very ground yawns to stop them in their hellish madness.

THE DRAGON BAFFLED BUT NOT DAUNTED.

But, though completely baffled in this attempt to destroy the woman, the rage of the Dragon is not assuaged, but only burns the more fiercely. Compelled to desist from his attempt to destroy her, he turns about to seek after the lives of such remnants of her seed as may be elsewhere found. "His plans turn to dust in his mouth; yet he is only angry, not penitent." Defeated beyond redress in this scheme, he abandons it; but only to enter upon a further war with every fraction of humanity still within his reach which may be found adhering to the commandments of God or the testimony of Jesus.

Two classes appear to be referred to. Abraham was promised a twofold seed: an earthly, likened to the sands of the sea; and a heavenly, likened to the stars of the sky. And from the beginning of the Gospel there have always been two classes of believers: the Jewish and the Gentile. So "the commandments of God" suggest to us God's older revelation by Moses, and the law given through him; and "the testimony of Jesus" calls to mind the Christian profession. The allusion would, therefore, seem to be (1) to Jewish believers, the 144,000 of whom, described in chap. ii., are then still on the earth; and (2) Gentile servants of God who hold fast the confession of Christ over against the prevalent abominations of the time. These are now sought out with desperate hate, wherever they may be, and proceeded against with determination to conquer them to the worship of the Beast, or, failing in that, to cut off the heads of all who refuse to yield. This is also the time during which the Two Witnesses are prophesying; and they, and those awakened by their witness, embracing both Jews and Gentiles, are specially noted in chap. xi. 7, as those against whom the Beast shall make war, and overcome them, and kill them.

THE REMNANTS OF THE WOMAN'S SEED.

It is not the organised Church which is the object of this new outbreak of the Dragon's wrath; for the Church as a visible body is in the wilderness beyond his grasp. According to the terms, *this remaining portion of the woman's seed consists rather of individual believers here and there, whose organic association*

with each other has been broken up, and who from the stress of the times no longer have their visible assemblies. Nevertheless, they are everywhere sought out, under the fell resolve to exterminate them from the earth.

The *organs* through which the Dragon puts forth all this bloody rage against the Woman and the remnants of her seed are described in the next chapter, and those that succeed it, where further details are given. I will not anticipate them here. At another time, God willing, I propose to enter upon them. Meanwhile, let us reflect a little over the matter which has been engaging us.

THE DARK EARTHLY OUTLOOK OF THE CHURCH.

1. Note how dark is the outlook of the Church of Jesus with respect to this present world! We wonder betimes at the smallness of its success, and the hard struggle it always has for its existence. But why should we wonder? Think of the might of the Devil and his angels, of their malignity against it, and how deeply the whole world is in their possession. By reason of the depravity that is upon our race, every human being born is brought forth under Satan's dominion. We scarcely succeed in winning and training some to truth and holiness, till death comes and takes them away, leaving the same work to be gone over again and again continually, with the same result awaiting it every time. And while faithful ones are labouring, multitudes of their fellow-professors are a mere incubus on their exertions, hindering by their indifference and inconsistencies, whilst the great world continually opposes, and a universal depravity, inflamed of hell, perpetually fights against the calls and claims of heaven. Ever dreaming of victory to bring us the reign of righteousness and rest, we still find ourselves at the bottom of the hill, toiling to reach the unreachable summit. And how can we expect it ever to be otherwise as long as this present order of things lasts, seeing, that Satan continues with ever-deepening malice and activity to the very end of the world, and that the last days are the wickedest and the worst? All that we can do is to work on, like Paul, if that by any means we may "save some."

SOURCE OF DISLIKE AND HATRED TO THE CHURCH.

2. Note the true source of dislike and hatred to the Church. There be many who think more of anything on earth than of the Church. They may consider it well enough to have its services when they die, but whilst they live they only neglect and despise it, and are only offended and enraged when its claims are pressed. They forget that this is the very spirit of the Devil. There is nothing which Satan so much hates, which he so energetically opposes, which he persecutes to the end with such an unrelenting and undying rancour, or that he tries so hard to keep out

of heaven and obliterate from the earth, as the Church of Christ. We are justly amazed at the intensity of his malice toward the mystic Woman and her seed, pursuing her with ever-increasing rage, even when God's judgments multiply upon him for it. And every one who dislikes, hates, or persecutes the Church and people of God, has manifestly in him the Devil's malevolent spirit, acts the Devil's will, and is one of the Devil's children.

THE LESSON OF THE DEVIL'S EXAMPLE.

3. Note what a lesson of rebuke and duty addresses itself to Christians from the Devil's example. He never rests from his murderous endeavours. He stops for no losses, succumbs to no adversities, desists for no hindrances, turns back from no encounters, and surrenders not even to the Almighty's judgments, so long as he has liberty to act or time in which to operate. His energy and activity increase the more as he sees and knows that his end is near. He does it out of wicked spite and mere evilness, and with no prospect but utter defeat and eternal damnation. And how should we, then, who claim to love God, and believe that everlasting crowns of glory and blessing are to be the reward of our fidelity, stand rebuked for our coldness in the presence of such an example! His day runs from the beginning to the end of time, yet he works incessantly to the last hour. Our day is measured by a few brief years, half of which is spent in infancy and sleep, whilst the whole may at any moment end in death; yet we fritter away our time and energies and opportunities as if no necessities were upon us, or as if we had no salvation to secure, no hell to escape, no God to serve, no heaven to win. Brethren, look at the untiring energy of Hell for destruction and learn wisdom for eternal life.

AN IMPERATIVE NEED.

4. Finally, note the pressing need there is to keep ourselves awake and in readiness for the coming of our Lord. Over and over we are told that He shall come as a thief in the night—when men think not—when many of His servants are saying and believing that it is not possible that He should come in their day—when the great multitude is counting on nothing but peace and safety. And if that day should come upon us unawares, and find us unprepared, even though we should not be finally lost, these presentations show that terrible experiences await us. No wonder that the beneficent and loving Jesus should make it one of His most constant and most urgent admonitions to watch and pray that we come not into these dreadful tribulations. As we value our peace, let us not then be indifferent to things so ineffably solemn.

LECTURE THIRTY-FIRST.—REV. XIII. 1—10—(Revised Text).

THE ANTICHRIST.

• Ultimate Heading up of All Evil—Satan's Final Embodiment—The Appearance of the Beast from the Sea—The Future Political Sovereignty of the World—The World-power in its Final Stage—Antichrist's an Individual Administration—The Exigencies of Interpretation—The Beast is Supernatural—The Healing of His Deadly Wound—The Source of Antichrist's Power—The Attractive Qualities of the Man of Sin—The Captivating Power of Great Empires—"Vive le Roi" to His Hell-derived Majesty—The Idol of the World—One Sublime Embodiment—The Arch-Antagonist of Everything Divine—The World's Imperial Headships—They All Wore Names of Blasphemy—Antichrist's Malignity Towards the Heavenly Tabernacle and the Translated Saints—The Commanding Importance of the Subject—The Deepest Practical Necessities—As Never in All the Ages Before.

THE Apostle John, writing to no particular Church, it in a general Epistle to a wide circle of Churches, makes this remarkable statement: "*Little children, have heard that Antichrist shall come.*" (1 John 18.) Where and how had the Christians of his time thus heard about "the Antichrist," and become familiar with the fact of his coming? The answer is that this was a part of the common instruction given to God's people, both under the Old Testament and the New. It was distinct and prominent in the writings of the ancient prophets, and it was among the teachings of Christ, and those sent to preach in His name. Even the light of the first promise of a coming Deliverer had with it the dark lumbrication of an antagonising power to bruise His heel, and of a serpent brood to mass its strength against the mother's seed.

And through all the ages of our world there has been a Cain for every Abel, a Jannes and Jambres for every Moses and Aaron, a Babylon for every Jerusalem, a Herod for every John the Baptist, and Nero for every going forth of God's consecrated ones,—all the types and precursors of

THE ULTIMATE HEADING UP OF ALL EVIL
one final foe, who will be the Antichrist. Nor has been possible in any age to give full instruction touching the history of human salvation, without embracing in it the doctrine concerning this foul personage. It is part of the background of all revelation, promise, and hope, given for the admonition and strengthening of God's people. And it is this Serpent-seed, in its ultimate development, even as manifested personal Antichrist whose portrait is given us in the chapter on which we now enter. May God help us to handle it with wisdom and soberness!

In the preceding chapter we were called to contemplate the great Dragon, the Old Serpent, his influence over our world, his perpetual malignity towards the saints, his casting out from the heavenly places at the glorification of the Church of the first-born, his great rage at being cast down into the earth, and his consequent determination to destroy all the people of God yet to be found among mortals. But Satan is a spirit, and cannot operate in the affairs of our world except through the minds, passions, and activities of men. He needs to embody

himself in earthly agents, and to put himself forth in earthly organisms, in order to accomplish his murderous will.

SATAN'S FINAL EMBODIMENT.

And through the inspired seer, God here makes known to us what that organism is, and how the agency and domination of the enraged Dragon will be exerted in acting out his blasphemies, deceits, and bloody spite. The subject is not a pleasant one, but it is an important one. It also has features so startling and extraordinary that many may be repelled, and led to treat it as a wild and foolish dream. Nevertheless, we all need to look at it, and to understand it. No one is safe in refusing to entertain it. And whether we are able to grasp it in all its particulars or not, it is here set forth for our learning, that we may know how things will eventually turn out.

John "in the spirit," finds himself stationed on the sands of the sea—that same great sea upon which Daniel beheld the winds striving in their fury. He beholds a monstrous Beast rising out of the troubled elements. He sees horns emerging, and the number of them is ten, and on each horn a diadem. He sees the heads which bear the horns, and these heads are seven, and on the heads are names of blasphemy. Presently the whole figure of the monster is apparent. THE APPEARANCE OF THE BEAST FROM THE SEA.

Its appearance is like a leopard or panther, but its feet are as the feet of a bear, and its mouth as the mouth of a lion. He saw also that the Beast had a throne, and power, and great authority. One of his heads showed marks of having been fatally wounded and slain, but the death-stroke was healed. He saw also the whole earth wondering after the Beast, amazed at its majesty and power, exclaiming at the impossibility of withstanding it, and celebrating its superiority to everything. He beheld, and the Beast was speaking great and blasphemous things against God, blaspheming His name, His tabernacle, even them that tabernacle in the heaven, assailing and overcoming the saints on earth, and wielding authority over every tribe, and people, and tongue, and nation. He saw also that all the dwellers upon earth, whose names are not written in the book of life of the Lamb slain, did worship this Beast. And for forty-two months the monster holds its

place and enacts its resistless will. This is the picture. What are we to make of it? What does it mean? How are we to understand it?

FUTURE POLITICAL SOVEREIGNTY OF THE WORLD.

1. My first remark on the subject is, that we have a symbolic presentation of the political sovereignty of this world at the final crisis. The Beast has horns, and horns are the representatives of power. On these horns are diadems, and diadems are the badges of regal dominion. The Beast is said to possess power, a throne, and great authority. He makes war. *He exercises dominion over all tribes, and peoples, and tongues, and nations.* He has control of buying and selling, and fixes the conditions on which they are carried on. He furnishes the power to slay every one who will not come under his regulations; all of which proves political sovereignty and imperial earthly dominion. *He is a monstrous Beast, including in his composition the four beasts of Daniel.* He comes out of the same agitated sea, and behaves as they behaved. From the interpreting angel we know that Daniel's four beasts denoted "four kingdoms," that arose upon earth. The identification thus becomes complete and unmistakable, that this monstrous Beast is meant to set before us an image of earthly sovereignty and dominion. And if any further evidence of this is demanded, it may be abundantly found in chap. xvii. 9—17, where the same Beast is further described, and the ten horns are interpreted to be "ten kings," together with other particulars, which identify the whole representation with this world's political sovereignty.

THE WORLD-POWER IN ITS FINAL STAGE.

2. My second remark is, that we here are shown the world-power in its final consummation—in one figure, as it will be in the last three and a-half years of its existence. The duration of the dominancy of this Beast as such is explicitly given as forty-two months, or, three and a-half years; and when he finally falls, as described in chap. xix., he goes into perdition, and all this world's kings, armies, and administrations end for ever. *He is therefore the embodiment of this world's political sovereignty in its last phase, in the last years of its existence. Daniel's beasts were successive empires, the Babylonian, the Medo-Persian, the Græco-Macedonian, and the Roman. But the lion, the bear, the leopard, and the ten-horned monster, each distinct there, are all united in one here. "Every tribe, and people, and tongue, and nation," is included under the dominion of this Beast.*^{*}

* The general opinion of commentators is that this seven-headed and ten-horned beast is *Cæsar's Roman Empire* as prefigured by the ten-horned beast of Daniel vii. 7, but revived in the last days in a somewhat enlarged form, so as to include all the former Babylonian, Persian, and Grecian empires, as well as the Roman. The ten horns are stated to be ten kings, who shall arise in the last days and reign

ANTICHRIST'S AN INDIVIDUAL ADMINISTRATION.

3. My third remark is that this Beast is an individual administration, embodied in one particular man. Though upheld by ten kings or governments, they unite in making the Beast the one sole Arch-Regent of their time.

Ever since the period of the Reformation until now, the battle of the commentators has hung heavy over the question whether this Beast is to be construed as an individual imperial person, or a mere system, power, government, or influence, having its life in a succession of agents or representatives. Some take one side, and others the opposite. Both parties are largely in the right as to the fact, though the more common historical interpretation is greatly at fault in the manner in which it applies the fact. There can be no kingdom without a king, and no empire without an emperor; neither can there be a king in fact without a kingdom. We cannot consistently speak of imperial power and dominion apart from a personal head which represents and embodies that power.

A person is necessarily included in the conception, as well as an imperial dominion which that person holds and exercises. So far as the mere symbol is concerned, a succession of persons wielding the same authority might be embraced; but it cannot be so in this case. The period of this Beast's dominancy is

conjointly in an allied confederacy over the whole extent of the Roman empire (Dan. vii. 24). Their ten kingdoms will be, in the main: 1. *Britain*, legislatively separated from Ireland (which never belonged to Cæsar's Roman empire); 2. *France*, extended to the river Rhine so as to swallow up Belgium, part of Holland, Luxemburg, Alsace, Lorraine, Rhenish Prussia, Switzerland, and parts of Bavaria, Baden, Wurtemberg; 3. *Spain*, with Portugal; 4. *Italy*; 5. *Austria*, south of the Danube; 6. *Greece*, enlarged northward; 7. *Egypt*; 8. *Syria*, separated from Turkey; 9. *Thracian Turkey*; 10. *Bulgaria*. After the first distinct formation of this allied confederacy of ten kings, as prefigured in Dan. vii. 24, there will arise an eleventh Little Horn or Sovereign over a little kingdom, somewhere inside or near Macedonia or Syria, and will "wax exceeding great toward the South and the East and the pleasant land (Judea), and will come in peaceably and obtain the kingdom of Syria, and thus become the prophetic King of the North (see Dan. vii. 24; viii. 9; ix. 27; xi. 21), and will make a seven years' covenant with the Jews, which will be the final seven years of this dispensation. So that the making of the seven years' covenant will show that there only remains about seven years to the end of this dispensation. This Little Horn or King of the North (Syria) will occupy himself during nearly the first two years of the covenant seven years with three wars against the King of the South (Egypt), as detailed in Daniel xi. 23—30, 40. But somewhere about the third year of those seven years, he will gain power in Western Europe, and will rise as the Champion of Communistic Democracy in the midst of a tremendous Red Republican revolution in that third year, to be European Dictator over ten new Red Republican Governments of the ten kingdoms. This uncrowned Red Republican form of the Ten-kingdomed Confederacy from the abyss is prefigured by the scarlet crownless beast in Rev. xvii. carrying the Scarlet Woman.—i.e., the Church of Rome, which will then be greatly enlarged and become Communistic. By the middle of the seven years, Antichrist will emerge from being an uncrowned military Dictator over an uncrowned Red Republican Presidents of the ten kingdoms, to be a crowned Roman Emperor with ten crowned kings, as prefigured by the third form of the ten-kingdomed confederacy in Revelation xiii., which is to have, moreover, power over all nations for 3½ years, and is at the end of the 3½ years to be destroyed at the battle of Armageddon, when Christ descends on the Mount of Olives (Zech. xiv. 1—4; Rev. xix. 19—20). The Scarlet Woman of Rev. xvii. is cast off the back of the Beast, and becomes transformed into the Two-horned Beast of Rev. xiii. The name of the Great Imperial Antichrist will be *Napoleon* (Rev. ix. 11; xiii. 18), and it is important to remember that he will first arise as a Little Sovereign in the regions of Turkey, and be King of Syria for two or more years before he gains power over France or Western Europe.—[EDITOR.]

specifically limited to three and a-half years, and here is no room for much of a succession in that pace of time. The 42 months are 42 months, and the 1260 days are 1260 days, not years; and the Beast, the measure of whose reign is thus limited, cannot stand for a series of successive sovereigns, but must be understood of one individual person.

THE EXIGENCIES OF INTERPRETATION.

And other particulars require the same conclusion. This Beast is worshipped as a god; but people never worship an empire as such; neither do they make a succession of emperors into an object of religious devotion. The paying of Divine homage to kings has been a common thing in the world's history, but it has always been rendered to individuals. An image or statue of this Beast is set up, and the worship of it demanded of all on pain of death; but antiquity tells of no images or statues of empires or dynasties set up for the religious reverence of subjects. It has always been the image or statue of the emperor, or the king; and so it must needs be in this instance. This Beast also has a proper name—a name expressive of a particular number, and that number “a number of a man;” which cannot be conceived except on the idea of an individual person. This Beast is, by common consent, identical with “that Wicked,” of which Paul wrote to the Thessalonians; but that monster instrument of Satan is called “that man of sin.” An apocalypse is also ascribed to him, the same as to Christ, and various actions and position, nothing of which can be fairly understood except as applied to a person. *This Beast is also clearly identifiable with the wilful king of Daniel;* but that king is in every respect treated of as an individual person, the same as Cyrus, Cambyses, Darius, Xerxes, or Alexander. This Beast is finally damned. He goes into perdition, into the lake of fire, where he continues to exist and suffer, after passing from this earthly scene (chaps. xvii. 11; xx. 10), which cannot be true of systems of government. We would, therefore, greatly err from the Scriptures, as well as from the unanimous conviction and teaching of the early Church, were we to fail to recognise in this Beast a real person, though one in whom the political power of the world is finally concentrated and represented.^o

^o “The sense is not identical merely with a collective or abstract idea, that of Romanism or Paganism, the Roman monarchy, and such like. The expressions appear natural only when they are explained of a definite person.”—DR. F. BLEEK'S *Lectures on the Apocalypse*, 1875, p. 92.

“The representation given of Antichrist plainly describes him as a person, as an individual. A stream of Antichristian sentiment and conduct pervades the whole history of the world. From this stream, in the last days, proceeds Antichrist, as the completed evil fruit; it will express itself in many individuals, but by all these one personality will be considered as the centre of all their striving, and acknowledged as the master by whom they let themselves be guided. All great movements in the history of the world have definite personages for pillars. That the last and utmost development of evil will also attain to its centre in a personality, has the analogy of history entirely

THE BEAST IS SUPERNATURAL.

4. My fourth remark is, that *this Beast is a supernatural personage*. As a political power, he rises out of the convulsed sea of peoples, the same as world-powers in general; but as a person, his origin is peculiar. He is repeatedly described as “the Beast that cometh up out of the abyss.” “The abyss” cannot mean less than the under-world, the world of lost spirits, the receptacle and abode of demons, otherwise called *hell*. Ordinary men do not come from thence. One who hails from that place must be either a dead man brought up again from the dead, or some evil spirit which takes possession of a living man. Many of the early Christians held and taught that the Emperor Nero is the Antichrist, and that he will return again to the earth, get possession of its empire, and enact all that is affirmed of the Man of Sin.^o They explained the passages referring to the matter to mean, either that Nero was not really dead, but in

in its favour. That in Antichrist evil is only to be conceived in the abstract clearly contradicts the teaching of the Scriptures.”—OLSHAUSEN, on 2 Thess. ii.

“Taking the Bible as our guide, it seems strange that any other idea should be entertained of the Antichrist than that he will be an individual human being. Endless as are the passages referring to himself, his actings, and his end, they all with one accord, so far as I understand them, proclaim him to be an individual man. All the attributes, circumstances, as well as appellations of individual humanity, are addressed and ascribed to him. He is distinctly called, and declared to be, a man, ‘that man of sin,’ which itself, and in the absence of any positive contradiction to it elsewhere in Scripture, ought to be conclusive. In Rev. xiii. 18, he is called a man. Also he is called ‘the son of perdition,’ as was Judas; but Judas was a man, and the inference is that such also will be his antitype. John, speaking of the Antichrist, says, ‘Even now are there many antichrists.’ Who were these but Christ-denying men? And who, then, or what would be the Antichrist yet to come, but a man too? Evidently the one to come was to be of the same nature as the ‘many’ then already come. Christ was a man, a God-man, but still man, sin only excepted. Then the Antichrist, who is to appear as a false Christ, must needs be a man, too, or how is it possible he could pass himself off for Christ? Antichrist is described as a King, even as other kings. Daniel (vii. 24) teaches that ‘ten kings arise’ and then ‘another,’ and that other, as verse 25 explains, undoubtedly is the Antichrist. That Antichrist would be an individual man was never questioned in the first and purer ages of the Church. The idea of a power or system, or even series of individuals, being symbolised by the Man of Sin, was utterly unknown.”—MOLYNEUX'S *Lectures on Israel's Future*, 1860, pp. 68-70.

“The old Fathers of the Church were for three centuries at least quite at one in understanding by ‘the Man of Sin, the Son of Perdition, the Lawless One,’ not a system of falsehood and unrighteousness, nor a succession of individuals at the head of such a system, but, according to the most obvious and natural import of the language, — some one man, the personal Antichrist, the recipient of all Satan's energy, in whom Satan should, so to speak, become incarnate, and thus bring to a decision the long standing feud between himself and the Woman's seed. This ancient faith hath in it elements of truth which must be combined with the Protestant interpretation before we can get at the full import of this Divine revelation.”—DR. JOHN LILLIE'S *Lectures on Thessalonians*, 1860, pp. 537-38.

^o Victorinus, *in loc.*, says: “Nero will be raised from the dead, appear again at Rome, persecute the Church once more, and finally be destroyed by the Messiah, coming in His glory, and being accompanied by the prophet Elijah.”

Lactantius refers to this opinion, though not holding to it himself, that “Nero will come, the precursor and forerunner of the Devil, coming to lay waste the earth.”

Sulpicius Severus wrote: “Nero, the basest of men and even of monsters, was well worthy of being the first persecutor: I know not whether he may be the last, since it is the current opinion of many that he is yet to come as Antichrist.”

Augustine says: “What means the declaration, that the mystery of iniquity doth already work? Some suppose it to be spoken of the Roman Emperor, and therefore Paul did not speak in plain words, although he always expected that what he said would be understood as applying to Nero, whose doings already appeared like those of Antichrist. Hence it was that some suspected that he would rise from the dead as Antichrist.”—*Civitate Dei*, xx. 19.

some mysterious way kept alive, presently to come upon the scene as this Beast : or that, being dead, he will be Satanically resurrected for this purpose. But even if not literally resurrected, he, or some other tenant of hell, might still fulfil the idea, *after the style in which certain spirit-mediums claim to be animated and possessed*, so as to think, speak, and act only as the will of the foreign spirit impels. In either case, the Beast, as a person, is an extraordinary and supernatural being. Nor can we explain what else is said of him without assuming that such is the fact.

THE HEALING OF HIS DEADLY WOUND.

John tells us that he beheld one of the Beast's heads "as having been slain to death." The expression is so strong, definite, and intensified, that nothing less can be grammatically made of it than that real death is meant to be affirmed. It is further described as a sword-wound, "the stroke of his death," or a stroke which carries death to him who experiences it. A man who has undergone physical death is therefore in contemplation. Whether he comes up again in literal bodily resurrection, or only by means of taking demoniacal possession of some living man, we may not be able to decide. Whatever the mode, it will be in effect the same as a resurrection. The record is that his death-wound becomes effectually negated, and so far healed, or made of non-effect, that, though dead, he enters again upon all the activities of life the same as if he never had been killed. Similar phraseology is used in this book with regard to Christ, but all agree that it there means return to life by resurrection after a real bodily killing. How, then, can it mean less here? In the subsequent portions of the history this Beast is repeatedly spoken of as "he whose stroke of death was healed;" "the Beast which had the stroke of the sword, and *lived*," or became alive again,—"*the Beast that was, and is not, and yet is*," or, as the Codex Sinaiticus has it (*καὶ πάλιν ζῆσεται*), *shall soon again be here?* These expressions inevitably carry with them the notion of a violent and real death, and as real a return again to presence and activity on the earth. Indeed, it seems to be this revivescence and remanifestation of one known to have been dead that causes the universal wondering after this Beast. Be the explanation what it may, the implication strongly is, that *this Beast is a man who once was living, who was fatally wounded, whose place was in the abyss of lost souls, who somehow comes forth from thence in convincing evidences of his real identity, and who, having been slain, returns again to take the lead in the activities and administrations upon earth, to the great wonder and astonishment of the whole world.*

THE SOURCE OF ANTICHRIST'S POWER.

The source whence he derives his extraordinary character and power is clearly indicated. It is from no intervention of God in his behalf, though for the punishment of the godless world permitted. The record says : "The Dragon gave him his power, and his throne, and great authority." It is therefore by the Devil's power that he is thus revived, just as all demonism, necromancy, and witchcraft are of the Devil. When Christ was on earth, the Devil took Him into an exceeding high mountain, and showed Him all the kingdoms of the world, and the glory of them, and said to Him : "All these things will I give Thee, if Thou wilt fall down and worship me." There certainly was supernaturalism here. The holy Jesus, indeed, spurned the offer ; but Satan eventually finds one to accept his conditions. This Beast is a worshipper of the Devil, and causes all under him to worship the Devil. In return, he gets what was proposed to Christ. The Devil ~~man~~ takes over the infernal dominion into his hands, brings him again from the abyss, and constitutes him his great vice-regent in the sovereignty of the world. He thus becomes in some sense an incarnation of the Devil. Accordingly, it is written that his manifestation "is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness." (2 Thess. ii. 9.) Unmistakably, then, we have here to do with a very extraordinary being—with a man altogether different from anything ever beheld in humanity before—with *one who hails from the bottomless pit, endowed with all the energy and power of Satan himself.*

ATTRACTIVE QUALITIES OF THE "MAN OF SIN."

5. My fifth remark is, that this "Man of Sin" will be an exceedingly attractive, fascinating, and bewitching person. He draws upon himself the intensest admiration and homage of the world. John beheld, and "*all the world wondered after the Beast.*" Mankind are represented as so struck, captivated, and entranced by the contemplation of his wonderful qualities and powers, that they even render willing homage to the one who could give them so glorious a leader, and join in honouring and glorifying him as a very god of wisdom, power, daring, and ability. They can conceive of none like him, and celebrate his praise as the Invincible. The adoring cry is : "*Who is like to the Beast? And who is able to war with him?*" It cannot, therefore, be otherwise than that this man is supreme in whatever is admirable to the taste, judgment, and imagination of the world.

THE CAPTIVATING POWER OF GREAT EMPIRES.

There has been much in the great empires of the past for men to wonder at and love. In Babylon was the golden majesty and splendour of sovereign

says so captivating to the souls of men. In Persia was the towering prowess and massive massiveness of power, at which the world has stood in wondering awe. In Greece was the refined elegance of intellect and art, combined with a love of liberty, for which the human heart has been full of enthusiasm. And in Rome was the idea of justice, the iron strength of law and discipline, to which the nations still look with admiration. Conceive, then, the irresistible massiveness of these all combined in one, and attended with the results thereto pertaining. How can mankind even now idolise such an exhibition? Much the more if concentrated in an individual, and he recognised and acknowledged as the great illustrious dead! God means soon to meet a man, even the Man who is His fellow, the centre and channel of all majesty, wisdom, and power. So Satan, as anti-God, glorifies in glory the final Antichrist; whilst men in depravity and delusion rejoice in it, and cry outest

THE ROI " TO HIS HELL-DERIVED MAJESTY.
 He all that has ministered to the glory of empire in the ages past—the imposing array of intellect, knowledge, arts, and arms—the splendid Oriental monarchs, the valour and grandeur of its heroes and conquerors—the eloquence, and power of statesmen, orators, and poets, the varieties of mental accomplishment and greatness united in one marvellous man, and of all the hitherto divided power and varied attractions of all preceding times, and the soul, untaught of God, that would not withhold enthusiastic adoration over him? Yet is there no sort of appeal which this Beast makes to sanctified millions of his time. Not as an agent of terror, dismay, and horror in his own, but with all the blandishing allurements of the blindest champion of human interests and passions. Men will not fly from him, but love him, fight and glory in him as the consummate hero of all time. He will unquestionably be

THE IDOL OF THE WORLD.

He will with eagerness gladly yield him their power and give their dominion to him; and all nations will think their millennium come in the hour, and wisdom, and miraculous greatness of his signs and his deeds.

In Nimrod's days, when the people combined to build a city, and a tower which should reach to heaven, and make themselves a name, lest they be scattered abroad upon the earth, what was the grand ceremonial of worship to earthly powers? And if they could thus glory and

sacrifice to the ambition and schemes of Nimrod, how much more to the wonderful Antichrist? If the genius and exhibitions of such men as Cæsar, Charlemagne, Frederick, Napoleon, Voltaire, Mirabeau, Byron, and the like have been able to delight the souls, fascinate the minds, and lead captive the wills of the children of disobedience, how can it be otherwise, when the glories of intellect and taste, of war and conquest, of miracle and majesty, of recovery from death, of mastery over all the mysterious forces of nature and spirit come forth in

ONE SUBLIME EMBODIMENT.

The very cities and regions over which this Beast rules will add to the fatal delusion of those times. Where, indeed, have the thoughts of men so fondly lingered as in Rome, in Greece, in Egypt, in Babylon, in Jerusalem? All the associations of greatness, conquest, taste, learning, eloquence, art, and religion are mostly bound up with these places. And these are to rise up again under the Antichrist, as if from the world of death, whence he himself comes, mimicking the glories of the true restitution which the Son of God is then about to bring.

And to the natural impulses of the human heart will be added the unwonted instigations of the Devil himself operating behind and through all, influencing the hearts, and tongues, and energies of men. And so they will be deluded, bewitched, and rallied to the worship of the Beast, and to the acceptance of him as the true and only God.

THE ARCH-ANTAGONIST OF EVERYTHING DIVINE.

6. My sixth remark is, that *this Beast will be the consummate antagonist and supplanter of everything Divine.* He is exhibited in the vision as having "on his heads names of blasphemy." To the same effect it is added, that "a mouth was given him speaking great and blasphemous things,"—that "he opened his mouth for blasphemies towards God, to blaspheme His name and His tabernacle, and them that tabernacle in heaven." The *seven heads of the Beast* are explained in chap. xvii. to be "seven kings," or powers, five of which were fallen at the time, one of which then existed, and the seventh was not yet come. That is an allusion to a succession of imperial headships, of which the Antichrist is the consummation. It may refer either to the *emperors of Rome*, or to the successive great dominions of all time, *the Roman emperorship being the one existing when the apostle wrote.* Taken in either way, we have the key to something of the nature of the blasphemy which comes to its highest culmination in this Beast.

THE WORLD'S IMPERIAL HEADSHIPS.

Counting back from Rome as the sixth, we find five great empires—the Grecian, Medo-Persian, Chaldean,

Egyptian, and old Assyrian, and in every one of these the deification of the monarch, and the claiming and giving of Divine honours to him, was part of the common piety of the state. Such was particularly the case with the *Emperors of Rome*. *Julius Caesar* took Divine titles, accepted Divine honours while he lived, and had temples erected to his worship after he was dead. *Augustus Caesar* favoured the erection of temples for the worship of his uncle, and of others devoted to the worship of himself. At Angora the remains of one of these may still be seen, and on it the inscription: "*To the God Augustus*." In the same locality there is an inscription, "*To Marcus Aurelius, unconquered, august, pious, successful, by one most devoted to his Godhead*." *Nero* was styled *God* while he lived. Lamps have been found devoted to the *Emperor Domitian* as "*our God and Lord*." Nor can there be any question of the profession and award of Deity in the case of all the great heads of secular power from the beginning onwards.

THEY ALL WORE NAMES OF BLASPHEMY.

And these names of arrogance and blasphemy will be received by this Beast in augmented intensity and impiety, and worn as of right his own. Daniel says of him: "He will exalt himself, and magnify himself above every god. He will speak marvellous things against the God of gods. He will not regard any god, for he will magnify himself above all." Paul says: "He opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." (2 Thess. ii. 4.) He is at once *Anti-God*, *Anti-Christ*, and *Anti-Spirit*, antagonising each Person of the adorable Trinity, trampling on their claims, usurping their honours, putting himself into their place, and abolishing all worship and recognition of either.

As a necessary concomitant, he is a *consummate persecutor*. The Apostle in vision saw it "given him to make war with the saints, and to overcome them." It is he that wars with the Two Witnesses, and overcomes them, and kills them. (Chap. xi. 7.) It is through him that Satan persecutes and pursues the Woman, and turns to make havoc of the remainder of her seed. It is under him that as many as will not worship his image shall be slain, and no one can either buy or sell without accepting his mark in hand or forehead as his slave and devotee. All this is set forth again and again in the Old Testament and the New.

ANTICHRIST'S MALIGNITY TOWARDS THE HEAVENLY TABERNACLE AND THE TRANSLATED SAINTS.

A particular object of his blasphemies is "*God's tabernacle*, they which tabernacle in the heaven."

This is a side-proof that our interpretation of the birth and rapture of the Man-child is correct. It will then be known and acknowledged that a resurrection and translation of saints has occurred; it will then be known and understood that they are in the pavilion cloud with the Lord in the heavenly spaces. (Ps. xxvii. 5; xxxi. 20.) Even the Beast, with all his setting aside and ridicule of everything Divine and sacred, is conscious of the presence of these glorified ones on high, and annoyed at thought of them. He speaks of them; he acts with reference to them; and he pours out his special blasphemies with regard to them. This is a necessity to him. The catching away to heaven of so many people of God must needs leave a deep impression behind it. The slain and abused bodies of the Two Witnesses are visibly revived, and taken up into the sky before the eyes of Antichrist's minions. This will be a grand and most convincing evidence against him and all his infamous pretensions, a manifest token of his devilish falsity and approaching doom. And he needs above all to break it down, to cast discredit and dishonour upon it, and to root out the very idea if he can. Hence his particular railing and impatience with reference to this Divine tent of the glorified ones, and his virulent blaspheming of those who tabernacle in it. The Dragon's wrath at the defeat of his efforts against these chosen ones is thus outwardly vented in this blasphemy of the Beast, and his bloody persecution of all on earth who dare to believe and hold contrary to his will. How blessed are they who through faith and watchfulness have been accounted worthy to escape his power by being caught up to God ere he is revealed! THE COMMANDING IMPORTANCE OF THE SUBJECT.

7. My seventh and last remark, for the present, is that Christians have great need to study and understand what is thus foreshown. There is appended to the vision a special admonition and command: "*If any one hath an ear, let him hear*." It is the same which the Great Divine Teacher has laid upon mankind with reference to the most vital things of His Gospel. It shows that something of the most intense and urgent importance is involved in these things, not only for theologians and scholars, but for every Christian—for all classes of men—for every one that hath an ear for the learning of Divine truth. It shows that the predisposition will be, and is, to ignore and disregard this and such like subjects—to treat them as wild speculations—to pass them by as destitute of practical worth, if not as positively injurious. It shows that God's idea of the study of prophecy, and of the drawing from it of doctrine and admonition to condition our faith and shape our lives, is very different from that which many modern

Christians inculcate. And it makes plain as language can tell, that it is the gracious will of heaven for every one to "mark, learn, and inwardly digest," for living practical use and effect, what is here fore-shown of the character and doings of this Beast.

Nor is it difficult to see that the admonition to hear and understand this matter is rooted in

THE DEEPEST PRACTICAL NECESSITIES.

Without a proper idea of the revelation of the final Antichrist, of the abominations of his times, of his wonderful career and destiny, of the tribulations which his administrations will inflict, and of the offered privilege of being entirely saved from these awful trials,—we cannot half fulfil the Saviour's commands to watch and pray for that salvation, and to aim at being accounted worthy to escape all these things. Without a proper knowledge of the subject treated in this vision, we cannot fully appreciate our Saviour, the offers He makes to us, the redemption He proposes, or the character of the administrations in which His kingdom comes. And particularly for those who are "left," and living on the earth at the time when this Beast comes into power, there is no security, hope, or consolation whatever, except as they understand these things and establish themselves upon them.

It will be a time of such "deceivableness of unrighteousness," that, if it were possible, the very elect would be cheated out of their faith, and deluded to certain perdition. It will be a time of such awful pressure, that no one can maintain himself at all except as he is forewarned, forearmed, and entrenched in the fortifications provided in these revelations. For any one who holds fast to the name of Christ in those days there will be no alternative left but to recant, to accept the mark of the Beast, and go to inevitable perdition with him; or be driven away into the mountains, the wildernesses, the dens and caves of the earth. To hope for deliverance by the sword, or to take up arms against the Beast, can bring no relief; for if any one will kill with the sword, with the sword must he perish. If any one is ready to accept flight or exile for his safety, into captivity he will have to go, with no pity for him, and no relaxation of the hard necessity. Even the Two miracle-girded Witnesses, who maintain themselves for a time, are eventually slain; and

no mortal can live where the Beast's power reaches, without letting go Christ for Antichrist.

Many a sore trial of their patience and faith have the saints of God experienced from the persecuting powers of this godless world; but they will all be as nothing compared with the tribulations of these last evil days. Not under the Chaldean oppressions,—not under the Seleucid despots,—not under the bloody persecutions of the Cæsars,—not under the inquisitions of the Popes,—but "*here is the patience and the faith of the saints.*" Under the Antichrist shall all true worshippers be tested and tried

AS NEVER IN ALL THE AGES BEFORE.

Nor can any one remain faithful then except he be posted and grounded beforehand in the Divine teachings concerning the infernal character of the power which then reigns, the sure interference of Heaven for its speedy destruction, and the certain damnation of all who abet its blasphemies or accept its mark.

My dear friends, let me then add a word of solemn caution with regard to this subject. Having listened with so much patient attention to the imperfect sketch I have given, be careful that you do not go away and jest over it as nonsense and imbecility. Remember the words with which this Book of the Apocalypse opens: "Blessed is he who readeth, and those who hear the words of this prophecy, and observe the things which are written in it." Remember also what the holy Apostle appends to it when he says: "I testify unto every man that heareth the words of the prophecy of this Book, If any man shall add unto these things, God shall add unto him the plagues that are written in this Book; and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book." Mysterious and impossible as it may all seem to man's ordinary experience and reason, the thing is too overwhelmingly important and solemn to be ridiculed, or to be treated with indifference. Nor can any one tell how vitally his own security and salvation are wrapped up in right apprehensions of these things. I therefore press the admonition which God Himself has affixed to this particular subject: "If any one hath an ear to hear, let him hear."

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"For the Lord of hosts shall make a consumption, even determined, in the midst of all the land."—ISAIAH X. 23.

Palestine, its Glories and Advantages—An Emigration Fever—The Means God will Adopt to Restore the Jews to their Own Land—The Suggestions of the Crusades—The Objective Point of all Aggrandisement—England's Position in the Forthcoming European Wars—Continental Hatred of the Jews—In "Raison d'être"—How the Jew Himself Regards the Question—The Custom at the Close of the Feast of the Passover—How will the Jews Repossess Palestine?—The Past Persecutions of God's Ancient People: Are They to Have no Recompense?—Jewish History, a Proof of the Existence of Providence—Rest at Last.

By the phrase, "in the midst of all the land," we understand all the world in general. At the appointed time, which will be, I presume, in a few years, a fine fever with respect to the return of certain people to Palestine will possess all men—a fever that will spread itself out in all parts of the world. It is determined upon already in the counsel of the Divine mind. A perfect mania will possess the nations, and the general topic of conversations, in a very few years from to-day, will be

PALESTINE, ITS GLORIES AND ITS ADVANTAGES.

This emigration fever will rage most violently among the Jews; then it will take hold of other races and nations; for the prophet Isaiah assures us that God will gather others to Him beside the literal seed of Judah and of Israel. The exertions of the Church, the forces of the nations, are hastening on the preparatory conditions of this great consumption. Very soon Jerusalem will become pre-eminent. Salem will stand once more, lifting her head from the dust, and, standing with majesty among the nations of the earth, she will again be the glory of all lands. Many men are ready to ask how this consumption will be brought about; and because they are not now interested in any great degree they rather doubt the matter. Neither their doubts, nor anything, any difficulties that they can see in their mind just now, will stand in the way of Him who reigns in the heavens, who will, in His own good time, bring His own purposes to pass.

WHAT IS THE RESULT GOD WILL BRING ABOUT?

It is often very difficult beforehand to say by what means God is going to produce certain things, what means He will adopt to bring about certain events. The great point for us all to settle is, is this thing to take place? The signs of the times seem, I think, in some degree, to forecast this great event. Think of the beautiful imagery of the Saviour, "Ye see the fig-tree putting forth its leaves, and ye know that summer is nigh." So, also, when

certain things are fulfilled, do we know that other things must come to pass. The signs of the times indicate very clearly that *the period of this consumption is not very far distant*. The method and enthusiasm attending upon such a work we may form an idea of by looking in our own times, and, in times past at similar movements. Twenty years ago no man could have predicted the enthusiasm that rages through Canada touching Manitoba. There was not a man who had prescience enough to see that that part of the Dominion would take possession of homes, of hearts, of minds, of interest, from one end of the Dominion to the other. The land was thought to be barren, the climate uncongenial, and no one would suppose that he could leave the fair fields and lakes of the province of Ontario and go to that far-off land. But we see how soon a rage is created, how soon a consumption can be started. Now this is an evidence of what can be done if men can only get up an excitement or fever upon any point. You crowd out reason, and men become subject to the law of impulse, and follow out the line of that interest. Another example we may take from

THE FAMOUS CRUSADES.

No one living in the tenth century could for an instant have forecast the terrible enthusiasm that prevailed among the people and nations of the earth in the eleventh, twelfth, and part of the thirteenth century. You would not suppose it possible to get up a fever among people that would cover 250 years. Yet there was a fever got up among the nations, a tide of enthusiasm which levelled the distinctions between king and subject, prince and beggar, rich and poor, old and young, learned and ignorant, good and bad. Of every nation and race men came, generation after generation, to fight the Mussulman, reclaim Palestine, and restore Jerusalem. A fever covering 250 years! Eight times was this crusade force kindled, and kindled successfully. Nor was there a man of any station or calling but yielded to the

passing impulse, and gave his hand and countenance to the effort. Now, when we think of all that, it is easy to conceive how another spirit, or of taking Palestine for another purpose, might easily come into force. And who, started these great crusades?

PETER THE HERMIT,

a man who had retired from the world, a man who had little concern with its temporal or commercial interests. But he went in his rags, and leaning upon his crutch, crying through the cities, "Jerusalem must be redeemed! Jerusalem must be redeemed!" setting fire to the people, until it took hold of the very boys and girls in the streets. And an army of boys, from ten to fifteen years old, numbering not less than 30,000, was formed, and set out to Palestine, to perish by the way; and every highway was strewn with the dead bodies of these enthusiasts. Now, this has taken place in this world, and, as I have said, it covered a space of 250 years, and took hold of all the nations of that time. Louis IX., aided by Edward I., worked hard in these crusades. Nations and races joined together in one tremendous mass, and the records of their sacrifices, marches, battles, and sufferings seem to us beyond credence. Now, remembering that these are historical facts, can we not easily take in the great consumption, determined upon in the midst of all the lands, at which the Jews will return to their native land? At least we can see how inspiring a subject Palestine is, and what enthusiasm it can raise. There is no part of the earth that Russia, France, Germany, Italy, Spain, or England would give more to possess than Palestine. It is

THE OBJECTIVE POINT OF ALL AGGRANDISEMENT. It is the effort of Russia to reach Palestine. She may go round about as she chooses, but her design, her aim, is Jerusalem. England's manoeuvring, England's strategy, at every other part of the Empire, is to surround Palestine. Germany is looking to Palestine; France is exceedingly jealous of Palestine; and Bonaparte's prediction will be true, as he said, "Whoever can take Jerusalem, and keep it, will finally rule the world." And there is no doubt in my mind but that it is the key. As it is the key to the centre of the earth, so it will be the key to universal conquest.

Between the crusades and the coming consumption there is, however, I think, one remarkable difference. The crusade, of course, was an enthusiasm that was started and maintained by war. The coming consumption, however strange it may appear, is to be void of war. It is to be a consumption of God's appointment. The other was begun by man, and carried on by man. This consumption will be without war, without strife, and it will be chiefly

taken up by the English nation. And now, is it not strange that the English nation will not take part in the next great continental wars that are speedily coming on? Of course, people say,

 DANGEROUS GROUND!

No more dangerous than it has been at other times. The other nations will go to war, and before long they will struggle with each other. England will come again, as she came in after the last war, to decide peace for them. She will ask a price for that peace. What did she ask the last time? Cyprus, and a protectorate over Turkey in Asia, which includes Palestine. *She is already the protector of Palestine.* When these nations, like worried dogs, shall be torn and bleeding, weak, weary, and exhausted, and come together to settle their grievances, England, strong, having been preserved from the war, will again step in and dictate the terms of peace, and she will ask Palestine as the price, as her spoil, and it will be given her. So this consumption is to come to pass, and the Jews be collected from the four winds of the heavens and returned once more to their Promised Land.

THE NEXT EUROPEAN WAR

will create a great and bitter prejudice against the Jews. It will be made still greater by the simple fact that they now have the sinews of war in their hands. There is not a nation in Europe that can go to war, except England, unless the Jews say "Yea." In that respect the Jew is the sovereign dictator of every nation in Europe, except England, and they can forbid war, because they have the sinews of war in their hands. They have four-fifths of the capital of the whole of Europe, and you cannot get men to kill each other, without hate, unless you pay them a good price for it. Thus, because they are the traders in Russia, because they are sharp enough to get the better of their German friends in money matters, the Russians and Germans hate the Jews. And when they see they are entirely mortgaged to them—body, soul, throne, and country to the Jewish race—they will be willing at once to concede to the Jew the rights of individuality, of sovereignty, or independent national existence. They will be glad to let the Jew go out to his own land, into Palestine. The very debts that they will incur will make them more ready and willing to let them go; but at the same time they will hate the Jews more and more. And so we can see the events at the present time are very much on that line. A shrewd observer cannot fail to be acquainted with what is transpiring. You say, "How they are punishing them!"

WHAT A TERRIBLE PUNISHMENT!

We have no idea in Canada or America that one hundred thousand people should be smitten unto

death in the most violent, outrageous, atrocious, and devilish manner that it is possible for men to invent—murdering men, tearing little children limb from limb, ravishing women, burning houses, scourging the people, pursuing them, and driving them off, like a herd of Texan cattle, at the point of the bayonet, firing their homes, and turning them adrift without aught to cover them—and that taking place, too, in the nineteenth century, while you and I are here; and we get these reports from a country where all news is suppressed, so that on proper authority the thing is ten times worse than we ever hear. One might ask *why this is so*, why there is such a prejudice against the Jewish brethren? *It is necessary in view of the desired end.* The Jew will stay among the nations as long as he can make money and get rich. When all set their faces against him, and legislate him out of personal rights, the Jew will be ready to turn his face to the ancient land of his fathers. It is an unfortunate necessity that these things should occur to make him long for a land of his own to be at rest; and it is as necessary for us to take his part in sympathy.

THE JEW CANNOT GO IN HIS OWN NAME.

You see the Saxons are beginning to be the protectors of the Jews. Sympathy is rising like a tide in the Saxon heart. In England and in the United States meetings are being called, and you will see that the British Ministry will be hoisted from its place of power, unless they take hold with a stronger hand against Russia. Then there will require to be another power, less sympathetic with Russia, that will be content to pay for the protection of the Jews, and England will become their protector.

You may ask, Do the Jews take any knowledge of this? The Jews throughout the world are getting keenly alive to this question; their papers are now discussing it, and a great change is taking place in the Jewish mind on these points. The London *Evening Standard*, of a recent date, remarks, "It is interesting to notice the way in which the Jews, scattered throughout the world, are beginning to turn their eyes towards their own land. Palestine is not altogether a place to please a capitalist, but yet even such keen financiers as the Jews are busy buying it up. The *Jewish Chronicle* reckons now some 18,000 Jewish brethren in Jerusalem alone. It is said they are not a desirable population to maintain, yet £60,000 is sent over from England to help these people maintain themselves.

THE OCCUPATION OF PALESTINE

by a people who have retained an indestructibility as a race, while they have learned a complete cosmopolitan character during these eighteen centuries—a nation at once European in education and Asiatic

in origin—would be by no means a bad arrangement. It might not be impolitic on the part of the European Powers to assist in placing so influential a people in so important a position, and would solve what, before many years, will be the vexed question among the nations—namely, the territory of Syria. Now, you might ask one of the Jewish brotherhood in Toronto here, and probably he would not know much about it as I do, because he is not as much interested in the prophecies as I am. He is interested in doing business; he knows his own line of thought remarkably well, but he does not know the line of thought that runs in this direction. A man's eye is keen in the direction his interest lies. A commercial man looks at events as they will affect commerce; an intellectual man as they will affect education; a missionary as they will affect religion and the Church; and a Jew simply as they will affect him as one of a race, and commercially. He and I have the same privilege: but he is, like others, so thoroughly wedded and welded into a certain line of interpretation of prophecy that he cannot get out of it. Still, I have the privilege. As a blind man who has had certain events described to him as they happened is said to be the best witness, so a person outside of these circles is a better judge than those included within them. Just as the Jews are better judges of us than we are of ourselves, at a thousand points.

Some time ago the *Hebrew Observer* had an article which asked:—"Is there no other destiny for Palestine but to remain a desert? Syria will soon be the *entrepot* between the East and the West, and the old trade will revive. Old cities will revive, and new ones will be built; the old time will come back and the steam-car will run in the track of the caravan. Syria will be a place of trade; but the people who are pre-eminently the traders of the world, will they be there when the coming change takes place? The country wants capital and population. The Jew can give it both. Has not England a special interest in permitting their restoration? It would be a blow to England if either of her great rivals got hold of Syria. Her mighty empire, which reaches from Canada in the West to Calcutta and Australia in the South-East, would be cut in two. England does not want any new territories, but she must see that they do not get into the hands of rival Powers. She must preserve Syria to the Syrians. Do not the dictates of policy exhort her to this course? The Jews exist, the spirit is there, but the external form, the crowning bond of union, is still wanting. A nation must have a country; the old land and the old people! We see strange things nowadays. May not this be one of the notable sights and resurrec-

tions of the present day?" I have made you these quotations so that you can see that I have the clearest heads, the best brain and thought of the Jewish world on my side. We can all see how necessary it is that the Jew should be willing to return, and that we should be willing to let them go. We should learn a lesson from God's providence of old in the land of Egypt, when even those Egyptians who were unwilling to let His people go took off their rings, and stripped off their ear-rings and jewellery, and brought their money out from their hiding-places, and gave to them, and said, "Begone!" and actually did all they could to help them on their way. And the time will come when, laying our hand on the Jew leaving Toronto, we shall say, "God bless you, my friend!"

I AM GLAD YOU ARE GOING TO PALESTINE." That is what the Egyptians said. They were glad they were going to found a separate nation themselves. The ransomed of the Lord will return to Zion, with songs of rejoicing and gladness of heart. Do you know what the Jews do now at the close of the Feast of the Passover, and have done for the last 1,800 years? At the close of that solemn day's services they take each other by the hand and say, "Good-bye; we meet at Jerusalem next year." They did so here in Toronto last year, and will do so again next year. They will as surely meet in Jerusalem some year as they have carried out the idea. They say, "Good-bye; we meet in Jerusalem next year"; and they will say it *until they do*. Ah, brethren of Judah, some of your children, I believe, will live to realise this long-expected blessing. The outlines of history are fast filling-in, and you will ere long be placed in your own land, with the accumulated experience of centuries to guide you to duty and labour. Your wanderings will soon cease, and in your own land your children will acknowledge the Saviour which you and your fathers have not seen as yet, to accept Him. You ask

HOW WILL ALL THIS BE BROUGHT ABOUT?

It *will* be brought about, as was the great deliverance in the land of Egypt; it will be brought about by God's own purpose. "For thus saith the Lord, It shall come to pass that they shall say no more, The Lord God which brought us up out of the land of Egypt, but, The Lord God liveth which brought us from all countries whithersoever He had scattered us, and placed us in our own land"—that is, they will forget about the deliverance from Egypt, and say, "The Lord God which brought us from all countries," &c. And the latter will be as true as the first; and when will it be? God has determined this great consummation, and it *must* take place. When you think that we are in the nineteenth

century, one could hardly imagine that Russia would be permitted to act like it has, and alienate herself from the rest of the earth; and yet in past time we did the same by this people, and we shall have to pay to get them back in their land. We have murdered them and robbed them. Why, even some of the jewels that our Queen wears in her crown were stolen from these Jews, and never a cent paid for them. There is not a nation to-day that is not revelling in such wealth and ungodly gain, except the United States. Of course, ourselves being part of England, we must take part of the blame.

THE PAST PERSECUTIONS OF THE JEWS.

When Christianity became the dominant power in Rome, then the Jew began to suffer; and from that moment to this, in the presence of that Gospel which speaks peace and goodwill to men, he has been nothing but a butt and a reproach, an object of reviling and a subject of persecution. God forgive the Christianity of the past! In olden times Jews were put to death if they by any means, even by accident, endangered the life of a Christian. If a Jew was passing along a street, and a Christian should happen to stumble and hurt himself, the Jew was burnt, because the Christian stumbled. The Jews were forbidden, by a council of four hundred and fifty bishops, to pray for a good harvest, for it was held that if the Jew prayed for a good harvest there would be sure to be a bad one. God bless those bishops who had no more sense than that! Then again, if you take the saints, St. Ambrose, for instance; he sends forth the cry, "Burn the Jews! burn the Jews!" Then St. Augustine, whom we follow so kindly, he says that the Jews should not be received into society, or recognised upon the streets. The Bishop of Alexandria persecuted them to the death. The Emperor Justinian, in the sixth century, in his wonderful code of laws, which are the basis of our laws, actually deprived the Jews of citizenship and personal rights. Rome, when it gained its power, was not more tolerant. Pope after Pope, bishop after bishop, launched their anathemas against the Jews. They were forbidden to receive even the necessities of life. It was under penalty of the Inquisition that a Roman Catholic supplied bread to a Jew, even if dying of hunger. I am glad I do not belong to any Church that lived a long time ago. I would rather start a new one. I would have no connection with a Church that has come up from the past, wading through blood, and fire, and ignorance. Then you come to our Henry III., who

MORTGAGED THE WHOLE OF THE JEWS

to his brother, the Earl of Cornwall, to raise money, when he had expended his own in prodigal

carousing, and was hard up—and he the head of a Church, too! Then his successor, Edward I., drove them all out of the country, and deprived the man who had bought them in mortgage of his property. He passed a law that all who should remain after All Saints' Day, in 1290, should be hanged, if found in any part of the land. And so you can go on through all the nations, Germany, France—both guilty—and Spain, which is the most guilty of all the nations. Think of the 800,000 homeless Jews that were driven out, and no nation durst, at that time, open a door to receive them, and they perished miserably by the way. Is there to be no compensation for all this?

ARE THE JEWS TO HAVE NO REWARD?

Are they to be always outcasts, wandering over the earth? And yet all their sufferings may be traced to this—they prayed the prayer, "*His blood be upon us and upon our children.*" Oh, that they had a clasp on their mouths when they asked that for their children! But it has been upon them, has it not? If you, free-thinker, if you, man that disbelieves the Bible, if you want a *proof of an answered prayer*, the bloody lines and tracks down the centuries tell you that one prayer, at least, in God's Word has been terribly answered. Has not it? And your fathers have helped to answer it.

There are two things that a man cannot put together. A man cannot believe in the existence of a Jew, and at the same time deny the existence of a Providence. I will test any man in Toronto on that. There is not a man—free-thinker, hard-thinker, close-thinker, good-thinker, or bad-thinker—but who, if he believes there is a Jew in existence, must also admit the existence of Providence. He must either do that, or reject the Jew in order to destroy Providence. The Jew is such an anomaly, such an exception. You cannot talk about a Jew

as you would about a Frenchman, a Russian, German, Spaniard, or Saxon. Will you tell me why a people who were from six to nine millions thirteen centuries ago, are just that number to-day? Will you demonstrate to me, by any common or ordinary method of reasoning, how a people could remain in *statu quo* for 1,800 years? No other people ever did so. This people could walk upon their native earth, but could not purchase a foot of it. Now, you can give no reason for these things, except the one I have given. What is it God said? That they should be wanderers, without national life, without government or king, until He should return them to their own land. And this has been true for 1,800 years anyway. Has not it? Do you not see that what He has been telling you about them is true? And He says there is to be a great consumption in the land—that is true also. There is to be a great consumption, in the providence of God, and they are to be gathered together. They will be persecuted, until they say in their sorrow,

"LET US GO INTO OUR OWN LAND."

We shall be glad to see them go, my brethren, to that land which is theirs of right. We may argue as we will, and get up meetings to discuss the question of Jewish persecution, but I am myself under the impression that the time is now near for the call to go forth, as the cry is said to have run like an electric shock through the French when Bonaparte gave out his first proclamation, "Frenchmen, come home!" And so God will cause those wandering ones to come home, and they will hear the call, and return in peace to their ancient land, as we all wish they soon may, for, being brethren in Christ, we cannot wish anyone, whether Jew or Gentile, aught but the freedom that we ourselves enjoy, and a happy rest when life is done. God bless them and care for them! Amen!

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SUGGESTIONS RELATIVE TO THE SYMBOLISM OF THE GREAT PYRAMID.

It is to be observed that the central vertical line of the Great Pyramid touches the south wall of the Queen's Chamber, a fact in itself remarkable; but when we find that the same line passes through the south end of the Grand Gallery, at the commencement of the short passage leading to the Ante-chamber, it is scarcely possible to avoid the conclusion that there is something more than coincidence—that there is design, treasured up during so many ages, but now unfolded in these last days, when events follow each other with such rapidity that the mind is filled with awe, as it contemplates the fulfilment of prophecy and these prophetic symbolisms.

The symbolic teaching of the horizontal passage and the Queen's Chamber being generally considered to apply to the Jewish people, we may notice, in the first place, the height of the east and west walls up to the ridge of the roof—245 pyr. inches each; these added together would give 490 inches, which, divided by 7 (one of the measurements peculiar to this passage and chamber), give 70 inches or years; and it may be deeply interesting to all who look for the Lord Jesus in the *very near* future to consider if we are not now on

THE THRESHOLD OF DANIEL'S SEVENTIETH WEEK—so which reference will be again made presently.

Again, the niche placed in the eastern wall—its form giving the idea of raising, building up, pyramidal—then, again, that it is indented—would give the idea of reaching onward, progression—taken together with the idea which the form of the roof affords, pointing upward, the analogy obtaining in the building would lead to the conclusion that here is symbolised the raised and continued history of the Jews. The five distinct courses in the niche multiplied by 5 giving 25, seems to place the continuation of that state 25 courses higher—i.e., on the 50th course—and the central vertical line seeming to point to the exact position, at the commencement of the passage into the Ante-chamber, by the side of and connected with the step or stone which marks the top and end of the Grand Gallery, which may symbolise the foundation of the Apostles and Prophets— $3 \times 12 = 36$ —divinely-appointed twelve (Eph. ii. 20)—Jesus Christ Himself being the chief corner-stone, as distinguished from the foundation of the Apostles and Prophets. In the same manner we find the 36 roof-stones of the Grand Gallery impressing on the mind the same truth—the Divine influence and teaching of the Church of Christ.

"For through Him we, both Jew and Gentile, have access by one Spirit to the Father." (Eph. ii.)

There seems a peculiar fitness in placing

THE STONE IN THE CENTRE OF THE BUILDING.

In the Ante-chamber the wainscots bear a striking analogy to the ramp-stones in the Grand Gallery. Here, however, is the absence of quickening; here is *the grave*, as if to symbolise nations entombed, but no spiritual life, no resurrection. Here, also, are the granite slabs, or the duplicate slabs in one, aptly symbolising unbelief, resting upon the wainscots, as if to give force to the illustration, for we read, "They could not believe, because that darkness hath blinded their hearts." In this darkness there are gleams of hope, for over the passage leading into the King's Chamber we notice the division of the wall by lines into five up right compartments, recalling to mind the deliverance of the Israelites from Egypt: how they went up by five in a rank. With a high hand and a stretched-out arm, it is declared (Isa. xix. 24-25), "In that day shall Israel be the third with Egypt and Assyria, even a blessing in the midst of the land; when the Lord of Hosts shall bless, saying, Blessed be Egypt, My people, and Assyria, the work of My hands, and Israel, Mine inheritance."

THE DIFFICULT MEASUREMENTS

of the short passage, the Ante-chamber from north to south, and the passage into the King's Chamber may be met in the following manner:—

Taking the length of the passage			
from the end of the Grand			
Gallery	52	pyr. inches.	
The Ante-chamber from N. to S. ...	116	260	"
The passage leading from the A.C.			
to the King's Chamber	100		"
Adding these together			
	268	260	"

Dividing by 50 the number of courses, it gives $5\frac{3}{5}$ pyr. inches about, or $5\frac{3}{5}$ years, which would accord with Scripture that, through the mercy of God, "for the elect's sake, those days shall be shortened." If we take, again, the measurement (245) of the Queen's Chamber, add them together (490), and multiply by 7, it gives 3,430.

The length of the Mosaic dispensation	1,542	years.
That of the present, basing-on the		
length of the Grand Gallery	1,882	,
	3,424	,
showing a difference of	6	"
to complete the	3,430	"

which the above method very well fits in with. Matt. xxv. 13: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." S.

FALSE CHRISTS.

"And many shall come in My name, saying, 'I am the Christ' and shall deceive many."—**MATT. XXIV. 5.**

A State of General Anticipation—A Dread Crisis Felt to be at Hand—The Coming Mahdi, or Moslem Messiah—Christ's Second Coming Travestied—The Great Year: the 1,300th of the Hegira, or A.D. 1882—Moslem Expectations—The Syrian Druses' Idea of the Mahdi—The Claims of Es Senou-ain Northern Africa—His Anticipated Proclamation in November—A Crisis in the Mahomedan World.

It is the testimony of history, both sacred and secular, that when "the fulness of the time was come," and God was about to send His Son into this world in great humility, a universal expectation that some great Deliverer was about to appear pervaded not only the Jewish nation, but the whole heathen world. As Milton expresses it, in his sublime "Ode on the Nativity,"—

"Nor war, nor battle sound
Was heard the world around,
The idle spear and shield were high uphung,
The hooked chariot stood
Unstained with hostile blood,
The trumpet spake not to the armed throng;
And kings sat still, with awful eye,
As though they knew their sovereign Lord was by."

A similar general anticipation, a strange admixture of terror and joy, is, we learn from inspired prophecy, to precede the Second Advent of Christ; and truly we cannot look around upon the world without becoming aware that this prophecy is even now being fulfilled before our eyes. Not only are the eyes of the Church of God now turned to the immediate future with intensest interest and earnest longing, but the world itself seems conscious that

SOME DREAD CRISIS IS AT HAND.

A sense of the coming Advent is, so to speak, "in the air," and the Divine warning would appear to be on the eve of its accomplishment—that "Many shall come in Messiah's name, saying 'I am Christ,' and deceive many."

Quite the most remarkable indication of this state of things at the present time is afforded by the expectation of the immediate appearance of the *Mahdi*, or Moslem Messiah, which seems to pervade the Mahomedan world. The doctrine of the appearance of this great religious "guide" and deliverer in the last days is not found in the Koran itself, but it is distinctly announced in the early traditions of the sayings of the Prophet's companions, which are inferior only in authority to that book which is regarded by the "faithful" as the written word of revelation granted to himself.

"Aly Ibn Massud," says a writer in *Blackwood's Magazine* for September, "is reported to have heard the Prophet predict that a deliverer should be born from his descendants, and bearing his own name, Mahommed Ibn Abdallah. The famous Imam Aly, the son-in-law of the Prophet, husband of Fatima,

was told, according to tradition, that his future champion should rise from the descendants of Hussein; and in the fatal day of Kerbela Aly comforted Hussein with the assurance that their blood should be avenged in the future, when God should raise up El Mahdi to stand in their place, the Lord of Mankind."

A TRAVESTY OF CHRIST'S COMING.

It is impossible not to perceive in this doctrine of the Mahdi a travesty of the Christian truth of Christ's second coming. The coming of the Mahdi is to be preceded by a time of great and general trouble. Gog and Magog—in whom the Turks recognise (as do so many students of prophecy among ourselves) the Russian power—must first burst the bounds set for them by Iskander Abu el Karnein—Alexander the Great—who has become in popular tradition a hero of Islam. The loss of the Sultan's dominions, swallowed up by the infidels (or Christians) is expected to follow. What is specially remarkable, however, is that many of the Turks believe that *the present year, 1882—the 1300th of the Hegira—is the appointed time.* The Moslem Armageddon is to be fought in the vicinity of Homs, the ancient Emesa, a city of Syria, 86 miles north-east of Damascus, or, according to others, of Aleppo. There the hostile forces are to assemble—the faithful Mahomedans on the one hand and the combined "unbelievers" on the other. "The final result of the battle is decided by the appearance of El Mahdi, who will rally the dispersed Moslems and put the infidels to flight. A long reign of peace is to follow, and is only terminated by the Gorn-ed-Din, when Mahommed himself will descend to bestride the pillar which juts out of the great eastern wall of the Haraam at Jerusalem, while at the same time Jesus, son of Mary, will stand on the summit of the tall eastern minaret of the Damascus mosque."

MOSLEM ANTICIPATIONS.

This expectation of the coming of the Mahdi is not confined to any particular class or country; even the wild Ariazeh Arabs, who roam the deserts east of Damascus, are looking forward to the great catastrophe. But it is especially cherished, according to the apparently well-informed writer in *Blackwood*, by the "middle class of the orthodox

habitants of cities and towns, whose religious tenets represent the most dangerous narrowness of view, and among whom fanaticism has a real existence. Such are the white-turbaned youths who study in the Moslem schools, the venerable elders, whose green turbans bear witness to their performance of at least one pilgrimage to Mecca; such are the doctors of the Tenzil, or plain exoteric interpretation of the Koran, who take the Scripture literally, without seeking for any mystical hidden meaning. They do not, indeed, represent the mass of the nation, but their presence, their hatred of all that is non-Moslem, their eager dissemination of scandalous misrepresentations of Christian dogmas, their zealous attempts to win the peasantry to the side of Islam, must not be for a moment forgotten by those who would understand aright the tendencies of modern Moslem thought. . . . It is among this class — Sokhtas, Lemmas, Kadis, Sheikhs, and Imams of the great mosques, gentlemen of old family, living in houses which have belonged to their ancestors for many centuries—that a real belief in the coming of the Mahdi and in the future triumph of Islam exists. It is by such doctors of the Henifeh school of sciences that the Sultan's claim to the Khalifate is supported, and the propaganda of Pan-Islamism, with the Padishah as religious head, is vigorously promoted. Among them are found men sincerely devout and completely convinced, no less than hypocrites who look forward to the good things which may be obtained through the re-establishment of the old order, uncontrolled by the public opinion of the Western infidels."

THE SYRIAN DRUSES' IDEA OF THE MAHDI.

Among the Druses of Syria, also, the idea of the future incarnation of "Hakem" as a universal monarch, shared in by the Mahomedans of India, is fully developed; the appearance of this Hakem being, it is supposed, accompanied by the similar appearance of Hamzeh as a religious teacher—a curious shadowing forth of the Beast and False Prophet of the Book of Revelation.

"The followers of Hakem and Hamzeh were at first distinguished from the Moslems of Egypt only by one tenet — that the incarnation generally expected had actually taken place in the birth of the then reigning Khalif, Hakim bin Amr Allah. As a descendant of Fatima, his claim was by no means unnatural; and whether or not he believed in his own supernatural character, there can be little doubt that he found, in the assumption of a religious pretension so august, a very powerful political weapon, with which, had he been a wiser and less extravagant man, he might have hoped to revolutionise Islam,

and to obtain general recognition as a universal Moslem ruler.

"If, then, in our own days, a man of real genius should arise, a man not hampered by too narrow an orthodoxy or hindered by scruples such as prevent the truest and most moral from advancing the interests of personal ambition by trading on the follies or the feelings of the untought; if at the same time he were an Arab by birth (a fellow-countryman at least, if not a supposed descendant of the Koreish Prophet), a prince or a cherif, well-versed in the Koran, learned in the subtleties of the traditional interpretation, of ready wit and eloquence—a popular hero, in short, and a shrewd politician as well—such a man would find, in the expectation of the Mahdi and in the present condition of all Islam, an opportunity for the attainment of widespread power and for the indulgence of the most unbounded ambition such as has not arisen for many centuries. He might revolutionise the history of the East, and make the religion of Islam, which seems already to show symptoms of decrepitude and disintegration, an enthusiastic faith, uniting the various scattered races and sects which now turn to Western Christian states for deliverance from Moslem rulers."

THE CLAIMS OF ES SENOUSSEI.

Now the very remarkable and ominous fact in connection with this state of the Mahomedan peoples of the East, is, that at this very time a man fulfilling to a considerable extent the above enumerated requirement, is riveting the gaze of all Europe. He is the powerful chief of the Tripolitan Arabs, named Es Senoussi, the head of the great Moslem agitation which pervades Northern Africa. Of this singular personage M. Gabriel Charmes gives an account in the *Débats*, which is sufficiently alarming. According to him it would appear that European civilisation has in Es Senoussi an exceedingly formidable foe. He says:—"Though nominally belonging to Turkey, the region of Cyrenaica is in reality in the hands of an Arab Government, perfectly organised, and of which the ramifications extend northward as far as Morocco, and southward to the very centre of Africa. At the head of this Government is the Marabout Mahommed-es-Senoussi. His authority over all the tribes is absolute and unbounded, and to him all taxes are paid. At any moment these tribes might be engaged by him in the most savage and ambitious of enterprises without any local authority being able to exercise the slightest control. Es Senoussi lives in no town, but in the little oasis of Djerboub, from whence he rules over wide regions where his commands are equivalent to Divine decrees. Should he at any time determine to throw into Egypt, Tunis, and Algeria the fanatical population

under his influence, it would be a terrible time for the Christian world. The dream of Mahommed-es-Senoussi, who is a young and handsome chief, is to purge Africa from the Europeans."

HIS ANTICIPATED PROCLAMATION.

To this end it is anticipated that he intends, next November, when the thirteenth century of the Hegira comes to an end, to proclaim himself the Mahdi. And this belief is strengthened by the circumstance that the father of Es Senoussi prophesied that the advent of the Mahdi promised by the Prophet would take place when the Christians took possession of all the countries comprised between the two T's, which is interpreted to mean between Tangier in the west and Tripoli in the east, and this condition was therefore accomplished with the conquest of Tunis. It would seem, therefore, that Es Senoussi's hour had struck.

Before the final overthrow of Arabi Pasha on Sept. 15th, 30,000 Arab horsemen in Eastern Tripoli moved towards the Egyptian frontier, with a view of effecting a junction with the army of Arabi Pasha. In reference to this intelligence, which it evidently regards as authentic, the *Times* said, "It is precisely in the interior of Eastern Tripoli that the focus of Arab agitation headed by the chief Es Senoussi, now appears to have its centre. The country is bounded on the North by the coast line of the Mediterranean, which comprises the great gulf of the Syrtes Major, and extends from El Biban, on the Tunisian frontier, to Cape El Kanais, in Egypt. The importance of the relations between the North African Arabs of Egypt and Tripoli is generally underrated, owing to a misconception which exists as to the nature of the so-called deserts of the Barka and Libya, which are popularly supposed to present an impenetrable barrier to any movement of the Arabs towards Egypt. Captain Beechey takes great pains to correct this error. The Arabian cavalry of Tripoli, moreover, are fine men, well-armed and equipped and well horsed." "We must then," adds this writer, "neither treat lightly the possibility of Tripolitan cavalry getting into Egypt, nor the possibility of their doing good service to Arabi when they get there. Arabi may be routed past hope of retrieving his position before he receives Tripolitan aid, and he may not. We must not forget or ignore the extraordinary rapidity with which Arab cavalry moves, and which baffles all calculations."

A CRISIS IN MAHOMMEDANISM AT HAND.

One thing is quite certain—namely, that a great crisis in the Mahommedan world is at hand. "We have," writes the *Spectator*, in a startling article, "for many months past repeatedly drawn attention to the rapid approach of a great crisis, when the Sultan will be obliged to choose for himself between his present position and the very different position indicated in the Mahommedan conviction that 'action is needed, even though the Empire should cease to be Turkish and should become Arabic.' That, we may be sure, is an alternative really before the mind of the Sultan. We may be quite certain that amongst the dreams of that shrewd dreamer, the dream of landing Turkish troops in Egypt, not to fight on the side of the English but against them, has been one of the most prominent; and that it was chiefly the tremendous danger of the step which daunted him. But the time must soon come, and is rapidly coming, when he will find it absolutely necessary either to forfeit all claims on the religious loyalty of Mahommedans, or to forfeit all claims on the international confidence of Europe. And when that time comes, the result of his choice, both in Europe and Asia, will be a disturbance of the political equilibrium so vast that at present we cannot even adequately anticipate its nature. But one thing we can already see, that whenever this occurs—and it must occur before long—it will be a matter of the very first importance that Europe should be united, and should act with strength and perfect concert in the face of that convulsion. If, as is most probable, the Khalif absorbs the Sultan—and that might happen without the consent of the individual Sultan and against his will—in other words, if religious enthusiasm once more gets the upper hand, Europe, including Russia, will have her hands full with the ferment east and west, from the Adriatic to the Persian Gulf. And even if the Sultan could persuade any substantial section of his Turks to remain faithful to him, in spite of his opposition to the Mahomedan movement of the day, which does not seem to be very likely, Europe would have eventually to strengthen his hands, and to pull the strings of his policy, so as to evade, as far as might be, the vast dangers which must accompany the coming crisis. In either case alike, Europe, if surprised, unready, and without concert, would have to witness massacre and anarchy on a greater scale than Europe has known for many centuries."

A STUDENT OF PROPHECY.

THE ALLEGED FALLACIES OF FUTURISM.*

BY WILLIAM MAUDE.

(Concluded from page 277.)

Antichrist's Seven Years' Covenant—Daniel's 70th Week—Mr. Guinness's Interpretation Disproved—The Grammatical Requirements of the Prophetic Language—Is there an Interval Between the 69th Week of Daniel's Prediction and the 70th?—The Prophetic Terminus Ad Quem—The Chronological Position of Daniel's 70th Week Assigned by Christ Himself—What is the Covenant of Daniel ix. 27?—The Assumption that Messiah Makes and Confirms the Predicted Covenant is Inadmissible—The Duration of the Covenant.

only other question, as between Mr. Guinness and the Futurists, which we can take up, is that relating to ANTICHRIST'S SEVEN YEARS' COVENANT WITH THE JEWS, which Mr. Guinness speaks of as this cardinal doctrine of Futurism" (p. 21).

"cardinal doctrine"—we have no objection to the term—is thus stated by the anonymous author of *The Future of Europe, What will it be?*—

Mr. Guinness denies that the Antichrist cometh (*ἡσυχίαν ἡσυχίας*—1 John ii. 18). There is no Antichrist to come, for he has already come in the Papacy. But when did the Papacy make a covenant with the Jews, and take away the daily sacrifice, and in its stead the abomination of desolation at Jerusalem, as the Lord said to the Jews? And our Lord says, 'If another shall come in his name, him ye will receive.' All the passages speak of these things must be blotted out. When did the Pope make a covenant with the Jews, or when did the Jews ever 'receive' a Pope their Messiah? or by what Scriptural authority is the idolatrous building of St. Peter's at Rome, called 'The Temple of God?' or why are the Jews and Jerusalem altogether excluded from Mr. Guinness's theory? Have they nothing to do with the Antichrist in the last days and the 'little horn' or king?"

DANIEL'S SEVENTIETH WEEK.

Of those who have any accurate knowledge of the subject in hand it will at once be obvious that, disentangled from collateral considerations,—the central question here raised has reference to the interpretation of the *seventieth* separated week, Daniel's great prophecy of the seventy weeks. Daniel ix. 27 reads thus:—"And he shall confirm a covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-adding of abominations he shall make it desolate until the consummation, and that determined shall be poured upon the desolate." The three points at issue, then, are these:—

—To whom does "he" refer: Messiah or Antichrist? "He shall confirm a covenant," &c.

II.—It being admitted that the "one week" spoken of is the seventieth week of the prophecy of the seventy weeks, does that seventieth week immediately follow the sixty-ninth, or is there an interval of unmarked duration between them?

III.—Is the "Covenant" referred to the "new covenant" of which Christ is the Mediator (see Heb. viii.); or is it a temporary covenant made by Antichrist with the Jews in the last days?

Stripped of verbiage, Mr. Guinness's reply to these questions is as follows:—

I.—In reference to the first point—*viz.*, who is the person spoken of? he says, "The sentence ('He shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and oblation to cease') occurs in the midst of Daniel's celebrated prophecy of the seventy weeks, a prophecy which does not even allude to

THE PERSON CONFIRMING THE COVENANT,

Antichrist, but is quite occupied with the First Advent of Christ, His rejection and death, and the Roman destruction of Jerusalem, which was the result!

"This prophecy," he continues, "was given just as the seventy years' captivity in Babylon was drawing to a close. It announced the duration of the restored national existence of Israel up to the great epoch of all history, the advent of Messiah the Prince.

It was foretold that within 490 years from the date of the decree to restore and to build Jerusalem, the long foreshadowed, long predicted supreme atonement for sin was to be accomplished by the advent of Messiah the Prince, reconciliation for iniquity effected, and everlasting righteousness brought in; that vision and prophecy should be sealed up, and the Most Holy anointed.†

* "The Fallacies of Futurism: a Reply to Futurist Objections to the Historic Interpretation of Prophecy." By MA. and MRS. H. GRATTAN GUINNESS. London: Hodder and Stoughton. Price One Shilling.

† We cannot pass on without calling attention to the carelessness and inaccuracy of the above statement. In the first place, it was not foretold that "within 490 years from the date of the decree to restore and to build Jerusalem," the advent of Messiah should take place, but at the end of that period. Secondly, "the supreme atonement for sin" was not "accomplished by the advent," but by the death of Messiah. Mr. Guinness's statement here, quite unintentionally, involves serious doctrinal error.

MR. GUINNESS'S INTERPRETATION.

"The period was then subdivided into three parts: seven weeks, sixty-two weeks, and *one week*—i.e., 49 years, 434 years, and seven years. The rebuilding of the city, and the re-establishment of the Jewish polity would occur in (after) the first 49 years or 'seven weeks.' Four hundred and thirty-four years more would elapse, and then Messiah the Prince would appear. After that, at some time not exactly specified, but within the limits of the seventieth week or last seven years of the period, Messiah could be cut off; but not for Himself. It is further foretold that Jerusalem and its temple would subsequently, and as a consequence, be destroyed, and that a flood of foreign invasion would overflow the land. But though thus cut off, MESSIAH would confirm the covenant with many (not the whole nation) during the course of the 'one week' (i.e., the last week of the seventy); in the midst of it He would 'cause sacrifice and oblation to cease.' Jerusalem should then be made desolate *until* a certain predetermined doom should fall upon the power that should desolate it; a fact which our Lord afterwards foretold in the words, 'Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled.'

"All this was accomplished with wonderful exactness. The edict to restore and build the city was issued by Artaxerxes, and Ezra and Nehemiah were the two great restorers of the Jewish people, polity, and religion. Their joint administration occupied about 'seven weeks,' or 49 years; the wall and the street *were* built in troublous times. After the lapse of 434 years more, Messiah the Prince *did* appear, saying, 'The time is fulfilled, and the kingdom of God is at hand'—i.e., the time indicated by this very prophecy. Shortly after, the Roman soldiery—'the people of the prince that shall come'—(Titus) *did* destroy the city and the sanctuary; the end of Jewish independence came with a flood of foreign invasion, and predetermined desolation fell on land and people. But though the nation was thus judged, Messiah *did* 'confirm the covenant' with many; not with Israel as a people, but with an election according to grace" (pp. 21–25). Mr. Guinness, then, holds that the pronoun in the 27th verse, "*He* shall confirm a covenant with the many," refers to Messiah the Prince; but let us read the whole paragraph:—"And after threescore and two weeks shall Messiah be cut off, and there shall be nothing for him; and the city and sanctuary shall the people destroy of a prince who shall come; and his end shall be in the overflowing; and until the end (there is) war (even) that which is determined for desolations. And he (the prince who

shall come) shall confirm a covenant with the many for one week; and at half the week He shall cause sacrifice and oblation to cease; and upon the wing (or pinnacle of abominations) shall be that which causeth desolation, even until the consummation and that determined shall be poured upon the causer of desolation."*

THE GRAMMATICAL REQUIREMENTS OF THE PROPHETIC LANGUAGE.

Now surely the natural grammatical construction of this passage would lead us to refer the first "he" in the 27th verse, not to Messiah but to "the prince who should come,"—the predicted prince of the Roman people. Nor can this "prince who shall come" be Titus, inasmuch as it is "the people" of this prince and not the *prince himself* who was to destroy the city and the sanctuary; the implication clearly being that *when they did this* the advent of this prince was still a future event. On the other hand, the second "he" in this verse,—"He shall cause the sacrifice and the oblation to cease,"—plainly refers to the same person as the first "he," and cannot, therefore, be either Messiah or Titus. Not Messiah, inasmuch as Christ at His First Advent did not make a covenant with the Jewish people, nor did He plant the abomination of desolation upon the pinnacle of the temple. Not Titus, both because Titus did not make a covenant with anyone, and also because Titus did not come to "his end in the overflow"; i.e.,—according to Mr. Guinness,—at the fall of Jerusalem. We hold, therefore, that Dr. Anderson is quite correct when he says, "That this prophecy was not fulfilled by Titus is as certain a history can make it, while Scripture itself leaves no doubt upon the point." If, then, "the prince who shall come is neither Messiah nor Titus, who can he be, and why is any mention of him introduced into this great prophecy? The Futurist has an answer to this question, the Historist has none.

IS THERE AN INTERVAL BETWEEN THE SIXTY-NINTH WEEK OF DANIEL AND THE SEVENTIETH?

II.—But the evidence as to the *identity* of this mysterious personage will develop itself as we proceed to consider our second point—viz., Does the "one week" of verse 27,—which Mr. Guinness acknowledges to be the seventieth of Daniel's "Seventy,"—immediately follow the close of the sixty-ninth, or is there an interval of unmarked duration between them? Here we must, in the first place, eliminate a convenient ambiguity in Mr. Guinness's language, which is not in harmony with the distinct statements of Holy Writ. Observe, he says, in the passage above quoted, "Four hundred

* We have adopted Dr. Tregelles' rendering.

and thirty-four years—the sixty-two weeks—more would elapse, and then Messiah the Prince *would appear*. After that, at some time not exactly specified, but *within the limits of the seventieth week* or last seven years of the period, *Messiah would be cut off*." And again; "All this was accomplished *with wonderful exactness* . . . After the lapse of 434 years more, *Messiah the Prince did appear*." (Italics ours.) But in the prophecy itself the event which marks the termination of the sixty-second week is not the *appearing*—i.e., the birth of Christ, but His DEATH! This is as plain as words can make it: "And after threescore and two weeks shall Messiah be CUT OFF, but not for Himself" (Dan. ix. 26). And mark the advantage which Mr. Guinness derives from obliterating this Divine landmark. It enables him to make another statement which we are constrained to say is utterly unscriptural, and which otherwise he could not have ventured to make, namely, this: "After that," that is after the expiration of the 434 years, "at some time not exactly specified, but *within the limits of the seventieth week, Messiah would be cut off*." (Italics ours.) Here again we have a double misstatement: for, in the first place, the date of Messiah's cutting off is "exactly specified," as we have just proved; and, secondly, that date does not fall "*within the limits of the seventieth week*," but at the close of the *sixty-ninth*! And yet it is Mr. Guinness who ventures to say, "One of the gravest evils of Futurism is the terrible way in which it tampers with this great fundamental prophecy!" (Pp. 21-22.)

Now it must be borne in mind that Mr. Guinness's contention is that the whole prophecy of the seventy weeks "is exclusively occupied with the First Advent of Christ, His rejection and death, and the Roman destruction of Jerusalem which was the result!" (P. 21.) The destruction of Jerusalem being

THE PROPHETIC TERMINUS AD QUEM.

And again: "The 490 years (or seventy weeks, including the last week) *includes chronologically the events foretold here*" (p. 27); of course excluding the destruction of Jerusalem. What then follows? That Mr. Guinness, according to his theory, must hold that the *seventieth week*—the "one week" of verse 27—immediately follows the *sixty-ninth*. And that, consequently, he has to prove two things: first, that Christ at His crucifixion "confirmed a covenant with the Jewish people;* and, secondly, that *three years and a-half after His death*, He "caused the sacrifice and the oblation to cease." But assuredly

He did nothing of the kind, for the Jewish sacrifices continued to be offered for many years after the death of Christ. To prove this we need not travel beyond the covers of the New Testament; for Paul, when he wrote his Epistle to the Hebrews, (A.D. 68—70) could say: "Every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, which can never take away sins." (Heb. x. 11.) Besides if the seventieth week immediately follows the sixty-ninth, why is the mention of the destruction of Jerusalem interposed between them? If the 27th verse had followed the first clause of the 26th, all possibility of mistake would have been avoided. In fine, then, things being as they are, the Futurists are fully justified in interpreting the prophecy as it stands in chronological order; in other words in postponing the fulfilment of ver. 27, to some period subsequent to the fall of Jerusalem, and in concluding that "the prince who shall come" is neither Messiah nor Titus. THE CHRONOLOGICAL POSITION OF DANIEL'S SEVENTIETH WEEK ASSIGNED BY CHRIST HIMSELF.

It also follows that an interval of unmarked duration—so far as this prophecy is concerned—must be supposed to have place between the ending of the sixty-ninth week and the commencement of the seventieth. And, though the prophecy itself does not enable us to assign the last week its proper chronological position, it happens, providentially, that we are able to do this on even higher authority than that of Daniel; for it is most exactly fixed by the testimony of Christ Himself. "What shall be the sign of Thy coming, and of the end of the age?" inquired the disciples when the Lord's earthly ministry was about to terminate. (Matt. xxiv. 3.) In His reply he told them of the "great tribulation" spoken of by "Daniel the prophet" in this very prophecy, and warned them that the signal of the commencement of that period of unparalleled persecution was to be *the precise event which marks the middle of the seventieth week*—viz., the defilement of the holy place by "the abomination of desolation,"—in all probability the image of Himself (Rev. xiii. 14, 15), which Antichrist will set up in the temple at Jerusalem. It appears, then, that this predicted tribulation is to last three-and-a-half years, and to date from the violation of the covenant in the middle of the seventieth week. Now what is at once to follow the termination of this tribulation *and of the last week of Daniel*, is thus solemnly declared by the Lord Himself: "*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of*

* It must be with the Jewish people, because the whole prophecy as reference to Daniel's "people" and his "holy city" (Dan. ix. 6), and the covenant is confirmed with "the many"—not simply "the many"—which refers back to the people of Daniel previously mentioned.

Man in heaven, and then shall all the tribes of the earth mourn, and *they shall see the Son of Man coming in the clouds of heaven with power and great glory.*" (Matt. xxiv. 29.) But if these great events are to follow *immediately* after a tribulation which occupies the latter half of the seventieth week, the inference is unavoidable that the events of that week belong to the close of the present dispensation, and are connected with Christ's Second Advent, not with His first.

WHAT IS THE COVENANT OF DANIEL IX. 27?

III.—It only remains that we should say a few words on the third point raised—viz., Is the covenant referred to in Daniel ix. 27 the "new covenant," of which Christ is the Mediator, or is it a special temporary covenant made by Antichrist with the Jewish people in the last days? Mr. Guinness holds that it is the former. He says:—"Though the nation was judged, Messiah *did* 'confirm the covenant' with many; not with Israel as a people, but with an election according to grace. What covenant, and how did He confirm it? 'This is the new covenant in My blood, which is shed for you,' said He to His disciples the night before His passion (Luke xxii. 20); or, as Matthew and Mark give the words, 'This is My blood of the new covenant, which is shed for many for the remission of sins.' 'He shall confirm the covenant with many,' said the angel to Daniel. 'My blood of the new covenant shed for many,' said Christ. Is not His blood declared to be 'the blood of the everlasting covenant'? And is not He Himself repeatedly styled 'the Mediator of the new covenant'? (see Heb. viii. 6; ix. 15; xii. 24.) And can any Bible student doubt *what* is the event predicted, when in immediate connection with the coming and cutting off of Messiah, it is added, 'He shall confirm the covenant with many'? " (P. 25.)

THE ASSUMPTION THAT MESSIAH MAKES AND CONFIRMS THE PREDICTED COVENANT IS INADMISSIBLE.

But this supposition is utterly inadmissible, for reasons which have been already indicated, and which may be briefly summarised as follows:—

(1.) The *Person* who makes this covenant cannot possibly be Messiah, for Messiah is "cut off" at the end of the sixty-ninth week, not in the middle of the seventieth.

(2.) The *time* when this covenant is made is not immediately after the death of Christ, but *immediately before His second advent in glory*, as He Himself has taught us.

(3.) The *character* of the covenant in question precludes the idea that the "new covenant" can be intended, for this covenant is exclusively Jewish, and made with the Jewish people, whereas the "new covenant" is universal, Christ giving Himself "a ransom for all," both Jews and Gentiles. (1 Tim. ii. 6)

THE DURATION OF THE COVENANT.

There is, moreover, another consideration which is in itself sufficient to dispose effectually of the view for which Mr. Guinness contends; the covenant of which we speak is made only for a very short and clearly defined period, that is for SEVEN YEARS: "He shall confirm a covenant with the many *for one week*," whereas the "new covenant" is "the *everlasting* covenant" (Heb. xiii. 20), which shall endure as long as the mediatorial priesthood of Christ Himself.

But we have done. Our remarks have already extended beyond their intended limits, and though sundry points in Mr. Guinness's pamphlet remain unnoticed, we trust that enough has been said to prove to the unbiassed reader that he has not been very successful in his attempts to meet what he is pleased to call "The Fallacies of Futurism." *Magne est veritas et prevalebit.*

TO BE READY THIS MONTH.

LECTURES ON THE APOCALYPSE,

By the Rev. Dr. SEISS, of Philadelphia, U.S.

"CHRISTIAN HERALD" OFFICE, 1, BAKEHOUSE COURT, ST. PAUL'S, LONDON, E.C.

"We anticipate for this eloquent and fascinating volume from the facile pen of Dr. Seiss an immense circulation."

THINGS TO COME.

A SERIES OF LETTERS TO AN ENQUIRER,

BY LEWIS H. J. TONNA.

LETTER III.—THE FIRST RESURRECTION.

(Continued from page 270.)

• **Universality of Resurrection—A Priority of Resurrection Guaranteed to Some—The Two Terms Used in the Greek Original—The Athenian Fools—The Sadducees' Scepticism—The Resurrection Promised to Believers—Herod's Fear—The Divine Promises to Abraham and His Seed—Stephen's Reference to the Promised Possession—Paul's Mention of Sara and God's Promise—The Dead in Christ Rise First—A Suggestion from the History of Job.**

DEAR FRIEND,—In the first letter I addressed you, I stated briefly the fact, that Scripture rightly affirms that the dead in Christ shall rise, and that, in the 20th chapter of the Revelation, is affirmed that the rest of the dead shall not rise till after the expiration of a thousand years. I will now proceed more minutely to show, that in *every passage* in the New Testament, without one exception, where the resurrection is named or alluded to, the distinction between the two resurrections is most plainly and most pointedly marked; the distinction has been very carefully preserved by our able translators with one only exception, which I shall allude to shortly.

THE UNIVERSALITY OF RESURRECTION.

You will find that the inspired writers in the New Testament, when speaking of the abstract doctrine of the rising again of bodies which have slumbered in the grave and seen corruption, a doctrine known to the heathen philosophers (the Egyptians perhaps alone excepted) use the expression *resurrection of the dead*, *ἀνάστασις νεκρῶν* (*Resurrectio Mortuorum—Vulg. and Beza*) literally 'the rising again of dead ones,' which is a universal predicate of every child of Adam. "There shall be resurrection of the dead, both of the just and unjust." (Acts xxiv. 15.) And in the final resurrection described in the Revelation, John "saw the dead, small and great" (13). 'And the sea gave up the dead which were in it; and death and hell (Hades) gave up the dead which were in them.' (xx. 12.)

For we must all appear before the judgment-seat of Christ; that everyone who may receive the things done in the body, according to that he hath sown, whether it be good or bad." (2 Cor. v. 10.) Here there is no reservation, no exception; the resurrection of the dead is universal. All men will rise, as certainly and inevitably as all men die, save only excepted who are alive at the Lord's coming; and they are either to be gloriously changed or destroyed by the brightness of His coming, according to the class to which they belong, and there are but two classes, the lovers and the haters of Christ.

A PRIORITY OF RESURRECTION.

Now is it, then, since all must rise, that "resurrection" is held out as a reward to a certain number who shall be counted worthy to attain it? It is not the "resurrection of the dead," but the resurrection FROM AMONG THE dead, which is thus held

forth as a glorious promise—*ἀνάστασις ἐκ νεκρῶν* (*Resurrectio ex Mortuis—Vulg. and Beza*) out from amongst the dead. Thus in Luke xx. 34, our Lord says, "The children of this world (age) marry and are given in marriage: but they which shall be accounted worthy to obtain that world (age) and the resurrection FROM the dead," &c., and thus St. Paul, in his Epistle to the Philippians iii. 11, "If by any means I might attain unto the resurrection from the dead." In our Authorised Version this passage reads, "of the dead." This is the one only instance in which our translators have neglected the preposition "*from*," and this arises from its being prefixed to the substantive and forming one word with it. Instead of *ἀνάστασις ἐκ νεκρῶν*, the terms used here are *ἐξ ἀνάστασις νεκρῶν*—*EX-anastasis*—the EX-resurrection. The sense is precisely the same, *from the dead*, and the incorporation of the preposition perhaps renders it even more forcible and pointed. This perfectly accords with "Blessed and holy is he that hath part in the first resurrection—i.e., the resurrection out from amongst the dead, some being left behind), on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years," (Rev. xx. 6,) the preceding verse having informed us that "the rest of the dead,"—out from amongst whom the blessed and holy ones had risen,—"lived not again until the thousand years were finished."

THE TWO TERMS USED IN THE GREEK.

The two expressions then used in the inspired Greek relative to the resurrection are then:—

1st. *ἀνάστασις ἐκ νεκρῶν*,—where the abstract and general principle is asserted,—the genitive plural *νεκρῶν* being dependent on the substantive preceding it; and this expression is correctly translated "the resurrection of the dead," or the rising of dead ones, *νεκρῶν* being an adjective agreeing with *men* or *bodies* understood.

2nd. *ἀνάστασις ἐκ νεκρῶν*, or, as in the one instance adduced from Philippians iii. 11, *ἐξ ἀνάστασις ἐκ νεκρῶν*, where the genitive plural *νεκρῶν* is not dependent on the substantive, but is governed by the preposition *ἐκ*, and this phrase is also correctly translated "the resurrection from the dead," or the rising from, or from amongst, dead ones.

In perfect accordance with this view, the learned fools at Athens, "when they heard of the resurrection of the dead some mocked," &c. (Acts vii. 32.)

Here the abstract doctrine of dead bodies rising again was what they mocked at.

The Sadducees likewise denied the abstract doctrine of resurrection, and, therefore our Lord, in order to silence them, went back to first principles, and proved the abstract fact. (Matt. xxii. 31.) "But as touching the resurrection of the dead" (or as we read in the parallel passage in Mark xii. 26, "But as touching the dead, (that they rise) have ye not read that which was spoken," &c., and He thus put the Sadducees to silence (ver. 34), by proving to them that God was not the God of the dead but of the living. This is made still more apparent by referring to the same occurrence as narrated by St. Luke xx., where our Lord, in a passage already quoted, distinguishes between "the children of this world, and those which shall be counted worthy to obtain that world (age) and the resurrection from the dead," &c., and immediately, considering that the Sadducees denied that there was *any* resurrection (ver. 27), he proceeds to prove this to them in the 37th verse, and says, "Now that the dead are raised even Moses showed at the bush," &c.

Let me request you to read over this interview with the Sadducees, as narrated by the three evangelists, keeping in view the distinction I have pointed out to you, and you will more clearly understand my meaning.

THE RESURRECTION PROMISED TO THE BELIEVER.

With regard to the "resurrection *from* the dead," I have already shown that it is this particular resurrection, and not resurrection merely, which is promised to the believer. I will only add that, as often is our Lord's resurrection is spoken of, it is called His "resurrection *from* the dead,"—i.e., from amongst other dead ones who were left behind, and in Romans vi. 5, we read that "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection"—i.e., we, too, shall rise *from* the dead, leaving behind us the rest of the dead, who, being unblessed and unholy, will not, as is said in Rev. xx. 5, live again until the thousand years are finished.

So also when Herod heard of the fame of Jesus (Matt. xiv. 1-2), "the scorpion stings of conscious guilt," at once suggested to his mind that his beheaded victim was restored to life, "and he said to his servants, 'This is John the Baptist; he is risen *from* the dead; and therefore mighty works do show themselves forth in him.'" In St. John's Gospel, xii. 1, we read of Lazarus which had been dead, whom He raised *from* the dead."

These three instances are sufficient to show indisputably what significance we are to attach to the term "resurrection *from* the dead."

I regret that the peculiar nature of the subject has obliged me to dwell so much in this letter on verbal criticism, instead of the broader principle of collating Scripture, which I have adopted in my two former letters; the remaining point which I have to bring before you is one which rests more on the spirit than on the letter of the Inspired Word.

ABRAHAM AND HIS SEED.

Let us turn to Genesis xiii., when the Lord appeared the second time to Abraham, and see the

* The words here used are in the Greek most forcible, the article being twice repeated—*της ἀναστάσεως της ἐκ νεκρῶν*, "the resurrection, the one from the dead."

plain explicit promise there given to him:—"All the land which thou seest, to THEE will I give it, and to thy seed after thee." The promises to Isaac and to Jacob are couched in equally unequivocal terms—*to* THEE. Has this promise been fulfilled? Did Abraham, or Isaac, or Jacob ever possess the land? Did they ever possess an acre, a rood, a foot of it? Yes, they each possessed—a *grave*! a resting-place wherein to lay their bones "after life's fitful fever!" And does the Lord thus fulfil His word? Does He

"Keep the word of promise to the ear,
And break it to the hope."

God forbid! For were it so, where would the believer find a resting-place for his hope, his strong confidence? Were it so, the rock of his salvation might be but shifting sand; his tower of strength a baseless fabric; his sure and steadfast anchor might drag, and he might finally make shipwreck of his faith!

Were God's promises thus linked to contingencies and liable to lapse—where would be our confidence? How could the sin-burdened and Satan-harassed saint lift up the voice of boldness and say, "Who shall separate us from the love of Christ?" How is it that in all his weakness, and feebleness, and corruption, he is able to face life and death, and ~~things~~ present and things to come, and height and depth, and yet to know, that not these, nor any other creature, shall be able to separate him from the love of God which is in Christ Jesus his Lord? Because Christ has said that none shall have power to pluck His sheep out of His hand, and he believes it because God has spoken it. But if the promises to Abraham mean something else,—if the promises to Israel mean something else, how can we be sure that our Lord's promises are to be taken literally? How can we take as our strong staff to lean upon the blessed motto,—"Thus saith the Lord?"

STEPHEN'S REFERENCE TO THE PROMISED POSSESSION.

Turn with me to the 7th chapter of the Acts, where the lion-hearted Stephen thus recounts, to his blood-thirsty persecutors, the Lord's dealings with their fathers: "Then came he (Abraham) out of the land of the Chaldeans and dwelt in Charran; and from thence, when his father was dead, HE removed him into this land, wherein ye now dwell. And HE gave him *none inheritance* in it; *no, not so much as to set his foot on*; yet HE promised that HE would give it to him for a possession, and to his seed after him, when as yet he had no child." (Acts vii. 4, 5.) Can words be more unequivocal than these? But Scripture is as copious as unequivocal.

In the noble cloud of witnesses enumerated by St. Paul in the 11th of Hebrews, after naming Abel and Enoch, and Noah, the apostle, in the 8th verse, thus speaks of Abraham:—"By faith Abraham, when he was called to go out into a place which he should *after receive for an inheritance*, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the *land of promise*, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the *heirs with him of the same promise*. For he looked for a city which hath foundations, whose builder and maker is God. (The same city of which we read, in Rev. xxi. 2, "And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven.")

PAUL'S MENTION OF SARA AND GOD'S PROMISE.

St. Paul next mentions Sara, in verse 11:—"Through faith Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged *Him faithful who promised.*" And, in verse 13:—"These all died in faith, NOT HAVING RECEIVED THE PROMISES, but having seen them *afar off*; and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And, truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called *their God*; for He hath prepared for them a city." Again; let us turn to the 21st of Revelation, where we shall see the city that is to come down from heaven described: ver. 3:—"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, *and be their God.*"

Turning back to the 11th of Hebrews, we will pass over the remainder of the catalogue of the faithful; and in the 39th and 40th vers. we read:—"And these all having obtained a good report through faith, *received not the promises*: God having provided some better thing for us, that they without us should not be made perfect."

THE DEAD IN CHRIST RISE FIRST.

They without us shall not be made perfect, and we shall not prevent or go before them (1 Thess. iv. 14): "For if we believe that Jesus died and rose again, even so them which sleep in Jesus shall God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent (or go before) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God, and the dead in Christ shall rise first." Aye! every tenant of Machpelah!

Let us, in conclusion, turn to Paul's speech to King Agrippa, Acts xxvi. 6: "And now I stand and am judged for the hope of the *promise made of God unto our fathers.*" And from the mention of this promise made to the fathers—i.e., to Abraham, Isaac, and Jacob, he at once exclaims, in ver. 8:—"Why should it be thought a thing incredible with you that God should raise the dead?" Agrippa was "expert in all customs and questions which are amongst the Jews" (ver. 3), therefore Agrippa knew well what were the promises made to the fathers. Agrippa was not a Sadducee, and therefore Paul referred not to the "resurrection of the dead," but "*from the dead.*"

A SUGGESTION IN THE BOOK OF JOB.

There is an incidental allusion to the resurrection in the book of Job, which I must here notice.

In chap. i. we read that Job had "seven sons and three daughters;" his substance also was:—

7,000 sheep;
3,000 camels;
500 yoke of oxen;
500 she-asses (Job i. 2-3).

In the last chapter we read that "the Lord gave Job *twice* as much as he had before" (Job xlii. 10) and the numbers are afterwards given—viz:—

14,000 sheep;
6,000 camels;
1,000 yoke of oxen;
1,000 she-asses.

"*He had also seven sons and three daughters.*" (Job xlii. 12.) The animals, which were indeed lost to him, were given him in double numbers; but not so his sons and daughters, for the other ten were "not lost, but gone before."

I must now conclude this letter with the apologies I have previously made, for writing in a style which may appear dogmatic. But I cannot, I dare not, speak with hesitation on a subject on which my head and my heart, my reason and my feelings, are so strongly and so firmly convinced.

L. H. J. T.

PASSING EVENTS.

END OF THE WAR WITH EGYPT.

"THE war in Egypt is over." In these words Sir Garnet Wolseley, on September 15th, telegraphed the termination of our military operations in Egypt. The startlingly rapid series of events which have brought about this gratifying and momentous result may be thus briefly summarised. On September 9th Arabi Pasha, having received information that the English advance guard at Kassassin Lock was weak, made an attack from Tel-el-Kebir with his whole army and thirty guns, and when the English turned out, attempted to make a flank attack with his cavalry, while the infantry endeavoured to seize the railway. He was, however, gallantly repulsed, and though the action was in itself unimportant, it sufficed to prove that the enemy could not face Europeans, and doubtless tended to shake the confidence of the Egyptians.

On Tuesday, September 12th, Sir Garnet Wolseley,

having concentrated his forces, consisting of 11,000 bayonets, 2,000 sabres, and 60 guns, made his henceforth memorable attack on Arabi's entrenched position at Tel-el-Kebir, the Egyptian Plevna. The army marched by night from Kassassin to Tel-el-Kebir, and commenced the attack at daybreak. Up to five o'clock the advance was unperceived, but when at last discovered, the enemy poured a heavy fire upon the rapidly approaching lines, but in their surprise and alarm fired wildly, and our loss was therefore trifling. The British advanced steadily, without firing, and then with a rush flung themselves—the Highland Brigade and the Royal Irish leading—into the entrenchments, which contained some 20,000 men, besides Bedouins. The Egyptians, to a certain extent, fought bravely; but they were speedily overwhelmed by the superior physique of their adversaries, and within half an hour their rout was complete. About 1,000 were killed, 3,000

surrendered, and the remainder, flinging away their arms, spread over the country. The British loss is given as killed 54, of whom 11 were officers; and 342 wounded, of whom 22 were officers.

This one great battle ended the war. Arabi fled to Cairo by train, arriving there alone, whither Sir Garnet Wolseley at once proceeded, and the city was immediately occupied by General Lowe, to whom Arabi was handed over as a prisoner. "Thus," to quote the words of the *Spectator*, "within forty-eight hours of the final order to march, the Egyptian Plevna had been taken, the great mutineer arrested, and the capital securely garrisoned." At Cairo 10,000 men laid down their arms, and everywhere else the Egyptian commanders have unconditionally surrendered. "Nothing more dramatic," says the *Pall Mall Gazette*, "has been witnessed in recent history than the sudden, almost instantaneous, disappearance of the Egyptian rebellion. On Tuesday (September 14) the whole country, with the exception of Alexandria, the Suez Canal, and the railway line to Kassassin, was in the hands of Arabi; on Wednesday Sir Garnet Wolseley launched his troops against the earthworks of Tel-el-Kebir, and in an instant the whole scene changes. The thunderbolt fell. The castle of cards disappeared. The whole Egyptian rebellion vanished into thin air. The mutinous army ceases to exist." But having thus easily effected the conquest of Egypt, the English Government has now to face the *still more serious problem* of its future government and destiny. Are we openly, or under the euphemism of a "protectorate," to annex Egypt? Such a policy is advocated by a large and influential section of the Press, and such is the general drift of public opinion. But Mr. Gladstone has repeatedly and solemnly pledged himself to Parliament and to Europe, that, in the steps they deemed it necessary to take, the English Government had no design or intention of national aggrandisement. Every step they now take will be watched with jealous eyes; and should those pledges be broken, under however specious a pretext, a precedent in international immorality will be set of which other nations—especially Russia—may not be slow to avail themselves. What God's purposes may be by no means absolves nations, especially Christian nations, from their obligation to abide by the eternal laws of truth and righteousness.

THE PRIMACY.

THE very alarming illness of the Archbishop of Canterbury, from which any permanent recovery is hardly to be hoped for at his age, has elicited much sympathy and anxiety throughout the country, and that for two very different reasons. The first is purely personal. Dr. Tait has for nearly fourteen years stood in the fierce light which beats upon so exalted and responsible a position as that of the Primate of all England, and it is generally felt that he has discharged its onerous duties with great ability and prudence. Dr. Tait has been prominently before the world ecclesiastical for more than forty years. Born in 1811, he was, in July 1842, elected to succeed the celebrated Dr. Arnold as head master of Rugby school, a very great compliment to the undoubted abilities of a young man of 31. His rule at Rugby was short, and did not rival the fame of his great predecessor. In 1849 he was appointed to the deanery of Carlisle, where, as at Rugby, he

remained seven years. In October, 1856, there was a shower of episcopal appointments, both Dr. Blomfield and Dr. Maltby, the Bishops of London and Durham resigning their sees. Here were two of the primary mitres to be disposed of, and there was a general flutter of expectation as to Lord Palmerston's probable selections. Dr. Tait was appointed to the metropolitan see, a position demanding moderate views, much knowledge of the world, and organising power and administrative ability. He at once devoted his great energies to the heavy work which lay before him, and issued an appeal for a million sterling to be raised in ten years, to be called the Bishop of London's Fund, and to be devoted to the building of new churches and the support of additional clergy. During the twelve years in which Dr. Tait ruled at Fulham Palace he never flagged in his exertions either on behalf of the fund, or the numerous other objects to which he set his hand. In 1868 the crowning honour came. On October 27th, 1868, Archbishop Longley died at Addington Park where his successor now lies apparently on his death-bed, and it fell to Mr. Disraeli, who, whatever he may have done wrong, certainly made good bishops, to translate Dr. Tait to the primacy. Henceforth his wise counsel and moderating influence have been judiciously used to calm down those outbursts of excitement which periodically threaten the disruption of the Established Church, and therefore both the Church and nation are largely his debtors.

But while what we have said may explain the sympathy called forth by his illness, the anxiety arises from a very different cause. Unfortunately, humanly speaking, the appointment of Dr. Tait's successor, should he either die or resign, will rest not with Mr. Disraeli, but Mr. Gladstone, whose strong High-Church proclivities may, it is much to be feared, lead him to fix on one who would be the fosterer of priestcraft, rather than the promoter of Evangelical religion. Moreover, it is usual to select for the supreme position in the Church one who is already a bishop, and among the present occupants of the Episcopal bench it will be difficult to find a fit man. There are several who would make dangerous archbishops; several who would make *mediocre* archbishops, but where is the man that would worthily fill Dr. Tait's position?

"RUNNING TO AND FRO."

THE multifarious fulfilment of Daniel's well-known prophecy of the last days seems likely to find a new illustration in two remarkable vessels now building in the United States. One of these is the dome steamer "Meteor," in the course of construction at Nyack, on the Hudson. Her engines are capable of making 350 revolutions per minute, which gives a velocity of over 45 miles per hour, so that it is expected that the "Meteor" will be able to make fully 25 miles per hour, and thus complete the distance from New York to Queenstown or Bristol in about five days. She will be the strongest vessel of her size ever built. Nothing will be seen above her upper deck except the pilot-house and smoke stacks. Last, but not least, no one need be exposed in a steamer of this type, for in stormy weather she can be closed up perfectly water-tight, and driven through and over the heaviest seas without any danger to the passengers, crew, or machinery.

The second, and still more singular vessel, is the

"Oceanic," now being built at Hastings, on the Hudson. It is described as a kind of marine velocipede on three wheels, the hull not being intended to touch the water. The most curious point in the invention is that the supports of the ship, the floats as it were, and the propellers are one and the same. The vessel floats on three spheres, made of steel, one forward and two stern; each of these is fitted with flanges which surround nearly the whole of its circumference and act as paddles. The whole vessel is made water-tight, so that, in the event of the wheels or spheres being broken or disabled, or the vessel being capsized, it will still possess sufficient buoyancy to prevent it from sinking. The *Nautical Gazette* observes that, if successful, this invention must revolutionise passenger traffic by water, as the vessel, for a given amount of this traffic, could be built for what the ordinary vessel would cost, and would perform double service. These developments of shipbuilding certainly promise to make even our swift-going steamers speedily a thing of the past.

MR. GLADSTONE AND JEWISH RESTORATION.

It is stated, on good authority, that, sharing in the general interest now felt in relation to the future of the Jews, Mr. Gladstone is about to address himself to the subject of a Jewish colonisation of Palestine at an evening meeting in his own house. Several benevolent societies have, as our readers are aware, been for some time past engaged in furthering this work; but it has failed hitherto in exciting much enthusiasm amongst English Jews generally, for reasons which may be partly learnt from Mr. Claude Montefiore's article in the *Contemporary Review* for September. Should Mr. Gladstone's sympathies be enlisted, however, and should he be able to induce the Sultan to remove some of the present hindrances, the work would no doubt receive a great impetus. "Pray for the peace of Jerusalem; they shall prosper that love thee."

THE CHOLERA.

EUROPE is again threatened with that terrible scourge, the cholera. When, last spring, the organ of M. Gambetta solemnly declared that any delay in suppressing Arabi exposed Europe to a visitation of this dreadful disease, most persons regarded the pre-

diction as absurd. Few will be disposed to regard it in that light to-day, though the danger has not come in precisely the fashion indicated in the French newspaper. Dr. A. Fauvel, in an important paper read at the Academy of Paris in April, reported that the Egyptian mutiny had seriously impaired the regulations adopted by the International Board for placing in quarantine the cholera-smitten pilgrims returning from Mecca. Only recently, owing to reports of some cases having occurred on board, the International Board ordered all ships coming from Bombay to undergo quarantine, but owing to the military exigencies of the hour, Sir Garnet Wolseley practically cancelled this order. Cholera has not as yet appeared in Egypt, but since the opening of the Suez Canal, Europe has been placed in such close and almost immediate relations with India—the birthplace of the fell disease—that almost all the other routes by which it has hitherto penetrated into Europe from that country have lost their exclusive importance. If once Egypt should become really infected, the close maritime relations between that country and all the Mediterranean ports would render it impossible to arrest the progress of the pestilence. There is always, it may be said, cholera in India, and in the Philippine Islands it is raging just now with extreme virulence. It also prevails in Japan, especially at Yokohama. All religious festivals have been postponed since last June, and theatrical performances discontinued. It has also, according to report, appeared in two places in Europe, namely in Podolia and in the city of Warsaw.

Mr. B. G. Jenkins, in the *Pall Mall Gazette*, draws attention to the fact that great outbreaks of the cholera have a period of between sixteen and seventeen years, as instanced in the years 1817, 1833, 1850, and 1866, in all of which there was a maximum of cholera on the globe. By adding seventeen to 1866 we get 1883, which I mentioned in 1872, would be a year in which cholera would be at a maximum, as 1783 was. The first appearance of cholera in England happened in October, 1831; the next great attack occurred in the middle of September, 1848, just seventeen years after; the next—seventeen after; and seventeen years from that date brings us to September, 1882.

WHAT THE JEWISH PAPERS ARE SAYING.

JEWISH EMIGRATION TO AMERICA.

It is now generally admitted that the American immigration plan was a mistake from the first. Still it is as well that a voice from the very centre of that country should be heard, to which it was intended to convey the thousands and thousands of sufferers from Russian persecution and barbarity. Every one of the numerous readers of *THE PROPHETIC NEWS* has the welfare of God's chosen people at heart, and we are sure none of them will read without intense compassion the account given by Mr. Joseph Abraham, the corresponding secretary of the Cincinnati "Russian Relief and Emigrant Aid Society," of the way in which the matter was managed, or rather mismanaged, by some of those who meant well, but had in reality no understanding of the one thing needful. From the lengthy account published by that gentleman in the London Jewish press, we extract the following passages:—

"These poor people were sent away from England seemingly with a view to be rid of them, regardless of their future fate. What is the result? On Friday night last, about 10 p.m., a shipment of these our brethren arrived at the railroad station, men, women, and children, literally in a famishing condition, having travelled nearly forty hours without a morsel of food from shipboard to here, packed and shipped like so many cattle. Except for the humanity of the railroad train labourers, some of these people must have perished from starvation. No premonition to a single soul here, unheralded, unknown, unexpected, these men, women, and children came, they passed their weary night in the railroad company's sheds, until early morning, when notice was sent to our committee, and on the Sabbath we were compelled to go to work to procure food, raiment, and shelter for these 250 helpless beings.

"Cruel it was to send them at all, but doubly cruel

to them and to us, without a word of notice, so that we might have been prepared to receive them, which we would have done immediately on arrival, without leaving them in the open-air, liable to contract malarial and other diseases, to which new-comers are subjected. When we found them we procured good breakfasts for all, had a good dinner cooked on the Sabbath for them, furnished them with new garments, and at the close of the Sabbath-day, after a day of hard work and no rest, these people were housed in different places. What now to do them we are at a loss to know. We have already between three and four hundred families with us, under the charity of our people, and there is a time when forbearance ceases to be a virtue: it has now arrived, and all future shipments will be simply returned.

"But this is only one out of many cases of like nature. We are implored by another city by telegram to receive those sent to that place just as they come here. A like shipment of about 300 souls has been made to a small town with a very small congregation of our people, and they are panic-stricken. Imagine 500 helpless Russian refugees sent to Ipswich with an imperative demand that the people there must receive, feed, clothe, and maintain them—that is exactly what has been done by your London Committee, only the name of the place is St. Paul's, a quiet, small town in the State of Minnesota, which was already taxed with as many as it could support.

"Nor is it known that these unfortunate beings were huddled together at the seaboard on their arrival, in railway cars, and sent to distances 800, 1,200, and 1,800 miles without a morsel of food, and on arrival at their destination, after 40, 60, and 80 hours' confinement in closed railway cars, through forest and cities, they arrive sick, emaciated, and famished. 'Oh, shame, where is thy blush?' If this is to continue, and the shipments are to be made without first knowing what is to become of the emigrants, it will come to pass that they will degenerate into a people of beggars on the high road, outcasts, and possibly criminals, disgracing not only us, but the name of Jew, and adding fresh fuel to the already sufficient prejudice against our people."

THE STORY OF A BEARD.

THE *Frankfurter Zeitung*, a paper belonging to Herr Sonnemain, the well-known Jewish member of the German Parliament, contains the following story amongst a series of anecdotes about "Russia in the Past":—"At a soiree in the Winter Palace of St. Petersburg, in the reign of Nicholas, a conversation arose about beards, and the governor of a distant province observed that in a large town of his province there lived a Jew who had an unusually fine and large beard. A lady, who was present, said, 'I should very much like to see it.' 'Your least wish is a command to me,' said the governor, and in the same night he sent an express messenger to the town in which the Jew in question lived, ordering that he should at once be sent to St. Petersburg.

"The local authorities quickly complied with this order. The Jew was taken away without a moment's notice from the bosom of his family, and dispatched post-haste to St. Petersburg. Having reached the capital, after about a fortnight's journey, the police-officer who received him, thinking that this man

must have been guilty of an unusually hideous crime, as he had been sent for on purpose all the way from the distant province, ordered him to be put at once into the darkest hole of the prison. This was done, and, in accordance with the prison rules, he had his hair and beard cropped short, prior to being entered into the cell assigned to him.

"Both the lady and the governor had long forgotten the whole matter, and for several weeks the old man was kept in prison, the police all the time waiting to see what charge would be preferred against him. He would probably have been kept there for the remainder of his natural life, had not his family applied to the governor to ascertain the reason of his imprisonment. The proceedings took a great deal of time, but when eventually the matter reached the governor, he remembered the circumstance of his conversation with a lady, and having by that time returned to his own province, he at once dispatched a messenger to St. Petersburg, requesting that the Jew should be liberated. Even that took some time, owing to the difference of departments, but at length the old man was set free, and allowed to return to his family. No compensation of any kind was vouchsafed to him."

A CRY OF DISTRESS.

AN extra sheet issued by the *Israelit*, of Mayence, bears the title *Rettungsruf*, which means the cry of distress. It is a letter from R. Panisel, the Chapam Bashi, and S. Salant, the Chief Rabbi of the Ashkenasim Congregation of Jerusalem, addressed to Dr. Salvendi, the rabbi of Dürkheim in Germany, asking for help to resist the aggression of "The Mission in the Holy City. It appears, as we stated in our last issue, that about thirty families of Jewish immigrants from Russia have been visited by agents of the London Society for the Diffusion of Christianity Among the Jews, and that some material relief was actually afforded those poor people by the missionaries.

This is the dreadful charge preferred against the society in question by the two chief rabbis of Jerusalem. This letter begins as follows: "We can be silent no longer. The Missionary Society cast their nets for catching souls after those men, women and children who left their Russian native land on account of the most cruel persecutions, and have come hither in the vain hope of meeting with peace and quiet in the Holy Land." Dr. Herzberg, the manager of the Jewish Orphanage of Jerusalem, joins in with the two rabbis in complaining that "these thirty families have fallen into the traps of the mission."

The "nets for catching souls," referred to by the writers of those letters, were first spread by Christ Himself nearly two thousand years ago, on the very spot from which the rabbis are writing. Christ had a particular liking for fishermen who were experienced in the casting of nets. If the rabbis so much object to "the catching of souls," they will not be able to prevent these efforts from proving successful by merely holding out material comforts and relief as a re-agent. The nets so much complained of are cast in all ranks of society, and not merely amongst those who are afflicted and distressed in body and mind. Material relief will certainly not re-act against the word of God as it is disseminated by the missionaries.

THE PROPHETIC NEWS

And Israel's Watchman.

EDITED BY REV. M. BAXTER.

NOVEMBER, 1882.

THE APOCALYPSE.

A SERIES OF SPECIAL LECTURES ON THE REVELATION OF JESUS CHRIST.

By REV. J. A. SEISS, D.D., Pastor of the First Lutheran Church, Philadelphia, U.S.

LECTURE THIRTY-SECOND.—REV. xiii. 11-12.—(Revised Text).

THE BEAST FROM THE EARTH.

The Antichrist's Associates—Types and Prefigurations—The Power of the Religious Element—The Adorable Trinity Counterfeited—Hell's Trinity in Unity—Who, and What is this Beast, with Two Horns Like a Lamb?—Opinions of Commentators—An Individual Person Meant—The False Prophet's Doctrine, System, or Economy—His Rise out of the Earth—"The Man of the Earth"—His Two Lamb-like Horns—His Dragon-like Speech—At One with the First Beast—His Successful Diplomacy—Causes the Earth to Worship the Beast—A Universal Infernal Religion, with the Antichrist as God—Realisations in Classic and Modern Times—A Great Emperor Returned to Life Again—The Final Coronation of the Progressivism of Human Perfectibility.

THE Antichrist, though an individual, is not alone. He not only has the ten sovereignties working into his hand with all "their power and strength," but he has a more intimate and more potent companion, hardly less remarkable than himself, duplicating his power, and without whom he could not be what he is—a Two-horned Beast from the earth, who is also called the False Prophet. (Rev. xvi. 13; xix. 20.)

THE ANTICHRIST NOT ALONE.

When Pharaoh lifted himself up against Jehovah, and against God's two Witnesses, Moses and Aaron, the magicians, *Jannes and Jambres*, were summoned as necessary helpers, to compete with their miracles, and to withstand their claims. When Balak, King of Moab, sought to destroy Israel, *Balaam* was in requisition to prophesy for the king as the arm of his success. When Dan, in marauding avarice, settled in Laish, he must needs have the *Levite*, son of Gershom, to set up a worship for him, though he had to steal both priest and gods. Absalom, the murderer and fratricide, plotting for his father's throne and life, and warring against God's anointed king, could do but little without *Ahithophel* to aid his treason, and further his parricidal schemes.

Jeroboam, in revolt, found necessity for a new religious administration, with new gods and new observances, requiring priests and prophets to abet his wilfulness. Ahab, the seventh head of the line of Israel, could not have been Ahab except for *Jezebel*, with her herd of foreign priests. And thus the final Antichrist, of whom these were types and forerunners, cannot be the Antichrist without his great spiritual consociate and *false prophet*.

THE RELIGIOUS ELEMENT

is one of the most powerful in humanity. Its great potency appears in all the history of mankind. It cannot be ignored, suppressed, or put aside. It may be misled and perverted, but its presence and power are inevitable wherever man is man. Nothing can securely stand against it. No other power can be sustained without its aid. True or false, human nature must have a religion. If the State does not provide one it must allow of it, and throw some sanction over it, or it kills itself. There can be no society, no kingdom, no commanding administration without it. Even the French Atheists of 1793, who pronounced against all traditional religion, and sought to abolish God, yet carved images and idols of

LIBERTY AND EQUALITY, offered incense to them, sung hymns to them, and knelt down before them in great civic ceremonials. Napoleon, who became the great military head of this revolution, held it as one of his maxims that the State cannot live without a religion.

Alison, the historian, has told us how the Emperor, actuated by no spirit of oppression, by no jealousy of a rival authority, but out of what he viewed as essential to the solidity of his empire, sought to connect the Pope with his Government, and to establish the See of Rome in close connection and subserviency to himself at Paris. And so the Antichrist, though opposing and exalting himself "above all that is called God, or that is worshipped," still finds it essential to have a religion. Christ is Prophet, Priest, and King; and he who proposes to take His place, and to be the world's Christ as against the incarnate Son of God, must needs fill out the same departments. To do this, his Devil-wisdom simply inverts the order, assigns to himself the central position of absolute King, and accepts and adopts a *grand religious establishment, whose head and centre is another great Beast, administering in the department of priesthood and prophecy.*

THE ADORABLE TRINITY COUNTERFEITED.

The Eternal Power and Godhead is a Trinity. "The true Christian faith is this, that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the glory equal, the majesty co-eternal. And in this Trinity none is afore, or after other, none is greater or less than another; but the whole three Persons are co-equal; so that in all things, as aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped."

The truth of this holy doctrine is reflected in the copy of it which appears in the constitution of the Devil's grand system as the anti-God. The full embodiment and demonised incarnation of all evil in our world comes out in an infernal Trinity,

THE MIMICRY OF ETERNAL REALITIES.

First, is the unseen and hidden Father, the Dragon, that old serpent, the Devil. *Second*, is the seven-headed and ten-horned Beast from the sea, "the Son of Perdition," begotten of the Devil, his earthly manifestation, who dies, and revives again, and reappears on earth after having been in the invisible world, as a false Christ, and is awarded the power and throne of his father the Devil. And to this comes a *third*, the two-horned Beast of the earth, who proceeds from the Dragon father and the

Dragon son, for his speech is the Dragon's speech, and, "he exerciseth all the authority of the first Beast in his presence," carrying into living effect the Satanic will of both the Dragon father and son.

Thus we perceive *three distinct personalities*, the Devil, the Antichrist, and "The False Prophet;" and these three are one,—one vital essence, one economy, and one administration. The Dragon sets up as the *anti-God*; the ten-horned Beast, his son, is the *anti-Christ*; and the two-horned Beast, proceeding from and operating in the interest of both, is the *anti-Holy Ghost*. These three together are

HELL'S TRINITY IN UNITY,

the Devil's Unity in Trinity, as revealed and operative in our world, when iniquity has once come to the full. At present we will consider *the third* in this infamous Trinity, as exhibited in the vision before us. The Lord God of heaven and earth guide us into a right understanding of His truth!

WHO AND WHAT IS THIS BEAST?

The first, most direct, and most natural question on the subject is: *Who and what is this Beast, with two horns like a lamb?* Many commentators say this Beast is the Pope, or the papacy, or the papal kingdom, or the Roman Clergy, or the spiritual Roman Empire, or the various spiritual orders under the papacy. *Sir Isaac Newton* thinks the Greek Church is this Beast. *Galloway* thinks the French Republic is intended. *Fysh* thinks it means the Jesuits. *Mulerius* thinks it refers to the Roman Catholic theologians. *Hengstenberg* thinks it means the earthy carnal wisdom, including the heathen philosophies, false doctrines, and the like. *Stuart* says it is the heathen priesthood. *Gebhardt* holds that witchcraft and soothsaying, divination and magic, and such like occult arts, are meant.

AN INDIVIDUAL PERSON MEANT.

Every item in this record indicates that an *individual person* is here meant, as do all the relations of the subject. When Jesus told His disciples, "There shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect" (Matt. xxiv. 24), every one agrees that He referred to persons; that is, to individual men, who should severally give themselves out as if they were Christ, or claim to be endowed with all wisdom and power to command the reverence and obedience of their fellows. But when the Saviour thus prophesied of the rise of false prophets, it is impossible to suppose that "the false prophet" which this second Beast is thrice declared to be (chaps. xvi. 13; xix. 20; xx. 10), was not embraced. He certainly is one of those many, nay, the full and final impersonation of

them all, as he is by emphasis "*The False Prophet*," as the first Beast is the "*Antichrist*."

HIS DOCTRINE, SYSTEM, OR ECONOMY.

But being thus one of many whose individuality is conceded on all hands, he must also be of the same kind and nature with the rest; that is, not a system, church, philosophy, school, corporation, order, or general spirit, but *an individual person*. Being a prophet, he must, of course, have a doctrine, a system which he puts forth, an economy or system which he seeks to sustain, and consociates and followers who operate with him; but with whomsoever or whatsoever coalescing, confederated, or conjoined, he is not the False Prophet on their account, but in his own individual personality. All the prophets that have ever been, whether true or false, pagan, Jewish, or Christian, have been individual persons. And when it comes to "*The False Prophet*," the last and greatest of his class, the very consummation of all false prophets, we would do violence to all language or the use of terms, not to admit and recognise an individual personality.

This second Beast, as such, is not a person, but a symbol, which covers *the whole economy and administration* of the False Prophet; yet, for that very reason, and above all, it includes a *personal administrator*, in whom the entire thing has its being and centre. It is also impossible for me to conceive how this False Prophet can be made the subject of Divine punishments, be cast into the lake of fire, and be kept there in torment from age to age on account of his wickedness, as the record manifestly is (Rev. xix. 20; xx. 10), if he be not a true and real person. Do states, false Churches, systems, hierarchies, and the like exist and suffer as such in hell?

HIS RISE OUT OF THE EARTH.

Prophecy and prophetic administration imply inspiration and miraculous power. In the case of true prophets the inspiration is from above, and the power from on high. This Beast is a *false* prophet, the consummation of all false prophets, and his inspiration and power must needs come from beneath. Hence he is represented as coming up out of the earth, as the first Beast comes out of the sea. If the sea in the one case means the *political agitation* of peoples, the earth in the other case represents what is more *settled and firm* in human thought and society. And so we find that the religious sentiments and systems have always been more firm and fixed than political sentiments. A prophet has to do with the religious element; and the coming of this Beast out of the earth may refer to the *evolution of his system out of the religions that have place among men*,* and the pro-

gress of society with reference to beliefs and spiritual things. But this may not be the whole meaning.

There is a particular oppressor referred to in the tenth Psalm (ver. 15), who is described as

"THE MAN OF THE EARTH,"

and who meets his fate in the great judgment time. According to the uniform patristic application of this Psalm, the reference must be to one or the other of these Beasts; but, as the first Beast is distinguished as the Beast from *the Sea*, and the second as the Beast from *the Earth*, this "Man of the Earth" must be this second Beast, if either. If so, his particular and emphatic characterisation as "*the Man of the Earth*" so early as the days of David must mean something special and peculiar. The apparition to the witch of Endor came up "*out of the earth*." (1 Sam. xxviii. 13.) It was from the spirit-world, usually conceived of in the Scriptures as located under or in the interior of the earth.

Hence a recent writer, with whom I have often found good reason to agree, concludes that this Beast, as to his personality, is

A MAN FROM THE UNDER-WORLD,

whom he identifies as Judas Iscariot, returned again to the activities of this world, either by Satanic resurrection, or by some form of demoniacal possession, something after the manner of the first Beast, whose spirit will come up out of the abyss. This would harmonise with the fact that neither of these Beasts dies; each goes down alive into the fire. (Chap. xix. 20.) The startling character of the idea is also much relieved when we consider, as Hengstenberg observes, that the separation between earth and hell is at that time very slight, and the communication very easy. Even in the ordinary course of things, either heaven or hell, God or the Devil, spirits from above or spirits from beneath, are always in the background of all the spiritual and supernatural activities upon earth; and very much more potent will be the putting forth of hell in those last evil times, when everything pertaining to heaven is largely withdrawn, and all that remains in the earth is mostly abandoned to the rule of the infernal powers.

Prophet—a new and powerful universal religion—an infernal system of idolatry, accompanied by Satanic miracle—a system evolved out of the religions that have place among men, is a just and true definition. It will necessarily be an amalgamation and modification of all existing false systems of religion; for, as the universally established religion of the whole world, it will absorb and swallow up all other religions. It will be, in fact, "Babylon the Great, the mother of harlots (false religious systems)," as represented under the correlative figure of the Scarlet Woman, in Rev. xvii. It will come up out of the earth, as being simply a peaceful reorganisation of existing religious systems, and not a violent creation of an entirely new ten-kingdomed Roman empire coming up out of the sea of tumultuous agitation. This two-horned beast is germinantly the Roman Catholic Church, which will, as the future "Mother of Harlots," unite with itself the Greek Church, Mahomedanism, Judaism, Buddhism, Hindooism, Confucianism, Spirituism, &c., and the Last Pope will be the False Prophet or personal head of this universal religious system. It will also be an intensely Communistic, Socialistic system, teaching the most extreme democratic doctrines.—[EDITOR.]

* Dr. Seiss's definition of this Two-horned Beast or False Prophet as a *grand religious establishment whose personal head is the False*

I should not wonder, therefore, if this would turn out to be the true interpretation—namely, that this *coming up out of the earth* means a coming from the *under-world*, and that this Man of the Earth, this Beast, as to his personality, is, in one sense or another, that very Judas, "Son of Perdition," who betrayed his Lord. He is at least a man, one who fills the office of a prophet in consociation with the first Beast, one possessed of supernatural powers, and one who has all his inspirations and miraculous potency from beneath, in contrast with that of true prophets, which is from above.

HIS TWO LAMB-LIKE HORNS.

This second Beast has "*two horns like a lamb*." Horns are the symbols of power; but these horns have no diadems, and are like the horns of a gentle domestic animal. Political sovereignty, war, conquest, and the strength of military rule are therefore out of the question here. This Beast is a *Prophet*, a spiritual teacher, and not a king or warrior. His power has a certain softness and domesticity about it, which is sharply distinguished from the great, regal horns of the first Beast, although in reality of the same Wild Beast order, and belonging to identically the same Dragon brood.

HIS DRAGON-LIKE SPEECH.

Though having but the two horns like a lamb, he yet speaks like a Dragon. He is lamb-like in that he proposes to occupy only the mild, domestic, and inoffensive position of spiritual adviser. What more gentle and innocent than the counselling of people how to live and act, for the securement of their happiness! But the words are like the Dragon, in that such professions and claims are in fact the assumption of absolute dominion over the minds, souls, consciences, and hearts of men, to bind them irrevocably, and to compel them to think and act only as he who makes them shall dictate and prescribe. Only to the eternal God belongs such a power; and when claimed by a creature, is, indeed, the speech of the Devil, the spirit of hell usurping the place and prerogatives of the Holy Ghost.

AT ONE WITH THE FIRST BEAST.

Hence, also, in so far as this Beast is able to maintain and enforce these prophetic claims, "he exerciseth all the authority of the first Beast." There is no more complete or exalted dominion under the sun than such a sway over the intellect and will of universal humanity. The first Beast, in all his imperial power, has no greater authority than the common acknowledgment of such claims would give. When this is exercised, all the authority of the first Beast is exercised. But the first Beast is quite willing that his hellish consociate should assert and press these claims; for the two are but

different persons in the same infernal Trinity, the second witnessing to the first, as the Spirit witnesseth to the Son. It is all in the one interest of the Dragon, out of whom the whole administration comes, and it matters not through which of the Persons the Devil work is done, whether by the first Beast as *imperial dictator*, or by the second as the *absolute spiritual adviser and teacher*. Therefore, the latter exerciseth all the authority of the former, "*in his presence*," with his approbation and consent, and as his consociate and prime minister.

HIS SUCCESSFUL DIPLOMACY.

It is not common for great impostors and powers in evil thus to agree. When Mahomet was ruling at Medina there arose another pretender of the same order with himself. The second proposed to make common cause between them, and wrote a letter to Mahomet, which read: "From Moseilma, the prophet of Allah, to Mahomet, the prophet of Allah. Come now, let us make a partition of the world, and let half be thine, and half be mine." But Mahomet answered: "From Mahomet, the prophet of God, to Moseilma, the *Liar*;" and there was nothing but hatred and war between them. When Napoleon, in the grandeur of his power, sought to avail himself of the authority and influence of the Pope, and to endow the pretended See of St. Peter with glory and honour as an instrument of imperial rule, the Pope answered him with a bull of excommunication. When certain vagabond Jews of Ephesus proposed to adorn and dignify themselves with the credit of casting out evil spirits in the Saviour's name, the demon's answer came: "Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded." (Acts xix. 15-16.) But between these last two outgrowths of hell there is a perfect understanding, harmony, and concord. It is Akiba and Barchocebas repeated on a mammoth scale—the Satanic mimicry of the sacred ministrations of the Holy Ghost to the Saviour's cause.

CAUSES THE EARTH TO WORSHIP THE BEAST.

And a most efficient minister does this False Prophet prove to be. Eight times it is written of him that "*he causeth*." He is a successful executor. And what "*he causeth*" is the most extraordinary in all the history of falsehood and wickedness. The account is full and specific, and needs to be considered in detail. First, we have the statement that "*He causeth the earth and those that dwell in it to worship the first beast, whose stroke of death was healed.*"

If the coming of this Beast "*out of the earth*" means a coming from the place of depraved spirits, the worshipping ascribed to "*the earth*" may mean

ship rendered by these evil spirits. The statement may then mean, that this Beast first of all induces the tenants of the under-world (in the *abyss* (i.e. the earth) to adore the great Son of perdition, who was wounded to death and became alive again. Then it is said that "the whole earth wondered at the Beast," we can understand it to mean the inhabitants of the earth; but when the earth is considered separately along with its inhabitants, it is a question whether it merely means the inhabitants only. But, whatever the fact may be with regard to the meaning here of the term "the earth," there is no question about "the dwellers in it." They were induced to accept the Beast as the Deity, and to worship him as God. In the first instance, when man's great wonderfulness and power burst upon the view of the world, the astonishment, admiration, celebration of him as the Invincible seems to have been spontaneous, a mere wild breaking forth and overflow of astounded popular feeling. But it is evidence of an impression in a direction of which the Devil could well avail himself for the better accomplishment of his ends. The second Beast accordingly appears as a prophet to direct it, reduces it to a system, and enters upon the organization of a new and infernal religion of which he is the *lime oracle*, and the *Antichrist the supreme god*.

THE ATTEMPT PROVES A GRAND SUCCESS.

The earth and those that dwell in it worship the Beast, whose stroke of death was healed." It is like a fable from the land of dreams—like the story in Southey's "Thalaba," in which the sorcerers

"Hasten to the inner cave,
And all fall fearfully around the giant idol's feet,
Seeking salvation from the power they served."

here, almost, if not quite, as there, the picture that

"Where the sceptre in the idol's hand
Touched the round altar, in its answering realm,
Earth felt the stroke, and ocean rose in storms;
And ruining cities, shaken from their seats,
Crushed all their inhabitants
His other arm was raised, and its spread palm
Uprode the ocean weight,
Whose naked waters arched the sanctuary,
Sole prop and pillar he."

REALISATIONS IN CLASSIC TIMES.

But, with all the weird strangeness of the record, *literal realisation* of it is neither impossible nor probable. There is nothing in it to which depraved human nature is not competent, and even predisposed and prone. *Alexander the Great* was but a young man when he died, and never was more than a mortal man; yet he claimed and received Divine honours as a god. Reading in Homer that the great heroes were sons of gods, he did not see that they were any better than himself, and hence began to think himself the son of Jupiter, and so announced the priests, who oracularly proclaimed him such,

and exhorted all inquirers to render to their victorious king the honours of a deity. The vile *Antiochus Epiphanes* was awarded an apotheosis, and assigned a place among the holy gods in the worship of Egypt. *Herod*, with all his baseness and his crimes, was hailed as a god, and took it as his due. (Acts xii. 21—23.) *Julius Caesar* was honoured as a god, and after his death many temples were raised and frequented for his worship. Statues, temples, altars, and trophies were consecrated to *Augustus Caesar*. *Tiberius* rendered sacred homage to his statues, and also accepted similar honours to himself and his favourite, *Sejanus*. *Trajan* worshipped *Nerva*, and honoured him with a chief priest, with altars, and with sacred gifts.

The younger *Pliny* proclaimed it as *Trajan's* due that his statue should be cut in ivory, or cast in gold, and that the choicest victims should be sacrificed to his divinity. *Caligula* claimed to be a god, clothed himself with the acknowledged names of deity, assumed the attributes and ornaments of all the divinities, accepted temples, prayers, offerings, and sacrifices as pertaining to him, appointed a college of priests, consisting of all the richest men in Rome, to superintend the ceremonies of honour and worship to his sacred majesty. He even boasted that every nation of the earth, except the Jews, adored and worshipped him. The King of Parthia, kneeling before *Nero*, said to him: "You are my God, and I am come to adore you as I adore the sun. My destiny is to be determined by your supreme will;" to which *Nero* replied: "I make you King of Armenia, that the whole universe may know it belongs to me to give or to take away crowns." *Domitian* filled the world with his statues, to which sacrifices were continually offered, and required that all letters written or published in his name should always begin "Our Lord and God commands." And so common, universal, and stoutly demanded was this worship of the successors of the Cæsars, that the chief reason for the martyrdom of the Christians of their day was that they would not sacrifice to the emperor as God.

ILLUSTRATIONS IN MODERN HISTORY.

It may be said that these were ancient, pagan, and benighted times, and that such abominations can never again be palmed upon mankind. But they were the times which produced our classics. The same has also occurred in later days, with far less reason or apology, and among those who claim to be the most advanced and enlightened of mortals. How was it in the comparatively recent period of the French Revolution? How was it with those world-renowned *savants*, whose boast it was to dethrone the King of Heaven as well as the monarchs of the earth? Did they not sing halleluiahs to the busts of *Marat* and *Lepelletier*, not only in the streets of Paris and

Brest, but in many of the churches all over France? How came it that Robespierre was named and celebrated as a divinity, a superhuman being, "The New Messiah"! Can we blot out what Alison, and Lacretelle, and Thiers have written, that "*Marat was universally deified*, that the Churches received his statues as objects of sacred regard, and that a new worship was everywhere set up in their honour? Is it to be ignored how the foremost men of the nation, in state ceremony, conveyed a woman in grand procession to the Cathedral of Notre Dame, unveiled and kissed her before the high altar as the Goddess of Reason, and exhorted the multitude to cease trembling before the powerless thunders of the God of their fears, and "sacrifice only to such as this?"

THE POPE OF ROME.

Nay, at this very hour, there resides a man in the city of Rome, whom one-half of Christendom itself hails, honours, and adores as the Vicar of Jesus Christ, the Vicerent of God upon earth, infallible, and sole possessor of the keys of heaven,—a man whom the greater festivals exhibit as a divinity, borne along in solemn procession on the shoulders of consecrated priests, whilst sacred incense fumes before him, and blest peacocks' feathers full of eyes wave beside his moving throne, and every mortal on the street where he passes, uncovers, kneels, and silently adores;—a man who, once a year, takes his seat upon the high altar of the sublimest Church in Christendom, in the broad light of this favoured century, and there receives the adoration of the whole college of his most exalted subjects, who reverently bow to kiss the toe of "His Holiness!"

Let there come, then, *a man from among the distinguished dead*; let him prove by signs that he is **A GREAT EMPEROR RETURNED TO LIFE AGAIN**: let him show the intelligence, the energy, the invincible power, and whatever else has made and marked the glory of the mighty, and let there come with him *a great prophet to exercise all this power in the one direction of a new universal religion*, advising and urging with eloquence and miracle, in the name of the absolute Wisdom, the worship and adoration of that man, as the only right worship in the universe: and what is there in humanity to withstand the appeal! As surely as man is man, the same that he has hitherto been, it will and must be a grand success. As certain fact, the Saviour so anticipated, and says that if it were possible to break Jehovah's promise the very elect would be deceived.

There is, then, to be *a new religion* for our world, as scientists and reformers already claim and proclaim. They are quite right. It will also be

A POWERFUL AND UNIVERSAL RELIGION.

It will ground itself in pretensions to the profoundest wisdom, intelligence, reason, truth, and progress. It will sway the earth, and carry with it all who are not written in the Lamb's book of life. It will be the *final coronation of the progressivism of human perfectibility*. But it will be a religion whose God is Antichrist, and whose sacraments are the seals of damnation, inevitable and eternal. God save us from unfaithfulness to His Gospel, that the "strong delusion" which leaves no hope may never touch any one who hears this warning of what is to come!

LECTURE THIRTY-THIRD.—REV. xiii. 14—18.—(Revised Text).

Conditions and Forerunners of the Final False Christ—A Growing Apostasy—Scientism, Naturalism, and Spiritualism—Means Used by the False Prophet—Influence of Miracles—A Miracle not Necessarily of God—Supernaturalism in Behalf of Idolatry—Fire Commanded from Heaven—The Whole World Convinced—The Supernatural Character of the Man for Whom Adoration is Claimed—An Image made to the Beast—Its Worship—The Image is made to Speak—The Cruel Tyranny of the New Administration—Heroic Spirits of a Degenerate Age—People Branded under the Antichrist—The Mark Itself and its Significance.

IN the last Lecture we were engaged in considering the Beast from the earth, the False Prophet, the consociate and prime minister of the final Antichrist. We then saw something of his origin, his character, the sphere of his operations, the nature of his pretensions, and his success in introducing *a new universal worship, or religion*. It remains to be considered how he imposes on the world, and what oppressive and murderous use he makes of his power. The Lord help us to understand the matter truly!

CONDITIONS AND FORERUNNERS OF THE FINAL FALSE CHRIST.

Before proceeding directly to the subject, it may be well to glance first at the antecedent state of things, by which the way is paved for his operations.

No great movements or revolutions in human affairs ever come without preparative conditions and causes—some preliminary plantings which gradually mature until they ripen into the great ultimate results. It was so with the reformation wrought by Christ. It was so in the reformation which culminated in connection with the labours of Martin Luther. It has been so in science and philosophy. It has been so in every great political revolution. And when such gigantic changes and disasters come as foreshown in this chapter, they necessarily have had their roots in something which has gone before, of which they are the fruits, and which the nature of the times has served to favour and develop. Nor have the Scriptures failed to indicate various preliminary conditions

and forerunners which serve to introduce the final false Christ and his abominations.

A GROWING APOSTASY.

Speaking of the Man of Sin and his doings, Paul writes that that day shall not come, "*except there come a falling away first.*" There is, then, to be a general sinking from the true faith, and the substitution of human conceits, philosophies, and "science falsely so called," in the place of the Divine verities, eating away the substance of true religion, and dissolving its hold on the hearts and minds of men. Such a terrible deceit could not be unless all society were first thoroughly corrupted. And so it will be. The Apostle says: "Know this, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof;" times "when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers, having itching ears; and shall turn away their ears from the truth, and shall be turned unto fables." This is the portentous prediction! (2 Tim. iii. 1—6; iv. 3-4.)

SCIENTISM, NATURALISM, AND SPIRITUALISM.

Among the active causes of all this, we are forewarned of a certain *boastful and blatant scientism and naturalism* which does not hesitate dogmatically to negative the doctrines of faith, and likewise of a *demonic spiritualism*, which denies that Jesus Christ has come, or is to come, in any literal sense, and sets up quite other revelations as the hope and dependence of the world. In so many words, it is affirmed "there shall come in the last days scoffers, walking after their own lusts, and saying [as a matter of doctrine and sciences], Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation;" and furthermore, "that in the latter times some [certain men] shall depart from the faith, giving head to seducing spirits and teachings of demons, speaking lies in hypocrisy, forbidding to marry, and commanding to abstain from meats." (2 Pet. iii. 3-4; 1 Tim. iv. 1—3.) As a necessary concomitant and result, we are further told of a perturbed, restless, and disabled condition in political affairs, a weakening of the laws, an unmanageableness of things of state and social order, making all the old formulæ and codes of none effect, and engulfing the whole world in a quagmire of confusion, from which there is no retreat, and from whence the only prospect is of

WORSE DISASTER AHEAD.

The Saviour assures us that as before the flood "the earth was corrupt before God, and was filled with violence," justice and law having been supplanted by the base will of the corrupt multitude, so it shall be when the present world (age) nears its end. (Matt. xxiv. 37—39.) Besides, it is a time when the patience of God is about wearied out with the perverseness and inventions of the wicked,—when judgment has commenced,—when the One who hinders the revelation of the Man of Sin is taken away,—when the Holy Ghost, so long grieved and insulted, begins to withdraw from the world then approaching its doom,—when the holiest and best of earth's population is taken away, caught up to the heavenly pavilion,—when the very candlestick of sacred illumination is removed,—when they that love not the truth are given over, judicially blinded, and allowed a loose rein to believe lies and hasten their own damnation,—when the doors of the abyss are unlocked, and the powers of perdition are given wider liberties,—and when Satan is angered to the intensest degree, because he knows that "he hath but a short time." And in this crisis and condition of things, when evil is ready to bloom forth in final maturity, and every form of it is confluent, and all that impeded it has well-nigh disappeared, the great embodiment of Hell's subtlety and deceit begins his ministry. The world, having rejected the Evangel of God, is therefore ripe and ready for the Gospel of the Devil, and his great and universally-accepted Apostle comes.

MEANS USED BY THE FALSE PROPHET.

Observe, then, in the next place, by what means this Prophet brings the world to his unholy cause. We have seen what his pretensions are. We have seen that he has the two horns—i.e., all the powers by which a religion, as such, makes its way upon the minds and hearts of men. We have seen that he presents himself as the bearer and interpreter of the absolute truth, the master and prophet of all that can rightfully demand the attention and obedience of any being. And what he thus proposes and claims he also proposes to prove and demonstrate by exhibiting a supernatural control of all the forces and powers of Nature. "*And he doeth great miracles . . . And he deceiveth those that dwell on the earth by reason of the signs which it was given him to work in the presence of the Beast.*"

INFLUENCE OF MIRACLES.

Miracles have ever been the chief evidence of the presence of what is worshipful and Divine. It is by these especially that men's faith is begotten and controlled. It is by seeing and experiencing what is manifestly above and beyond all natural human power, and what cannot be accounted for on natural principles, that the human mind is forced to the con-

viction of the presence of some great and worshipful potency superior to Nature. It was by such demonstrations that Moses evidenced Jehovah's almightiness and his own legation as Jehovah's prophet, till the most inveterate unbelief was compelled to admit and confess that here was "the finger of God." It was one way in which Jesus proved His Messiahship, and established for all ages that He is a Teacher sent from God; for, as Nicodemus said, no man could do the miracles which He did except God were with Him.

Paul, in enumerating the powers by which he persuaded the Gentiles to faith in the Gospel, says, that it was in very deed the power of signs and wonders which Christ did by him, in the power of the Holy Ghost, that he made his conquests. (Rom. xv. 18.) And this arch-prophet of falsehood knows well how needful and mighty is the force of miracles to establish his credit, and to secure belief in his claims. The religion of God is a religion of miracles, and to make his infernal deception appear the only true and rightful religion, he needs to mimic and counterfeit all that supernaturalism on which the true faith reposes. To this, therefore, he sets himself, and becomes one of the greatest workers of signs and wonders the astonished earth has ever seen.

A MIRACLE NOT NECESSARILY OF GOD.

Nor need we be surprised at this. There is a supernatural power which is *against* God and truth, as well as one *for* God and truth. *A miracle, simply as a work of wonder, is not necessarily of God.* There has always been a devilish supernaturalism in the world, running alongside the supernaturalism of Divine grace and salvation. "Aaron cast down his rod before Pharaoh and his servants, and it became a serpent." Here was Divine miracle. But Pharaoh went and called his wise men and sorcerers, and "the magicians of Egypt also did in like manner with their enchantments; for they cast down every man his rod, and they became serpents." Here was devil-miracle, in imitation of the Divine. In the same way the turning of the waters to blood was counterfeited, as also the plague of frogs. Only when it came to the creation of swarms of insect life did the magicians give up, and admit that this was beyond their power. (See Exod. chaps. vii., viii., and ix.)

SUPERNATURALISM IN BEHALF OF IDOLATRY.

So, again (in Deut. xiii. 1—5), God assumes and asserts that there may be *supernatural revelations in behalf of idol worship*; for He gives it as a law for His people: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder; and the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words

of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." So the Saviour tells us that many will come up, in the day of judgment, saying, "Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out devils; and in Thy name have done many wonderful works (*all manner of miracles*)! And then I will profess unto them, I never knew you; depart from Me, ye that work iniquity." (Mat. vii. 12—23.) "Of the false Christs and false prophets" whom He foretold, He says they "*shall show great signs and wonders.*" (Matt. xxiv. 24.)

"POWER, SIGNS, AND LYING WONDERS."

Paul says of Antichrist, and the doings in connection with him, that his "coming is after the working of Satan, with *all power, and signs, and lying wonders.*" (2 Thess. ii. 9.) "Lying wonders" do not mean *unreal* wonders, mere trick, jugglery, and legerdemain; but wonders wrought for the support of lies, that is, *devil-miracles*. Mere pretended miracles have nothing of miraculous power; but in this case the worker comes "*with all power.*" There is no emptiness or unreality about them. They are genuine miracles, wrought in the interests of hell's falsehood. The test of a miracle is its supernaturalness; the test of its source, is the doctrine, end, or interest for which it is wrought. If in support of anything known to be contrary to God and His revealed will and law, it is no less a miracle; but in that case it is most manifestly a work of the Devil; for God cannot contradict Himself. (See 1 John iv. 1—3.)

It is also plainly intimated in the Divine Word that, in judgment upon the wicked world for its refusal of Christ, and its setting at nought of all the Divine miracles, the present bonds and limitations of Satanic power will be relaxed, the Devil and his demons allowed freer range upon this planet, and those in love with falsehood and unrighteousness given over to delusions then so much stronger than ever before. (See 1 Kings xxii. 18—22; 2 Chron. xviii. 18—22; Isaiah vi. 9—10; Ezek. xiv. 9; Rom. i. 21—25, —28; 2 Thess. ii. 11—12.) It is, therefore, in strict accord and consistent analogy with all history and revelation, that the consummate False Prophet "*doeth great miracles, and deceiveth those that dwell on the earth by reason of the signs which it was given him [permitted him of God] to work.*"

AN EXAMPLE OF THESE GREAT MIRACLES is described. The power of the False Prophet extends so far, "*that he even maketh fire come down from heaven to the earth in the presence of men.*" It is useless to talk of trickery and mere sham in this case. Of the rebels, in chapter xx., it is said: "Fire came down from God out of heaven, and devoured

hem; and of the Two Witnesses it is said: "If any one willet to injure them, fire issueth out of their mouth, and devoureth their enemies." (Chap. xi. 5.) In both these instances we have literal fire—for it consumes men; and the same terms in this case must mean the same thing. Nor is it the first time Satan shows his power over the fire and lightnings of heaven. When God allowed him to assail and tempt Job, the report came: "The fire of God is fallen from heaven, and hath burned up the sheep and the servants, and consumed them." (Job. i. 16.) It was Satan who directed and brought down that fire; so then he is able to do it again for his own great prophet. There is also special reason why this particular miracle should be wrought at this time. The Two Witnesses showed this command over fire, and it was necessary to offset it by something similar.

Besides, it was the test by which Elijah proposed to decide between Baal and Jehovah, insisting that

"THE GOD THAT ANSWERETH BY FIRE"

is to be accepted as the true God. And "the fire of the Lord fell" at the call of Elijah, and thus settled the question of Jehovah's deity and majesty over against the impotent Baal. (1 Kings xviii.) There needs, therefore, to be a meeting of that test on the part of this new Prophet, in order to make out his claim, as over against the God of the Bible. And as men refuse to abide by the *Jehovah*-answer by fire, this man is permitted to imitate that test, that it may appear how very ready and facile wicked people are to believe the devil's miracles in preference to those which are unmistakably of God.

Whether the fire in this case is allowed to be used for destruction, as it was in the ministry of Elijah, is not said; but it certainly comes, and it comes "*in the presence of men*"—men, not babes, not idiots, not imbeciles. The subtle performer anticipates all suspicions of imposture, and provides against the possibility of having it said that it is nothing but a cheat, a mere piece of cunningly-devised pyrotechnics. When it comes to supernaturalism and miracle, people call for an open field, a fair test, the exclusion of all chance for collusion, and thorough care against deception by mechanical contrivances or a better knowledge than they have of Nature's laws. The sceptical heart of man is jealous of miracles. But here every anticipated demand is met, for

THE WHOLE WORLD IS CONVINCED, and all its science satisfied. Out of the open sky, on the broad plain, in the clear light of day, under the keen scrutiny of the keenest adepts of science, before the most competent of witnesses, this agent of perdition calls, and the fire comes and descends to the earth, attested as an unmistakable reality!

Every year, at Easter time, the Greek patriarch at

Jerusalem goes through the farce of calling down fire from heaven, by which all the lamps of the Greek churches and shrines are lit for that year. Dean Stanley, from having been an eye-witness, has given a graphic account of the proceeding and the terrific furor which attends it.* But there the one who gets the fire is locked up alone in the darkness of a ceiled and covered vault, and no one sees the fire until it is put forth through an aperture at the top of the cell. No sensible person is deceived by it. It stands acknowledged a poor and disgraceful trick. It is not so in this case, for here every one's scruples are satisfied. The closest investigators and observers see and confess that the miracle is genuine, and are persuaded that the god of this man is Divine, even on Elijah's test, though without doing full justice to Elijah's case.

Thus substantiating his own professions, this infernal Prophet points next, and with success, to

THE SUPERNATURAL CHARACTER

of the man whom he seeks to have adored. Hengstenberg agrees that the reason or ground on which the worship of the ten-horned Beast is solicited and urged is the continually-repeated and tremendously-emphasised fact that *he was wounded to death, and that the stroke of his death was healed*. With all his wonderful power, wisdom, and greatness, this is his sublimest personal characteristic; and on this account the adoration of him is chiefly founded.

It is on account of Christ's obedience unto death and resurrection from the dead that He has His place and glory as the head of all power and the object of worship, honour, and blessing. The songs of heaven are to "*the Lamb that was slain*." The Antichrist is the mimic Christ, and he must have honour, too, because he died and is alive again. Though "Christ died for our sins, according to the Scriptures, and was buried, and rose again the third day, according to the Scriptures," and "*showed Himself alive after His passion by many infallible proofs*," and after forty days was visibly taken up into heaven, whence also He shed forth a regenerating and miraculous power, proving that He is for ever exalted at the right hand of the Father almighty, worthy of the everlasting adoration of all creatures,—still the wicked world will not believe in Him, nor award Him the honour that is His due.

But when the Antichrist comes, because he *died of a sword-wound and went to his fitting perdition, and reappears from out the abyss*, it will be preached, and taught, and argued that he above all is worthy of the homage, credit, and worship of mankind! And because a miracle-working prophet says so, and because they have the infernal Beast in his grand

* "Sinai and Palestine," pp. 464—470.

administrations before their eyes, they who could see no reason for hearkening to the miracle-working Apostles, listen and are persuaded in favour of this new Gospel, and unanimously agree that the foul monster shall be their Lord and only Deity!

AN IMAGE MADE TO THE BEAST.

And to make the infamous delusion the more easy and effective, this False Prophet avails himself further of the abomination which has been the besetting sin of the race, the great defilement of the ages. I cannot explain exactly what it is, but there has always been a peculiar witchery in the worship of idols. Even Aaron himself was persuaded to make a golden calf, and within hearing of the thunder of God's almightiness the people gathered themselves together, and paid willing homage to the similitude of an ox that eateth grass. This infernal messenger knows the advantage to be gained from this strange proneness of mankind, and therefore he counsels and directs, as the chosen method for giving due homage to the god, that "*they should make an image to the Beast which had the stroke of the sword, and lived.*" A statue was to be constructed, and it was to be at once a statue "*to the Beast,*" and "*of the Beast,*"—a material likeness of himself, set up in sacred honour of his majesty.

THE ABOMINATION OF DESOLATION.

Hengstenberg observes that *one* image is spoken of, "but in regard to the sense a multitude of images is meant." If so, this would give a sort of ubiquitous presence to the Beast, and would greatly facilitate his worship in all parts of his dominion. The vision, without excluding the idea of multiplication, contemplates one original in particular, which, according to other passages bearing on the subject, has its location at Jerusalem, and finds its way into the temple built for Jehovah, and is there set up as "the abomination of desolation spoken of by Daniel the prophet." (Dan. ix. 27; xi. 45; Matt. xxiv. 15; 2 Thess. ii. 4.)

THE MAN BEHIND THE IMAGE.

The worship of such a statue would be the worship of the man himself, for this was the understanding and meaning of all image-worship. It is on this idea that Rome sanctions the veneration of images of Christ, the Virgin, and other saints. Chrysostom records: "When the images of the emperor are sent down and brought into a city, its rulers and multitude go out to meet them with carefulness and reverence, not honouring the tablet or the representation moulded in wax, but the standing of the emperor." Hence, Basil says,—"*The image of the emperor is also called the emperor, because honour paid to the image passes to the original.*" "*He that honours not the image honours not the*

person represented." So also Athanasius says, "*He who worshippeth the image in it worshippeth the emperor, for the image is his form and likeness.*" And so in all the history of ancient Rome, whatever was done to the statue of a God or man was construed as done to him whose statue it was. The making of this image of and to the Beast is therefore an authoritative formulation of

THE WORSHIP OF THE BEAST.

Nor is it difficult to trace what sort of arguments will be brought to bear for the making of this image. In the ages of great worldly glory and dominion statues were raised to the honour of the great of every class; but *who of all the great ones of the earth is so great as the Antichrist!* Statues have ever been common for the commemoration of great events; but what greater event and marvel has ever occurred than that in the history of this man, in that he shall be wounded to death and yet restored to life and activity, with far sublimer qualities than he possessed in his first life? How much more worthy of memorialisation than the scar of Scipio or the appearance of a star, supposed to be miraculous, which Octavianus commemorated on the consecrated image of his imperial foster-father!

If the grand old Romans thus honoured their human emperors and benefactors, why withhold this veneration from one so evidently and eminently superhuman? And who will there be among the proud sons of earth to stand out against such arguments? The leaders of the apostate world will cheerfully acquiesce in the pre-eminent propriety of such a memorial; and an image of the Beast, and to his sacred honour, is made and set up, particularly emphasising his great characteristic—that he once was wounded to death, and that he has come back to life again with his death-wound healed.

A PRE-EMINENT HELLISH WONDER.

But with the image constructed and in its place another hellish wonder is wrought, perhaps the most marvellous of all the doings of this minister of perdition. "*The idols of the heathen are silver and gold; they have mouths, but they speak not.*" (Is. xxxv. 15-16.) But the powers of falsehood have by this time become mightier than of old. To the False Prophet it is given "*to give spirit to the image of the Beast, that the image of the Beast shall even speak.*" The unbelieving may laugh, and sneer, and say, "*It is nonsense and impossibility.*" And so, indeed, it may be to them and their power. But of old it was written, "*Woe to him that saith to the wood, Awake! to the dumb stone, Arise, it shall teach!*" (Hab. ii. 19.) And here is the man who does it. For thus it stands recorded in the Revelation of God. And when it comes to pass men will

be only the more carried away by it, because of their previous unbelief of the possibility of anything of the sort. As God's Word is true, and heaven and earth will sooner pass away than one jot or tittle of it go unfulfilled, *this thing will be done.*

Like as the power of God restores breath and life to the Two Witnesses, so shall this arch magician have power to give animation and speech to this dead statue. And why not? The infernal power which brings up a dead man from the abyss and reinstates him in all the activities of a new life of wonder and greatness certainly can be at no conceivable loss to

MAKE AN IMAGE SPEAK, and through its metallic mouth to give forth his oracles. Old Pagan and Christian writers have recorded instances in which the idols spake and gave forth oracles. The Papists affirm the same for veritable truth concerning some of their images. The Hindoos to this day hold and maintain that a degree of life and supernatural power takes possession of their images when solemnly consecrated according to the prescribed ceremonies.

But if there be no truth or reality in these affirmations and beliefs, the thing will become literal fact under the ministrations of this son of perdition. This image *speaks*; and the closest observation of all the science, wisdom, and scepticism of the time is satisfied of the fact. There will be no machinery, no collusion, no make-believe, no trick or deceit about it, for the whole world is convinced. The image *speaks*. Oracles and commands come out of the dead metal. People may institute and apply what tests they please, and scrutinise with all the perfected science the earth affords, but the result of all is the universal admission that *the image does speak.*

THE SCRIPTURES CANNOT BE BROKEN; and John, in the spirit, saw, and has written it down, by command of God, that "*it was given the False Prophet to give spirit to the image of the Beast, that the image of the Beast should even speak.*" The Beast is supernatural, the False Prophet is supernatural, and the image, though made by man, likewise takes on of the supernatural; and all the savants of the time will agree and maintain that it is even so. They cannot help it. They cannot hold out against absolute demonstration. Thus it is, then, that the False Prophet imposes on the world, wins credence to his professions and claims, and aways the public sentiment to the acknowledgment of a new divinity, demanding a new religion, whose abominations are thought but right and reasonable. THE CRUEL TYRANNY OF THE ADMINISTRATION.

But with the grand machinery thus organised and completed in a Devil-church united with a Devil-state, the consummated Devil-rule goes into full

effect. With the Beast systematically deified, an image set up and consecrated to his adoration, and the testimony, argument, and eloquence of a great miracle-working Prophet ringing through the world in his behalf, the Oracle speaks and the edicts issue—edicts from which we would think Pandemonium itself would recoil with horror. Behold! and see the "Liberty, Equality, and Fraternity" which the unbelieving world so much adores, when once fully matured and put into universal command.

HEROIC SPIRITS OF A DEGENERATE AGE.

There be some in those days who cannot accept the new worship—elect ones whom God has written in the Lamb's book of life, who cannot be deceived. There be Jews, with whose being it is ingrained never to accept the worship of an idol, and Christian believers, whom nothing can buy over to an abomination so foul and blasphemous. The voice of God's Two Witnesses is heard over against the grand speeches and miracles of the False Prophet, and some there be who take heed to its warnings, and keep themselves aloof from the terrible idolatry. But how do these fare at the hands of this sublimated embodiment of the supreme Reason and finished Progress of which it prates? Where is the "Liberty, Equality, and Fraternity" for them? From the mouth of the image, by the sanction of the great Prophet, and by the authority of the idolised Beast, the demand is, "*that as many as will not worship the image of the Beast shall be killed.*"

Abbé Berruel has told us about the worshippers of Liberty and Equality in France, how that, on a great civic occasion at Brest, while the municipal officers, the justices of the peace, the tribunal, and the National Guards were lying self-prostrated before a carved image of Mirabeau, someone whose conscience pricked him exclaimed, "Wretches, you are guilty of idolatry!" but his voice being heard above the noise of drums and trumpets, the enthusiastic and irrational adorers of the idol at once cried out,

"KNEEL DOWN, OR YOU SHALL DIE!"

But what was only mad impulse and sudden fury then, will be finally framed into a great imperial enactment, into a sacred universal law, which admits of no exceptions and no exemptions. No one, of any class or race, is allowed to live under the dominion of these Beasts, if unwilling to conform to the worship they set up. Hence the flight of the Woman into the wilderness, her miraculous help and defence, where the Beast endeavours in vain to overwhelm her.

Thus, in the name of Democracy and popular rights, will come absolute Dictatorship and Imperialism; in the name of Freedom will come complete and universal enslavement; in the name of the better, Reason, which tramples on Religion and Revelation

will come a great consolidated system of gross idolatry; in the name of a charitable Liberalism, which disdains allegiance to any creed, will come a bloody Despotism, which will compel men to worship the base image of a baser man, or *die!* Here is one star in the crown of this world's boasted Progress.

But the religion of Christ has its holy sacraments;—its mark of baptismal consecration, and its pledges of sacred fellowship and communion given into the hands. This god of the godless also travesties these. The subjects of Antichrist must show their allegiance and wear the badge of their infernal Lord. The False Prophet "*causeth all, the small and the great, and the rich and the poor, and the free and the bond, to receive a χάσμα, a stamp or brand, on their right hand, or on their forehead.*" As masters in old time branded their slaves, and as to-day owners of stock brand and mark their cattle, so are the

PEOPLE BRANDED UNDER THE ANTICHRIST.

Declining the baptism of Christ, they must take upon their bodies the sign and seal that they are sold and held as the goods and chattels of hell! Money and place cannot buy them off. The rich and great are not exempted any more than the poor. The master must submit the same as the veriest slave. The ten kings themselves lie without immunity under the inexorable requirement.

The "mark" itself is at once a number and a name. The apostle tells us what it is: as he gives it, it is made up of two Greek characters which stand for the name of Christ, with a third, the figure of a crooked serpent, put between them, $\chi\theta\rho$, the name of God's Messiah transformed into a Devil-sacrament. This horrid sign must every one receive on one of the most conspicuous parts of the body, cut, stamped, or branded in, there to abide indelibly. No one may either "buy or sell" without this "mark," and all who receive it take upon their bodies the

TOKEN AND SEAL OF THEIR DAMNATION.

To believe on the Lord Jesus Christ, and to be baptised into His name, for the washing away of sin and the securement of eternal life, is too much for some people. It is to them a humiliating nonsense to which their superior dignity cannot stoop. But when the Devil-Messiah comes, in him they will believe and trust; to him they will sell themselves, and to his branding irons they will submit as helpless slaves and cattle, with no choice but to yield or die; and yielding, to perish everlastingly. I say, *perish everlastingly*, for there is no more salvation for any one upon whom is this "mark." From Heaven the clear, distinct, and awful sentence is: "If any man worship the Beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God,

which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the Beast and his image, and *whosoever receiveth the mark of his name.*" (Chap. xiv. 9—11.)

THIS BEAST IS NOT ANY PAST POPE.

This also proves that this Beast is not any Pope in the past; for not all under the Pope are lost. And it is just for the eternal ruin of such as will not accept the true and only Christ that this monster is permitted. People dislike the truth and refuse to obey the holy Gospel, and this minister of hell is allowed to make them the victims of his awful delusions that they may reap the fruits of their unbelief. And all is thus mercifully foreshown, that they may see and know to what a consummation their antichristian philosophies, beliefs, philanthropies, reforms, and proud self-will in sacred things is tending, and so learn righteousness before it is too late. God's Christ rejected is the opening of the soul to the Devil's Messiah, to the great impersonated lie of the universe, whose meretricious good is but the lure to infinite degradation and eternal death. And when men's dissatisfaction with the Lord's Christ and His institutes has worked itself out, and the seeds which it generates have come to their ripened fruits, they will find themselves in the position of *slaves and cattle of a mighty tyrant*, against whom they can do nothing but hold still, and receive upon their flesh the indelible seal of inevitable damnation.

WISDOM CONCERNING THE NAME.

Hence the peroration with which the vision closes. If men wish light, they can find it in these showings. If they wish to be wise, "here is wisdom." And if any one hath understanding, let him learn the number of the Beast and stand aloof. As regards the arithmetic of it, and the hidden indication which it carries of the precise man who is to be the final Antichrist,—when the monster comes, "the righteous shall understand." * The figures 666 may spell *Nero Cæsar* in Hebrew, and "*The Latin*," in Greek; but whether this is certainly what the Spirit meant, no one can tell. The wisdom required by us now is to detect and discern the antichristian badness, the ill principles which lay men open to Antichrist's power.

* The plain statement in Rev. ix. 11 that the proper name, the patronymic, the surname of the Antichrist shall be *Apollyon*, or *Apoleon* in the aorist form, points significantly to *Napoleon* as the predicted name of the Antichrist (as is the opinion of Dr. Bleek, Dr. Croly, E. Flower, and other expositors), and there is no man's name which contains 666 in Greek in the dative inscriptive dedicatory form more exactly than *ΝΑΠΟΛΕΩΝΤΙ*. The sum total of the numerical value of its letters is 666—thus: Ν 50, α 1, ρ 80, ο 70, λ 30, ε 5, ο 70, ρ 80, τ 300, ι 10=666.

the subtle atheism and unfaith by which people are betrayed into his hands. Six is the bad number, and when multiplied by tens and hundreds, it denotes evil in its greatest intensity and most disastrous manifestation. This number of the Beast's name thus gives his moral standing in the estimate of Heaven, and fixes attention on that as well as on the numerical spelling of the name he will bear on earth. If we can only know the principles pertaining to his badness; if we can only have understanding to detect his spirit, which already works so powerfully in so many specious forms about us, we shall have accomplished an important reckoning of the number

of his name. And without this, we may be carrying his damning "mark" upon our souls, even whilst we think ourselves forearmed against his power by what we have discovered of the word by which his contemporaries will designate him. The moral insight into his nature is the wisdom we require, as well as the orthography of the name by which he is called. In this, therefore, let us try to skill our souls, cleaving ever to our only Lord God, and His Son, Jesus Christ our Saviour, in the meekness of a confiding faith and obedience, that no marks or stains of the Beast, or his abominations, even in spirit, may ever be found upon our souls.

THE CHARACTERISTICS AND CONTRASTS OF THE COMING KINGDOM.

BY WILLIAM MAUDE.

I.—THE KINGDOM OF PEACE.

"And ye shall hear of wars and rumours of wars, for nation shall rise against nation, and kingdom against kingdom."—MATTHEW xxiv. 6-7.

"And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."—ISAIAH ii. 4.

The Scriptural Emblem of War—The Place and Mission of War—Quotation from John Ruskin—War, as Over-ruled by God—Opinion of Dean Vaughan—The Horrors of War—Its Root and Origin—A Future Reign of Peace Predicted—Over Mankind, and Even the Lower Animals—When, and by What Means?—Not by any Recognition of the Folly of War—Wars Since 1851—Nor by Perceiving its Wickedness—The Lesson of the Past 1800 years—Lawlessness Increasing—Not by the Triumph of Christianity During the Present Dispensation—An Unscriptural Assumption—Not by War Curing Itself—The Coming of the Prince of Peace—The Going Forth of the Red Horse—The Morning After Darkness

WHEN the seer of Patmos beheld the second seal of the mysterious and awful roll opened by the Lamb "in the midst of the throne," he tells us that he saw go forth "a red horse;" and "to him that sat thereon it was given to take peace from the earth, and that they should slay one another; and there was given unto him a great sword" (Rev. vi. 3-4): and, with scarcely an exception, commentators have recognised in this striking figure a symbolical representation of that great scourge of humanity—war. The "horse" not only being the Scriptural emblem of war, but the "blood-red" colour of this particular horse confirming this interpretation; the colour of each of the four horses described in the vision corresponding to the mission of its rider; which is, in the present instance, to shed blood. Hence we may regard the second, third, and fourth seals of the Apocalypse as the figurative representation of what our Lord Himself has elsewhere declared in unfigurative language; namely, that "wars, famines, and pestilences, are the beginnings of travail" (Matt. xxiv. 7-8); while in older prophetic utterance, "the

sword" is specified as one of God's "four sore judgments." (Ezekiel xiv. 21.)

THE PLACE AND MISSION OF WAR.

War, then, we are bound to recognise as one of the most terrible agencies which God employs in the evolution of His great purposes respecting man and his world. "When I tell you that war is the foundation of all the arts," writes one of our greatest thinkers, *John Ruskin*, "I mean also that it is the foundation of all the high virtues and faculties of men. It was very strange to me to discover this; and very dreadful,—but I saw it to be quite an undeniable fact. The common notion that peace and the virtues of civil life flourish together, I found to be wholly untenable. Peace and the vices of civil life only flourish together. We talk of peace and learning, of peace and plenty, and of peace and civilisation; but I found that those were not the words which the muse of history coupled together: that, on her lips, the words were:—peace and sensuality, peace and selfishness, peace and corruption, peace and death. I found in brief

that all great nations learned their truth of word, and strength of thought, in war; that they were nourished in war and wasted in peace; taught by war, and deceived by peace; trained by war, and betrayed by peace;—in a word, that they were born in war, and expired in peace.” But, he adds, “it is not *all* war of which this can be said. . . . The creative and fundamental war is that in which the natural restlessness and love of contest among men are disciplined, by consent, into modes of beautiful—though it may be fatal—play: in which the natural ambition and love of power of men are disciplined into the aggressive conquest of surrounding evil;* in which the natural instincts of self-defence are sanctified by the nobleness in the institutions and purity of the households which they are appointed to defend. To such war as this all men are born; in such war as this any man may happily die; and forth from such war as this have arisen, throughout the extent of the past ages, all the highest sanctities and virtues of humanity.”

WAR AS OVER-RULED BY GOD.

Thus, too, Dean Vaughan writes:—“The suffering and oppressed Church of the time of St. John is taught to connect the idea of conquest—of such victories as those which had extended and were to extend over the whole known world the dominion of imperial Rome—first with the overruling sovereignty of God, out of whose presence and by whose edict all human power goes forth, and secondly with the final establishment of a power not human, even with the coming of Him who is the Lord of the Church, and to whom all the kingdoms of the earth shall be eventually made to bow.” And though the inspired prediction—having as it were an enactive force—that the inhabitants of the earth should from generation to generation continue to “kill one another,” is doubtless a very direful one, yet “this too, is both overruled by God Himself, for His own work of power and grace, and also conduces in some definite manner to the coming of Christ, to the overthrow of opposing force, and to the establishment of His reign on earth.”†

THE HORRORS OF WAR.

Nevertheless, when we consider the proverbial “horrors of war,”—when the blood-stained pages of history bring before the mind’s eye the dreadful spectacle of fair countries laid waste, of great cities given over to fire and sword, of the reckless expenditure of long and laboriously accumulated treasure, of battlefields not only encumbered with the dead, but—more terrible still—with multitudes

of frightfully mutilated men groaning in agony and parched with burning thirst; and when we think of the still greater multitudes of widows and orphans left to mourn, it may be in life-long misery and want, the husbands, brothers and sons, thus violently hurried into eternity, our heart would grow sick with anguish if it did not burn with indignation; and we are constrained to cry to heaven, as one of old, “Shall the sword devour for ever?” and to realise the solemn fact that though God does make use of war as one of His instruments, it is only as one of His “instruments of death.”

THE ROOT AND ORIGIN OF WAR.

It is not my purpose, on the present occasion, to enter into any ethical questions as to the lawfulness of war under any circumstances; or whether the Christian can, consistently with the letter of Christ’s commands or the spirit of his heavenly calling, adopt a profession the immediate object of which is to destroy human life. But at all events one thing is very clear, and that is that, though for His own wise ends permitted by God, war has not its root and origin in “the good pleasure of His will,” but in the “unruly wills and passions of sinful men.” Thus St. James writes in his Epistle:—“From whence come wars, and whence come fightings among you? come they not hence, even of your pleasures that war in your members? Ye lust, and have not: ye kill and covet, and cannot obtain; ye fight and war; ye have not, because ye ask not.” (iv. 1-2.) God is “the God of peace;” Christ came “not to destroy men’s lives, but to save them;” and His solemn and suggestive declaration, “*They that take the sword shall perish by the sword,*” is one of which all history is the thundered echo. If we really believe this, how saddening is the consideration, that inasmuch as all the existing empires of the world—that ruled over by our beloved Queen not excepted—have been built up by brute force and lavish bloodshed, so they are doomed by the just laws of God to perish by the same means, sufficient time being given.

A REIGN OF PEACE TO RE-INAUGURATED.

How blessed, then, is the assurance of the prophetic Word, that a time shall come when men shall cease ruthlessly to shed each others’ blood, when the deadly and cruel instruments of war shall be laid aside, and the universal and lasting reign of peace be inaugurated. That such a time awaits the world is explicitly revealed. Thus Isaiah declares, in the words which stand at the head of this paper, “He shall judge among the nations, and shall rebuke many peoples: and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither

* In these words there seem to us to be very clearly indicated the Divine use of war, and the explanation of its permission.

† “Lectures on the Revelation,” Vol. I. p. 172.

shall they learn war any more" (Isaiah ii. 4) : and with exultant joy the Psalmist exclaims, "Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." (Psalm xlii. 8-9.) And so in Hosea we read :—"In that day will I make a covenant for them (*i.e.*, the children of Israel), with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground : and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely." (Hosea ii. 18.) Yea, this reign of universal peace is to extend, as above intimated,

EVEN OVER THE LOWER ANIMALS, for Isaiah says again :—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah xi. 6-9.)

WHEN? AND BY WHAT MEANS?

But *when* shall this come to pass, and by *what means* shall the reign of peace be thus established on the earth? Vain indeed are the dreams which, from time to time, men have dreamed upon this subject. Sometimes, on the low ground of utilitarianism, it has been maintained that as civilisation advanced, and the arts of peace were cultivated, and the interests of commerce became more worldwide, men would learn the *folly* of war, and come to see that even on the victors it generally entailed far more material loss than gain. The story has often been told how confidently such hopes were entertained at the time of the first Great International Exhibition, and how grievously those hopes have been disappointed. Since 1851, the world has been called to witness a series of great and terrible wars, and at the present moment

EUROPE IS AS A BED OF SMOULDERING FIRES, which a spark may at any moment kindle into a devastating flame. Indeed, so far from commerce putting an end to war, it too often is its pretext. What has England been at war with Egypt for but to defend the Suez Canal, because it is the great commercial channel between the East and West? And were America and France no stronger powers than Egypt, who can doubt that with

a large class of our own population no war would be more popular than one to compel those countries to repeal their hostile tariffs? No; the trade spirit is essentially a selfish spirit—it "lusts and desires to have" what others possess; and hence it is, and will ever continue to be, conducive, in a very large manner, rather than inimical to war.

Again, on higher and religious grounds, the hope has been and still is entertained that, as Christianity extended its peaceful triumphs over the world, and created a higher ethical standard amongst nations as well as individuals, men would come to recognise the wickedness of war, and nations no more be allowed to have recourse to the barbarous arbitrament of the sword in the settlement of their conflicting interests, than the individual creditor is now allowed, in any civilised country, literally to take his debtor by the throat, saying, "Pay me that thou owest." But, alas! all such hopes, again, are utterly chimerical. What is the lesson taught us by the history of

THE LAST EIGHTEEN CENTURIES?

It is a sadly humbling one, but it is simply this, that while Christianity, in name at least, has caused many and sanguinary wars, it is hard to point out a single instance in which it has prevented one. Moreover, apart from this, such hope is based on a twofold delusion. It assumes, in the first place, that the ethical influence of Christianity is increasing in proportion to its nominal extension. But this assumption is contradicted alike by actual experience and by inspired prediction. We see on every side the sad evidence of the growing lawlessness of the times in which we live, and this lawlessness is being developed in the midst of Christianity. It is not simply that men, in large numbers, are casting aside all pretence of religion; this is ominous indeed, but what is still more ominous is that over the mass of those who profess and call themselves Christians, the Gospel appears to have little practical life - pervading, life - controlling power. In other words, it does not, even as it once did, effectually bridle those natural "lusts," one deadly fruit of which is "war." And is not this precisely what inspired prophecy leads us to expect? The men who in the perilous times of the last days, are to be "lovers of self, lovers of money, boastful, disobedient to parents, unthankful, unholy, without self-control, fierce, lovers of pleasure rather than lovers of God," are not agnostics or atheists; on the contrary, the crowning mark of their identification is this,— "HOLDING A FORM OF GODLINESS, BUT HAVING DENIED THE POWER THEREOF." (2 Tim. iii. 2-4. R.V.)

AN UNSCRIPTURAL ASSUMPTION.

But the hope of which I have spoken rests also on another utterly unscriptural assumption—*vis.*, that

the Divine mission of Christianity during the present dispensation is to achieve a universal triumph, and thus slowly but surely bring about the much-desired, confidently-expected, "conversion of the world." Alas for the world, if this is its only hope! Nothing is more clearly revealed in the New Testament than the fact that the present dispensation is elective—not universal. The Gospel is divinely commissioned only to "take out of the Gentiles a people for His name" (Acts xv. 14); and throughout its whole duration the true children of God will be but a "little flock;" the "few who enter in at the strait gate;" "a kind of first-fruits of His creatures." (Luke xii. 32; Matt. vii. 13; James i. 18.)

Lastly, as by an argument of despair, it has even been suggested that war—the disease of nations—will ultimately cure itself. As science, it is said, is year by year utilising the most destructive forces of Nature for warlike purposes, while at the same time the cost of conducting war has so enormously increased, the time will surely come when the engines of war have become so fearfully destructive and its cost so ruinous, that its *absurdity* will be manifest, and the common sense of mankind demand its abolition. But those who speak thus seem to overlook the fact that, while science thus increases the destructiveness of aggressive arms, it at the same time proportionately increases the resources of defence, and also that, though doubtless the cost of war now-a-days is immensely greater than it was in past times, so also is the realised wealth of the nations. In truth, it is just as reasonable to say that the increased destructiveness of war must end in its abolition as it would be to say that the intensified virulence of a disease must terminate in its extinction. Both statements are no doubt true in one sense,—they must needs end when there are none left to kill.

Nevertheless, the Word of God, as we have seen, distinctly reveals the coming of a blessed time when war shall be no more; when through the noise of battle God will strike His silence, and from the equator to the poles universal peace shall reign. And inspiration does more than this—it tells us *how* this consummation is to be reached; basing it, not on empty dreams, but on the assured fact of the COMING OF HIM WHO IS THE PRINCE OF PEACE.

There will be no lasting peace for the world till the kingdom of Christ is established by His glorious Advent. This is the uniform teaching of Scripture. Are men to "beat their swords into ploughshares, and their spears into pruning-hooks?" Yes; but it is only "in the last days, when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and

all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us His ways, and we will walk in His paths: for out of Zion shall go forth teaching, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many peoples." (Isa. ii. 2—4.) Is "war to cease unto the end of the earth, and the bow be broken, and the spear cut in sunder, and the chariot burned in the fire?" Yes; but it is not until this song shall be sung by restored Israel, "God is in the midst of her, she shall not be moved; God shall help her, and that right early. The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted. Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh war to cease unto the end of the earth." (Ps. xlv.) Shall neither savage beasts nor savage men "hurt or destroy in all God's holy mountain?" Yes; but not until He sit upon earth's throne, who "shall not judge after the sight of His eyes, neither reprove after the hearing of His ears; but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked one." And "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. xi. 3, 4, 9.)

Yes; PEACE,—peace which no earthly or infernal power may disturb: peace based on Divine and righteous government: peace, not such as man makes, but such as God gives, shall be one CHARACTERISTIC of Christ's Millennial kingdom.

Now COMES THE CONTRAST.

All the glories of the kingdom cast before them an intervening darkness,—that darkness being the antithesis of the dawning light; the proverbial darkest hour before the coming dawn. Thus, when the voice cried out of Seir, "Watchman, what of the night? Watchman, what of the night?" The reply was, "The morning cometh, and also the night." That is to say, "The morning will shortly dawn, but the night—though far spent—is not yet over; its last and darkest hour has yet to be passed through." So it is here. The kingdom of Peace is coming, but it will be preceded by war,—war of the most terrific character, and on the most gigantic scale. Hence our Lord's warning,—which in no wise contradicts Isaiah's prediction, if only we distinguish the times and so harmonise the Scriptures,—"And ye shall hear of wars and rumours of wars: see that ye be not troubled; for these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there

be famines, and pestilences, and earthquakes in divers places. All these are the beginning of woes (*lit.* 'birth-pangs'). (Matt. xxiv. 6—8.)

THE GOING FORTH OF THE RED HORSE.

See the going forth of the "red horse," after the death of the firstborn ones is seen in heaven. (Rev. vi. 3-4.) And hence the awful summons of the prophet Joel: "Proclaim ye this among the nations; ye are (*lit.* 'consecrate') war, wake up the mighty men, let all the mighty men draw near; let them come up. Beat your ploughshares into swords, and pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come all ye men, and gather yourselves together round about: for the cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." (Joel iii. 9—12.) Usage this, which plainly anticipates the vision in the Book of Revelation, in which the three frogs—"spirits of demons working miracles, go forth to the kings of the whole world, to gather them to the war of the great day of God Almighty." (Rev. xvi. 13-14.)

And, then, "the morning cometh, but also—previously—the deeper, darker night." That

which immediately awaits the world is not peace, but that tremendous outbreak of war—war intensified by infranatural terrors,—which is to terminate this present age. But, as it were in the pauses of the dread conflict, the ear of faith listens for the joy-bells of the universe, ringing out the long reign of violence and bloodshed; and, through the smoke of the final battle, the eye of faith descries the form of Him whose "name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father,

"THE PRINCE OF PEACE."

"Hail to the Lord's Anointed;
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
Before Him, on the mountains,
Shall Peace, the herald, go;
And righteousness, in fountains,
From hill to valley flow.
"Kings shall fall down before Him,
And gold and incense bring;
All nations shall adore Him,
His praise all people sing:
For He shall have dominion
O'er river, sea, and shore,
Far as the eagle's pinion,
Or dove's light wing can soar."

THE BLUE RIBBON GOSPEL ARMY

organisation presided over by the Editor of *his Journal*, for the purpose of carrying on temperance and Evangelistic work among non-church-going masses, on the lines of Salvation Army, but without the alleged vagances and reprehensible irreverence which are associated with that movement, and which are asserted by Lord Shaftesbury and others to have a tendency to bring the religion of Christ into contempt and disrepute. In each delivered not long ago, Earl Cairns sympathised with the aims of the Salvation Army and supported it, because there was no other organisation which was doing the work in which they were engaged. This statement no longer rests on fact, for the Blue Ribbon Gospel Army has been called into existence to do precisely the same work, and by the judicious adoption of the same or similar methods, freed only of

the objections adverted to. It has a strong claim for financial support, not only upon all Evangelical Christians who desire that the neglected portions of our population should be reached by the Gospel, but the claim presses especially upon the readers of this journal and all who are interested in the spread of prophetic truth, on account of the subject of PROPHECY going hand-in-hand in the ministrations of the Blue Ribbon Gospel Army with TEMPERANCE and RELIGION. Our Army has now about fifty stations in Scotland and England, where meetings are held nearly every evening, and the number is increasing every week. The work is assuming large proportions and involves great expense.

Subscriptions and donations for the Blue Ribbon Gospel Army should be sent to REV. M. BAXTER, 1, BAKEHOUSE COURT, ST. PAUL'S, LONDON, E.C.

BRITAIN'S DESTINY AS PORTRAYED IN PROPHECY.

BY ELLEN H. FIELDER, The Priory, Abergavenny.

Holy Writ Full of Definite Prophecies Respecting Britain—The Follies and Losses of Unsanctified Scholarship—Britain's Present Condition and Prominent Peculiarities—The Typological Suggestiveness of Edom and Esau—The Apostle Paul's Teaching Concerning Jew and Gentile—Prefigured National Features Indicated by the Ancient Prophets.

WHILST Holy Writ teems with prophecies respecting our land and nation that are definite and perspicuous, he who would know the will of Heaven must take the master-key, which is given to every seeker after wisdom. Instead of coming to the source of light, the prescriptions of doctors of thought have been followed, and the Holy Spirit, who is the only expositor of the Divine mysteries, has been grieved, and ceased to strive with men. Learned authors have been consulted, and theories adopted, which have surrounded the Sacred Volume with fable, impugned its verities, diluted its counsels, and wrested its meaning, to suit the vague imaginings of the disciples of Gamaliel. Thus the Magna Charta of the people's liberties is rendered inoperative, and bandages, dexterously contrived at Satan's infirmary, have swaddled the human subject, till we hear at every corner of his dominion, feeble whispers of dissatisfaction and misery, issuing from innumerable flies that have been caught in the old spider's web.

Without authority, but with a great aptitude for mechanical arrangement, and a certain show of zeal, big men have published a thesis, which dictates the law of critical interpretation, and requires "that all places and events marked in Scripture shall maintain their geographical boundaries, and the Word directed to the peoples and districts recorded must be understood as applicable to these groups only." Since whole tracts of Bible lands and towns have never been ascertained or identified, the adoption of this line of argument places natural learning on the pinnacle of judgment, gets rid of the teaching and responsibility enjoined by the sacred canon, and forfeits the claim for safe and candid criticism, arrogated to itself by this headless body.

THE FOLLIES OF UNSANCTIFIED SCHOLARSHIP.

Enamoured of their own constructions, scholars have dealt with Jehovah's matters as if *He* were altogether like one of themselves; have prescribed the purport and completion of prophecy; have written tomes upon the high or low estimate they have formed relative to certain portions of inspiration; and, excepting a few passages, erudition of the favourite school has authoritatively shelved the *Old Testament Scriptures*, and vouchsafed unto them

the place of documents interesting only to Paleologists, who value parchments for their mustiness.

Thus saith the Lord, and "this they begin to do: and now nothing will be restrained from them which they have imagined to do, let us go down and confound their language, that they may not understand one another's speech." (Gen. xi. 6-7.) The Judge of all the earth has kept His word. Religion and science are outstripping Babelites, in the confusion of their tongues; doctrines and systems are confounding one another; an incalculable number of heresies have lifted up their voices; the jaws of infidels are set free; modern thought is the twaddle of the day; sentimental literature engages universal conversation; obscene songs are warbled, roared, and screamed, at home and abroad; Satan and his angels are gathering crowds to his infernal seances, cajoling the credulous and personating the spirits of their dead friends and relatives. The toadstool of non-eternity of punishment flourish in the dank atmosphere; and the elixir of sensuality put into their hands by false prophets is quaffed by worldlings and professing Christians alike. Thus the masses, steeped in ignorance of revelation, are making gigantic strides in rebellion and determined opposition to Heaven's righteous requirements; and we find millions of our fellow-creatures hopelessly gulled and blindfolded by the arch deceiver of Adam's race and daring conspirator against the Divine government.

BRITAIN'S PRESENT CONDITION.

The British Nation, which is bold and loud in proclaiming her independence, and bragging about freedom, and privilege,—that holds her gold with so great tenacity that no man will trust his neighbour with its accumulation, or custody; pays annually a heavy conscience tax, to any or every spiritual quack, who undertakes for the soul (the highest department of her being). By acting unadvisedly, and making over to speculators her eternal interests she has at this critical moment, the most important period of her history, virtually extinguished the light which expounds the lively oracles, that alone are able to reveal her destiny, and break the yoke of bondage, which carnal and intellectual lusts have bound upon her.

Inscrutable wisdom ordained that His Word, which is "settled in heaven" (Psalm cxix. 89), and as spoken to individuals, and communities, whose chronicles have closed, and their borders, in numberless instances disappeared—shall not be silent or lose its efficacy. The same voice addresses men to-day, and the Holy Ghost instructs the children of the light, to translate for their edification and enlargement the names and circumstances of the people and places addressed, whose conditions have been fulfilled, in a positive sense. And duly to heed the accumulation of evidence, with which the same conjunctions have come down to us, relatively, projected with a momentum and velocity that rolling centuries acquire, and directed, with infinite precision and cogent meaning, to every quickened understanding, in these last days.

EDOM AND ESAU.

Scripture testimony concerning Edom, the red soil whose name commemorates the transaction, which placed the lust of the flesh, the lust of the eyes, and the pride of life, before the higher interests of the man who walked by faith, and not by sight; establishes our relationship to the brothers; and, by true typology, we are enabled to behold, in this land of ours, Esau, the abundantly-developed natural man, domineering over the Israel of God, who for a season determined by Heaven, shall continue in abeyance, banishment, and hiding, that will become more perceptible as the anti-Christian era advances. The prophecy of Obadiah in its last revolution upon the axle of time, fully declares the mind of Jehovah concerning these things, and knocks at the hearts and consciences of men with a sound that cannot be mistaken, and a sense which cannot be misapplied or handed over to another people.

Could the blind doctors and divines (of human ordination) in the literary temple, read the Pauline documents without Moon-raised characters, they would find the Apostle of the Gentiles identifying himself with the circumcised in heart, at Ephesus; incorporating them with the holy seed, declaring how Christ had broken down the middle wall of partition between Jew and Gentile, and made of twain one new man, so making peace, and declaring that he was chosen and called by Christ to make known the mystery which in other ages was not made known to the sons of men, that the Gentiles should be fellow-heirs and of the same body.

Finally the Apostle speaks to these saints, as to the bride of Christ, who will have no schism in His rite, but will present her unto Himself a glorious Church, without spot or wrinkle, or any such thing.

JEW AND GENTILE.

The short-sighted, who have been fitted with

spectacles by the Chief Optician, maintain that men against whom there is "no condemnation" (Rom. viii. 1), are excluded from the social and religious privileges of the common Jew, by virtue of the rite established in his flesh; for they cannot see that "he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." (Rom. ii. 29), who has made an everlasting covenant with the younger son, which he has chosen in Christ Jesus, before the foundation of the world. In full assurance of faith the Israel of God appropriates every promise contained in Holy Writ. They who are begotten from above, washed in the blood of the Lamb, and joint-heirs with Him, cannot give away to strangers, and foreigners the grand entail settled upon them, in their Great Father's will, which with its precious codicil, they have "hidden in their hearts."

"Let no man glory in men, for all things are yours, whether things present, or things to come, all are yours, and ye are Christ's, and Christ is God's." (1 Cor. iii. 21—23.) Sensible of their high estate, and quickened by the Divine precepts, through these "made wiser than their enemies" (Psalm cxix. 98—100,) having more understanding than all their teachers, more than the ancients; children of the light, and of the day, who embrace "the promise of the Father," are by His mighty Spirit, "guided into all truth, and He will show them things to come." (John xvi. 13.) They will comprehend the judgments of Almighty God, that are about to engulf the wicked, and be able to define those nations, individuals, and conditions which have incurred censure and condemnation.

PREFIGURED FEATURES.

Before closing, we would solicit attention to some of the prominent features characterising our native land, which crop up, as we read the Old Testament Scriptures. Tarshish, *i.e.*, the land of subduers—even Britain, the only country extant to which the prophecy belongs, is warned by the Psalmist of God's righteous judgment: "Thou breakest the ships of Tarshish with an east wind." (Psalm xlviii. 7.) The prophet Ezekiel employs the same figurative language when speaking of the fall of Tyros, "Thy rowers have brought thee into great waters, the east wind hath broken thee in the midst of the seas." (Ezek. xxvii. 25.) This Tyros—*i.e.*, the Rock, our own sea-girdled island, is bound up constitutionally and commercially with India, and the East, the land of her subjugation. An east wind is ominous indeed, as it not only portends disaster from that quarter which the prophets plainly intimate, but also final destruction and demolition.

Again, under another and equally significant aspect,

we recognise ourselves, (Hosea xii. 1), "Ephraim feedeth on wind, and followeth after the east wind, he daily increases lies and desolation, and they make a covenant with the Assyrians, and oil is carried into Egypt."

Ephraim—*i.e.*, a people of great increase, exalted privileges and Gospel favour; England that draws her wealth, and luxuries, her influence, and worldly satisfaction from the East, her Indian possessions which the Holy Spirit esteems wind, "for riches certainly make themselves wings and fly away" (Prov. xx. 3-5); "he hath swallowed down riches, and he shall vomit them up again" (Job xx. 15); "they profit not in the day of wrath." (Prov. xi. 4.) "Having left her first love" (Rev. ii. 4), the condition of her Church is

like that of Laodicea (Rev. iii. 16-17), and increasing daily in her distance from God's righteous statutes; the British nation, by sacrificing truth to diplomacy has made a covenant with the Assyrians (the leaders of revolt); and oil—*i.e.*, her capital (the sinews of her strength), is carried into Egypt, which is the type-land of bondage and loss.

The events of to-day are clearly set forth in Holy Writ, and the children of the King will do well to consult its pages prayerfully and with deep self-abasement on account of their neglect in the past, and take the "sure word of prophecy" as a lamp to their feet, and the only light to their path in the darkness which covers the earth, "the veil that is spread over all nations."

THE COMING KINGDOMS AND THE COMING KINGS

BY MR. NATHANIEL STARKEY.

The Dream of Universal Dominion Cherished by Man has also been the Ambitious Device of Satan—The Predicted Sway of Antichrist—His Six Names in Scripture—The Shadows of Rapidly Approaching Events—The End of the Beast—Extent and Duration of His Kingdom—The Kingdom of Jehovah—Jesus—The Discipline of Christ's Bride—The Marriage Period—The Imminent Translation of Watchful Christians—Universality of Christ's Kingdom—The Redeemer of Israel—Earth's Deliverance—Millennium and Jubilee.

In the light of prophetic truth, two kingdoms, two kings, and two *alone*, have yet to be revealed, each in its own time and in its own way. These coming kingdoms and these coming kings are to be in some sense universal, being the greatest on earth for the time, including and controlling all other kingdoms—one, the worst in character and the briefest in duration; the other, the best in character and the longest in duration.

Now, upon the principle contained in the words, "That is not first which is spiritual, but that which is natural, and afterward that which is spiritual," we shall speak first of that which is natural, the kingdom of man; for these two are opposing and antagonistic, the kingdom of man being the antithesis of the kingdom of God. Ever since man was formed and placed by his Maker in Paradise, the arch-enemy of God and man has been engaged upon man's ruin, not so much out of enmity to man as to God, concerned most of all to tarnish His glory by spoiling the work of His hands. Indeed, whenever Satan has succeeded in setting a man against his Maker, and in making man his ally in the conflict against God, Satan has befriended the man, given him gold and silver, glory and honour, a name and a place among men; for, as we take it, that was no empty lying boast of his, when to our Lord he said, "All this power and the glory thereof is delivered unto me, and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be Thine." (Luke iv. 6-7.)

THE DREAM OF UNIVERSAL DOMINION.

Now, universal dominion has not been the ambitious

dream of man *alone*, but also the ambitious device of Satan, God's enemy, and how nearly that device and design of Satan has been accomplished in the Alexanders, Cæsars, and Napoleons of the past, *let history tell*. But thwarted, defeated, denied, Satan and his friends have been hitherto, because One still ruleth in the heavens, and among the inhabitants of the earth, and His hour has not yet come to give Satan the full length of his chain. But that hour *will* come, and with the hour *the man* in whom Satan shall become incarnate, and receive power to exercise his full measure of infernal malice against God, a limit never hitherto attained. Has God found His man, a man after His own heart, who shall fulfil all His will? Satan shall also find *his man*, a man after his own heart, who shall fulfil all his will; and if Jehovah will make His man King of kings and Lord of lords for ever, Satan will also make his man king of kings and lord of lords for so long as God will let him.

THE SWAY OF THE ANTICHRIST.

This power has been long ago shown in vision to the prophets and seers of old, and if it be true, as some devoutly believe, that the time of its revelation is at hand, it behoves all devout minds to give heed thereto, that they be not taken at unawares when that wicked shall be revealed; for this is he whose mark in the hand or in the forehead shall be fatal to all who receive it. This power has been variously shown, seen and expressed in the several portions of Holy Writ as recorded by the seers and prophets of old; and without attempting to solve the problem contained in the mystic number of six hundred three-score and

upon which the imagination has exhausted so much ingenuity, *this we notice* as worthy of remark, six thrice repeated is said to be "the number of man," and that the ruler of this kingdom of man, whatever he may be, is designated by *six* names in the Scriptures, *two* by the prophet Daniel, *three* by the Apostle Paul, and *one* by the Seer in Patmos.

HIS SIX NAMES IN SCRIPTURE.

In Dan. x. 6, we read of "The prince that shall come," and in chap. xi. 21 we read, "A vile person shall stand in 2 Thess. ii. 3, he is called "That Man of Sin," "The son of perdition," and in verse 8 of the chapter, "That Wicked" (in the New Version read "The Lawless One") and in the Revelation, various places, he is generally called "The Beast." There should be no difficulty in identifying the Beast of Daniel and the Beast of Revelation, the one described as "dreadful, terrible, and exceedingly strong, having great iron teeth, devouring and breaking in pieces, and stamping the residue with his feet;" and the other, after carrying the Mother of Harlots "high and submissively, at length casts her off, turns her back upon her in hatred, makes her desolate and barren, eats her flesh, and burns her with fire. And at length shall come the time to judge this Beast, in whom is found the blood of saints, a voice shall be heard in righteous judgment, saying, "Render unto her even as she rendered, and double unto her tribulation according to her works, in the cup which I have mingled mingle to her double, because strong is the word of God who judgeth her."

THE SHADOWS OF COMING EVENTS.

In this rampant Beast, so often applied by the constant commentators to the Papacy, but *wrongly*,—that it is not a *religious* but an *infidel* power, and in the temple of God, showing himself that God—shall abolish all creeds and Churches, all bishops from their dioceses, all Church members from their state-secured benefices, and appropriate their revenues, which *will be* eating up flesh and burning her with fire. And already we see the Lawless One rising among the nations of the earth, under the various names of Fenianism, Communism, Socialism, and Nihilism, a spirit of anarchy prevailing everywhere, and disorganizing everything in social, commercial, political, and religious life. And let the Liberals in politics be warned we would here give, that Advanced Liberalism means Democracy, and Democracy sooner or later crowns King Mob. But both these, the Beast of Daniel and the Beast of the Apocalypse, are described as coming to *one end*.

THE END OF "THE BEAST."

Revelation i. 10 says: "I beheld till the Beast was slain, and he was destroyed and given to the burning flame;"

and John sees the Beast "taken and cast alive into a lake of fire burning with brimstone;" and the Apostle Paul tells us exactly *how* and *when* this Lawless One comes to his end; not when the Lord Jesus shall come secretly *for* His saints, but when He shall come manifestly *with* them, so that "every eye shall see Him, and they also who pierced Him," when, "revealed from heaven with His mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in His saints, and to be admired in *all* them that believe in that day," which He will not be when He comes secretly, the unready believers being ashamed before Him *then*.

So much, then, for the "Prince that shall come;" thus soon does this Lawless One come to his end. For this is the king that shall do according to his will, shall exalt himself and magnify himself above every god, and speak marvellous things against the God of gods." (Dan. xi. 36-37.) This is that "other which shall come in his own name," concerning whom our Lord said to the Jews, "*him ye will receive*." (John v. 43.) This is "*the liar that denieth that Jesus is the Christ, the Antichrist that denieth the Father and the Son*," which Papal Rome never did. (1 John ii. 22.)

EXTENT AND DURATION OF HIS KINGDOM.

But now a word or two as to his kingdom, its extent and duration. Daniel records it thus, "The fourth Beast shall devour the whole earth, and shall tread it down and break it in pieces. And he shall think to change times and laws, and they shall be given into his hand until a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his kingdom to consume and to destroy it unto the end." John says, "All the world wondered after the Beast, saying, 'Who is like unto the Beast? Who is able to make war with him?' And there was a mouth given unto him, speaking great things and blasphemies, and power was given unto him to continue *forty and two months*." Thus Daniel and John are agreed as to the extent and duration of this kingdom of the Beast, as being *universal*, and of *three years and a-half* continuance. Thus when sin has so abounded as to become universal under the dominion of the Man of Sin, grace will much more abound in cutting it short, and so rendering the worst reign on earth one of the briefest.

THE KINGDOM OF JEHOVAH-JESUS.

So much for the kingdom of *man*, which we have seen to be the kingdom of the *Beast*, for what is a man better than a beast, when he ceases to worship

or worships only self and Satan? Howbeit that is not first which is spiritual, for that is *permanent*, but that which is natural because that is *temporary*, and afterwards that which is spiritual, *that it may be permanent*. For when the combined force of Satan and his anointed shall have done their *worst* for the world, their kingdom shall be shaken and removed away; that the Kingdom of Jehovah and His Anointed as the *best* for the world as a thing that cannot be shaken may *remain*; which kingdom, its extent and duration, we have now to consider.

In the beginning—whenever that was—Jehovah's purpose became revealed to form a world for a race as yet uncreated, a world, in which His Son, *The Word*, should have the pre-eminence. And willing to create that race in the image and after the likeness of that Son, the purpose of Jehovah became further revealed, to elect out of that race a bride for His Son,—a bride composed of the *choicest* of the sons and daughters of men, to share the throne and dominion of the newly-created world with His Son. But the race must have its week of schooling, and so for six millenniums the race must know, by contact with evil, what conflict and conquest means, and, alas, what defeat means, too. And hard have been the tasks, and stern has been the schoolmaster, and long has been the term of schooling, too, *to some*.

THE DISCIPLINE OF CHRIST'S BRIDE.

And harder have been the tasks, and sterner the schoolmaster, through the intrusion of a dog astray, which the master of the school-house has suffered to continue "wandering about seeking whom he may devour." Chained, indeed, and limited in his power, but with so much of license as to compel the scholars oft to cry, in agony, "Deliver my soul from the sword, my darling from the power of the dog." "Save me from the lion's mouth." For this bride for Jehovah's Son shall not consist of *babes*, such as our first parents were, when fresh they came from their Maker's hand. Good indeed, good as Omnipotence could make them, and by Him pronounced "*very good*," men in stature, but babes without experience. Rather shall they be a race of *men*, matured men, overcomers, conquerors, kings, who by contact and contest with evil, shall have conquered and overcome evil with good, and so have gained the inestimable boon of experience. For they must obtain authority over self, sin, and Satan *here*, ere they can exercise authority over two, five, or ten cities *hereafter*, whatever that may mean. They must learn to be true worshippers *here*, ere, as kingly priests, they can teach others to worship truly *hereafter*. And so Joseph must be first schooled in Potiphar's house, then in prison, and then on Pharaoh's throne; Moses must be first schooled in the Court of Egypt, then

in the Desert of Midian, then as leader and commander of the people; and David must be first schooled by Saul, hunted like a partridge on the mountains, and then occupy Israel's splendid throne for the space of forty years.

THE MARRIAGE PERIOD.

But the long week of sore travail and salutary discipline will have an end. It has been long written, "The night is far spent, the day is at hand," and with the day shall come that kingdom which shall be an *age-lasting* kingdom, and the presence of the king shall make it *day*. And when about six thousand years sin, sadness, and sorrow, shall have been filled full to the brim, the Master of the feast Himself shall come, and turn our water into wine, and send forth the proclamation, "Gather My saints together unto Me, those that have made a covenant with Me by sacrifice," for "the marriage of the Lamb is come, and His wife hath made herself ready," and "blessed are they which are called to the marriage supper of the Lamb." Then shall the righteous dead awake and come forth from the dust of the ages past; then Abel and Noah shall awake from their long sleep of death, and together with the watching and waiting ones then alive and remaining over, shall be changed in a moment and caught away to meet the Lord in the air, and so to be ever with the Lord.

THE TRANSLATION OF WATCHFUL CHRISTIANS.

This event some of us have learned to look for daily, believing that it will take place *before* the period already spoken of (assigned for the development and destruction of the Man of Sin) because the Man-child is caught up unto God and to His throne *prior* to the time, times, and half a time, *wherein* the remnant of the woman's seed are nourished in the wilderness from the face of the serpent. Then, after the bride has been with the Bridegroom *some* three years and a-half (during which time that Scripture shall be fulfilled, "I will overturn, overturn, overturn, until He shall come, whose right it is, and I will give it Him,")—at the close of this period He shall appear on the clouds of heaven, in power and great glory, for the destruction of enemies, and the establishment of His own kingdom upon the ruin of Satan's empire, for the dethronement of the usurper, and the enthronement of earth's rightful King and Lord. Then shall "the Lord God give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end;" for so runs the Father's decree, "Yet have I set My king upon My holy hill of Zion," and to the Son He saith, "Ask of Me and I will give Thee the heathen for Thine inheritance, and the utter most parts of the earth for Thy possession." The heathen here asked for

ce, and the uttermost parts of the earth for a, surely declares, *clearly as words can,*

UNIVERSALITY OF CHRIST'S KINGDOM,
 e knowledge of the Lord shall fill the earth
 aters cover the sea—that kingdom for which
 e been so long praying with more or less
 ace of the prayer, "Thy kingdom come, Thy
 lone on earth, as it is done in heaven," for
 all have dominion from sea to sea, and from
 unto the ends of the earth. Yea, all kings
 down before Him, all nations shall call Him
 For then, shortly after the complete over-
 and destruction of His foes, it shall be said,
 behold the works of the Lord, what desola-
 hath made in the earth. He maketh wars
 unto the end of the earth; He breaketh the
 d cutteth the spear in sunder; He burneth
 ot in the fire. Be still and know that I am
 ill be exalted among the heathen, I will be
 in the earth."

THE REDEEMER OF ISRAEL.

rst the Earth's Redeemer must be known as
 Redeemer, for the Redesmer must first
 Zion and turn away ungodliness from
 or then shall they look on Him whom they
 and be in bitterness as one in bitterness for
 born; for so it is written, "If they abide
 in unbelief, they shall be grafted in, for God
 o graft them in again." And that He will
 nt from the words of Isaiah, "All thy
 shall be taught of the Lord and great shall
 eace of thy children. Thy people also shall
 ghteous, they shall inherit the land for ever."
 ul to the Romans adds, "So all Israel shall
 l." For then must Israel be the regal nation
 irth, Palestine its land of Beulah, and
 ah its capital, for "My delight is in her,
 e Lord," and, "she shall be called, Sought
 city not forsaken." "For the sons of the
 shall build up thy walls, and their kings
 nister unto thee. They shall build the old
 and they shall raise up the former desola-
 Strangers shall stand and feed your flocks,
 sons of the alien shall be your ploughmen
 ur vine-dressers, but ye shall be named the
 of the Lord, men shall call you the ministers
 God." For so shall a law proceed from Him,
 shall cause His judgment to rest for a light
 people, and through *these* He shall become a
 lighten the Gentiles, when once more He
 ome the glory of His people Israel. *Not yet*
 ancient promise made to their father
 m been fulfilled, as it remains yet to be
 l, "I will give unto thee all the land of

Canaan for an everlasting possession, and in thee
 shall all the families of the earth be blessed."

THE DELIVERER OF EARTH.

Yet not to Zion only shall He come as Zion's De-
 liverer, but as the earth's Deliverer, *too*, because the
 creation also itself shall be delivered from the bondage
 of corruption into the liberty of the glory of the
 children of God, for then shall the groaning creation
cease to groan. Its weary week of work shall then
 be past, its Sabbath shall have come, for One then
 sitting on its throne shall say, "Behold, I create all
 things new." The seventh chiliad of the world's
 history we anticipate as being the world's Sabbath,
 its day of rest and worship, when all things animate
 or inanimate, with breath or without it, shall *praise*
the Lord. "Men shall be blessed in Him, all nations
 shall call Him blessed." Beasts of prey shall have
 their very nature changed, for "The wolf shall dwell
 with the lamb, the leopard shall lie down with the
 kid, the cow and the bear shall feed, their young ones
 shall lie down together, and the lion shall eat straw
 like the ox. The wilderness and the solitary place
 shall be glad, the desert shall rejoice and blossom
 like the rose; it shall blossom abundantly, and rejoice
 with joy and singing; the parched ground shall
 become a pool, and the thirsty land springs of water."
 For when He that sitteth on the throne shall create
 all things new, the heavens and the earth that are
 now shall exist under new conditions—conditions of
 atmosphere and temperature favourable to health
 and longevity, and most probably freed from the
 extremes of cold and heat which now render such
 vast regions uninhabitable and uncultivated. But
 when He shall say, "Be ye glad and rejoice in that
 which I create," *all* nations shall call Him blessed,
 and *all* regions chant His praise.

EARTH'S MILLENNIUM AND JUBILEE.

So much, then, for Millennial blessedness when
 earth shall celebrate its jubilee. One Lord and His
 name One; the knowledge of the Lord covering the
 earth as the waters cover the sea; Satan bound, and
 saints free; truth springing out of the earth and
 righteousness looking down from heaven; swords
 beaten into ploughshares, and spears into pruning-
 hooks; the very art of war forgotten in the arts of
 peace abounding; the days of men like the days of
 a tree, and long enjoying the work of their hands;
 and, best of all, the tabernacle of God shall be with
 men, and He will dwell with them; they shall be
 His people, and God Himself shall be with them,
 and be their God. *And this for a thousand years!*
 Thus shall the kingdom of man be, as it were, for a
 moment of time, while the kingdom of God shall be,
 as it were, for ever and ever.

THE RECHABITES: PAST, PRESENT, AND FUTURE.

A BIBLICAL MONOGRAPH.

BY THE REV. E. J. HYTCHE.

A Significant Evil Sign of the Times: The Palliation of Notorious Crimes and Criminals—A Photograph of the Age—A Bright Side to the Picture—The Increasing Prominence of those Semitic Races, which Descended from Nahor, Abraham's Grandfather—The Most Conspicuous in Scripture are the Sons of Rechab—Caleb's Relationship to them—Moses' Forty Years Sojourn with them—Jethro's Loyalty to God—The Kenites—Jael's Pre-eminence—The Descendants of Jethro were Never Idolaters—The Occasion of Jonadab's Precepts—A Sacred Race for All Time—A Position of Dignity and Worth—Consecrated Lay Interpreters of To-day—Last Mention of the Sons of Rechab in the Bible.

THE Apostle to the Gentiles predicted that (2 Tim. iii. 1) "in the last days perilous times should come," and proceeded to specify some of the most glaring moral and social evils which would mark the winding-up of this dispensation. Now, whoever regards the present activities of the world must be as blind as a bat who does not perceive that the prophecy is true to the very letter; and thus that we are in the midst if not near the close of the reign of moral evil. Not one of the least evil signs of our times is the way in which some professed ministers of Christ are trying to rehabilitate the most strange or unscrupulous of Biblical or historical characters. For example, Dr. Pusey strives to palliate the sinful anger of Jonah at the non-destruction of Nineveh, by intimating that he was probably influenced by mistaken patriotism, as he saw in the Ninevites the future conquerors of his own people. So Archbishop Whately suggested that Judas was not so much impelled by covetousness to betray our Lord, as by his desire to force Jesus to claim His kingship. Thus, too, Dr. Lingard has done his utmost to glorify that modern Jezebel, Mary Queen of Scots; whilst an ex-clergyman, Mr. J. A. Froude, strives, in his celebrated history, to vindicate the most sensual and self-willed of British kings—that true Papist, though without the Pope—Henry VIII. And others are not ashamed to palliate the crimes of Mary of England, by saying that when she lighted the fires of Smithfield, it was not from cruelty, but solely in order to win the affection of her cruel, morose, and dissolute husband, Philip of Spain, who treated her with coolness, if not with positive contempt.

A PHOTOGRAPH OF THE AGE.

Nor is this all to show what a photograph of present days is the phrase "*perilous times*." Far too many ministers now defend, or participate in, what Richard Cecil well styled the "*sacraments of the Devil*:" card-playing and dancing. And, if this were not sufficient to show in what seductive days the lot

of young Christians is cast, more than one bishop recently defended theatrical amusements, and some clergymen and actors have combined to organise what they call a "Church and Stage Guild"—and this at a period when the majority of popular plays and operas are based on illicit love. Hence, instead of bending every energy to win the world for Jesus, we find too many of the professed servants of Christ yielding to the world in its worst phases; and thus, however unwittingly, rapidly bringing in the era when the professing Church—not merely the world—will be (Rev. iii. 16) "*vomited out of Christ's mouth*." Sad is it, then, to find that (Ezek. xxvii. 26) our "*rowers [ministers and rulers] are bringing us into deep waters,*" to end in a fearful shipwreck.

A BRIGHT SIDE TO THE PICTURE.

But, happily, to this night-side of the prophetic picture there is a bright side to the predicted future of this world, and which, under the potent sway of Christ and His viceroys, the resurrection-saints will be an enduring one. For in the rapid crystallisation of the Roman world, as well east as west, into its last or ten-kingdomed form, we know that the advent of the Stone-kingdom (Dan. ii. 34-35) is not far off. Nor can we omit referring to another feature of the last times, which most prophetic students have overlooked—namely, the increasing prominence of those Semitic races which descended from Abraham's grandfather, Nahor. For example, in *THE PROPHETIC NEWS* for 1881, pp. 267 and 296, we showed what a prominent and glorious position unfulfilled prophecy indicates will be occupied by the children of Lot in the times which are antecedent to, and which will continue during, the Millennium.

But of all the Semitic races there are few more conspicuous in sacred annals, and not one so remarkable for unflinching loyalty to God and conscience, as

THE SONS OF RECHAB.

Hence, whenever they come to the front, they are invariably mentioned in the most honourable terms;

and thus are models for all ages. Their *origin* is somewhat obscure, but most Biblical scholars conclude that they were of Abrahamic descent, and sprang from his third wife, Keturah, whose fourth son was named Midian. (Comp. Gen. xxv. 1—6 and 1 Chron. i. 32.) Like his five brothers, being amply provided for by his father, he, like them, was "sent away from Isaac his son, while he yet lived, eastward, unto the east country." By the general term, "east country" we are to understand the rocky district now known as Stony Arabia, north-east of Mecca, and south-west of Palestine. Nor did Abraham merely regard the temporal needs of the sons of Keturah, for their history shows that he first inculcated the worship of the one true God. For Jehovah said (Gen. xviii. 19), "I know him that he will command his *children* and his household after him, and they shall keep the way of Jehovah to do justice and judgment." Abraham, in fact, *practically* believed the axiom which most modern believers seem so slow to accept (Prov. xxii. 6)—"Train up a child in the way he should go, and when he is old he will not depart from it."

CALEB'S RELATIONSHIP TO THEM.

In connection with the genealogy of Caleb, in 1 Chron. ii. 55, we find several "scribes" mentioned, who are stated to be "the Kenites, that came of Hemath, the father of the house of Rechab." This has led some able Bible students to infer that Caleb himself was really of Kenite extraction, and only a Judahite by adoption or marriage. But it is so definitely stated in Numb. xvii. 3—6, that he was "a head" of Judah, that, like the other spies, he was obviously a prince "of the children of Israel." The probability, however, is that Caleb was allied on the female side to the Kenites; and this will account for their names appearing in his pedigree.

Not only being Mono-Theists, but springing as they did from the same stock, we can well understand why Moses sought refuge from Pharaoh's wrath among the Midianites. He was received most hospitably by that type of Jesus, the Priest-Prince (Cohen) of Midian Jethro. For in accordance with the Abrahamic tradition, the head of a family was not only its chief, but its priest. This is the custom among the primitive Semitic nations even now. Thus Von Kymer, in his "Empire of the Khalifs" (as translated in the *Edinburgh Review*, for April, 1882, p. 345), says that, "to the pure Semitic mind of the Arab, government and religion were identic conceptions. The Arabs employed the same term "*Inam*" to express sovereign, or head of the state, as was originally used when speaking of the leader of the prayer in the Mosque. They could not conceive of a prince who was not invested with the highest priestly power. The Arab status (the Khali-

fat) appeared to be a revival of the old Hebrew theocracy. "This principle has survived to the present days, for the Sultan of Turkey, as Khalif, is the recognised head of Islam, wherever the creed of Mahomet is acknowledged.

MOSES' SOJOURN WITH JETHRO.

With Jethro Moses remained forty years, until God called him to the work of his life; he having in the meantime married one of that chieftain's daughters, Zipporah, by whom he had two sons. On entering on his famous mission, he well-knowing the difficulties of his undertaking, left his wife and children under the protection of Jethro. Bordering as the land of Midian does on the Red Sea, Jethro, by a kind of human telegraphy, learnt how wonderfully God was manifesting His power in behalf of the Israelites, and he brought Zipporah and his grandchildren into their encampment. Though the fact is not recorded, we may infer from the after narrative, that Jethro was accompanied by his son Hobab. It is pleasing to find that this family meeting was not confined to mere social questions, and that Moses, with that true humility which so marked his career, permitted his (Exod. xviii. 12) father-in-law to take a burnt-offering and sacrifice for God; and that Aaron came, and all the elders of Israel, to "eat bread with Moses' father-in-law before God." Thus Jethro acted as the High Priest of Jehovah, and his office was recognised by the chosen people.

JETHRO'S LOYALTY TO GOD.

Another incident in the life of Jethro shows how loyal he was to God. Noticing how Moses sat from morning to night to judge the tribes, so that he was worn to death by over-fatigue, he advised his son-in-law (Exod. xviii. 21-22) to "provide out of all the people able men, such as fear God, men of truth, hating covetousness, to judge every small matter," leaving the more difficult cases for Moses' adjudication. But Jethro was careful to add, "if God command thee so,"—and then left the Most High to decide as to the advice so judiciously given.

When Jethro was about to return to his own people, Moses asked Hobab, the son of Jethro, to accompany and guide the caravan. As an inducement, he said (Numb. x. 29—32), "If thou go with us, it shall be that what goodness Jehovah shall do unto us, the same will we do unto thee—come thou with us, and we will do thee good; for Jehovah hath spoken good unto Israel." At first his brother-in-law refused, but at length he complied with Moses' entreaty, doubtless under the inspiration of the Holy One of Israel. The next time the descendants of Jethro appear, is in the Book of Judges, and they are

THERE CALLED KENITES.

Thus we read that "the children of the Kenites

Moses' father-in-law, went up out of the city of palm-trees (or Jericho) with the children of Judah, and they went and dwelt among the people."

Some two hundred years afterwards, when their kinsmen, the Jews, were in full possession of their God-given inheritance, it appears that (Jud. iv. 11) "Heber, the Kenite, of the children of Hobab, severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim," a city of Naphtali, near the waters of Kishon. There he had entered into a league with King Jabin II., and emigrated into a still more northerly territory. On the total defeat of Sisera, the commander-in-chief of Jabin, he sought refuge in the tent of his ally, Heber. Whilst so secreted and fast asleep Jael, the wife of Heber, in defiance of the rights of hospitality, took one of the tent-pins, and so smote him to the ground that he died, whilst rocked in slumber. Two palliations of this deed are suggested—first, she slew an enemy, not only of her kinsmen, but of the Jehovah she served; and, secondly, we may infer, from Deborah's inspired chant (Jud. v. 23–26), that she acted from Divine impulse, as the executioner of God, who has the undoubted right to punish His enemies in what way and by whom He pleases. For this action, Deborah was inspired to declare "Blessed above women shall Jael, the wife of Heber, the Kenite, be—blessed shall she be above women *in the tent*,"—or, in other words, her name should always be held in veneration above all other females of the Arabic races, for her loyalty to God and to Israel at a great crisis in Jewish history.

THEY WERE NEVER IDOLATORS.

Loyal as were the descendants of Jethro to God, we never hear of them as idolators. But they were located near the doomed Amalekites, and must have died with them, had they not obeyed the voice of King Saul when he said to them (1 Sam. xv. 6), "Go, depart, and get you down from among the Amalekites, lest I destroy you with them, for ye showed kindness to all the children of Israel when they came up out of Egypt."

There is no further Biblical notice of the Rechabites until the time when their noblest scion, Jonadab, became prominent, in connection with that cruellest of men, King Jehu. That the father of Jonadab was faithful amid unfaithfulness, we may infer from his very name, implying, as it does, one that God hears or impels. When we consider the character of his son, we cannot help thinking that his name was given in the spirit of prophecy. Jonadab was obviously well known as a patriot and as a God-fearing man, and—as we learn from Jeremiah xxxv.—he "commanded his children after him," like

his ancestor, Abraham. As Jehu was on his road to Samaria, to slay the devotees of Baal, he met Jonadab, and (2 Chron. v. 15–16) blessed him, and said to him, "Is thy heart right, as mine is with thy heart?" And Jonadab answered, "It is." "If it be, give me thine hand," and he took him up to him in the chariot. And he said, "Come and see my zeal for Jehovah." And, as he rode in Jehu's war-chariot, we may infer that Jonadab was present when that unscrupulous soldier slew the priests of Baal, in what he called "zeal for Jehovah," but what was really only zeal for Jehu.

THE OCCASION OF JONADAB'S PRECEPTS.

This God-fearing man saw luxury, drunkenness, and idolatry were hurrying his cousins, the Jews to their ruin as a nation, and, as a check to such sinful self-indulgence, gave his family these precepts,—viz. (Jer. xxxv. 6–7), "Ye shall drink no wine, neither ye nor your sons for ever—neither shall ye build houses, nor sow seed, nor plant vineyards, nor have any; but all your days ye shall live in tents." Though nearly three hundred years had passed away since Jonadab had given these commands, yet, such was their reverence and affection for their noble ancestor, and so effectual had been his precepts, that, when Jeremiah tested them, by God's direction (see Jer. xxxv. 1–10), they refused to obey, although the very name of their chief, Jaazaniah—one whom Jehovah hears or nourishes—proves that the Rechabites were still loyal to God, and that at a period when the bulk of their Jewish kinsmen were sunk in idolatry and vice. Hence, when the prophet set before the sons of Rechab jugs full of wine, and cups, and he said unto them, "Drink ye wine," they said, "We will drink no wine," giving Jeremiah the precept of their forefather as the reason for their disobedience to one whose prophetic authority they fully recognised. And if they had then left their tents in Arabia and dwelt in Jerusalem, it was solely because, as they stated, "When Nebuchadnezzar, King of Babylon, came into the land," they said, "Come, and let us go up into Jerusalem, for fear of the army of the Chaldeans, and for fear of the army of the Syrians." Nor was God displeased with the Rechabites for resisting the test presented, but rather He contrasted their obedience to an earthly chief with the disobedience of the Jews to the prophets He had sent to protest against their evil sayings and doings. But still further, God said, by the mouth of Jeremiah—probably outside the gates of the temple, in the presence of the multitude—"Because ye have obeyed the command of Jonadab, your father, and kept all his precepts, and done according to all that he commanded you, therefore, thus saith Jehovah of armies, the God of Israel:

onadab, the son of Rechab, shall not want a man to stand before Me FOR EVER!" With such a promise, the Rechabites must be regarded as

A SACRED RACE FOR ALL TIME.

The *exact* meaning of the Divine promise has been questioned by Biblical commentators. Some think that it was restricted to temporal prosperity, and only implied that the family of Jonadab should never become extinct. Now, with such men of principle and piety as were the Rechabites, we cannot but think that mere family prosperity would have been deemed by them as comparatively a poor reward for such fidelity as they had displayed amidst the general unfaithfulness of their kinsmen. Hence, we conclude that the Rechabites regarded the sacred promise as implying that, wherever located—however scattered by the armies of the world, their race would never be without some witness for God—or, in His own words, "to stand before Jehovah for ever!"

A POSITION OF DIGNITY AND WORSHIP.

Well versed as they were in Scripture, the Rechabites must have recognised that "to stand before Jehovah" was not only a position of dignity, but of accepted worship. Thus King Solomon had written (Prov. xxii. 20), "Seest thou a man diligent in business, he shall stand before kings." Of this fact we have an illustration in the Pentateuch, for God said to Moses (Exodus viii. 20), "Rise up and stand before Pharaoh." Elisha had also used similar language when, in reply to an inquiry of King Jehoram, the son of Ahab (2 Kings iii. 14), he said, "As Jehovah liveth, before whom I stand."

But, if any doubt still remains as to the spiritual meaning of the promise given to the Rechabites, we may point to the evidence supplied from the unseen world. For when the angel appeared to Zacharias, he said (Luke i. 19), "I am Gabriel, that stand in the presence of God." Again, of the seven angels with the apocalyptic woe-trumpets, John declares (Rev. viii. 2), that "he saw the seven angels which stood before God," or literally in front of God, and so nearest the throne of glory.

SHARED BY CHRIST'S FAITHFUL ONES.

This promise to Jonadab is, happily, not confined to the sons of Jonadab, for our Lord gave a precept and a connected promise to all who are faithful in the last days of this dispensation, just prior to the outpourings of God's vials of wrath on Christendom. Thus He said (Luke xxi. 36), "Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." In strict agreement with this promise, we find in the Messianic (xlv.) Psalm, that (v. 9), "upon the" heavenly bridegroom's

"right hand will stand the queen [or the Church of the First-born] in gold of Ophir."

For all these reasons, then, we infer that, whatever secondary or temporal blessing is included in the promise to "stand before Jehovah for ever,"—its primary and chief meaning is this, that throughout time there should always be some descendant of Jonadab who should be the subject of Divine grace, and so stand in the presence of the Most High, not only in a position of homage, but of acceptance.

Very late in sacred history, the Jethro branch of the Kenites seem undoubtedly to have held

A SEMI-PRIESTLY POSITION.

Thus three of their families are distinctly mentioned—namely, "the Tirathites, the Shimeathites, and the Suchathites, that came of Hemath, the father of the house of Rechab" (1 Chron. ii. 55), as holding the office of "scribe." As interpreters and regulators of the doctrines and rites of the Mosaic economy, this function was usually restricted to the Levitical priesthood. Their office was recognised by our Lord when He said (Matt. xxiii. 2), "the scribes sit in Moses' chair," and He only rebuked them for saying, not doing. Why any Rechabite was permitted to hold the office is not recorded; but it is possible that they were permitted to interpret the Pentateuch to their brethren as mediums between them and the Levites. Nor even if these godly Rechabites acted as interpreters of the Mosaic laws outside their own community did they thereby infringe on the priestly functions, for they were simply teachers, not sacrificers. We have, happily, many examples of such

CONSECRATED LAY INTERPRETERS

in these our days. For, at a time when the bulk of ministers ignore, if they do not scorn, the students of unfulfilled prophecy—God has anointed such laymen as Lords Congleton and Farnham, Colonel Rowlandson, William Kelly, &c., as able expositors of these Scriptures, which cast a flood of light upon the lurid scenes of the last days of this dispensation.

The last time the Sons of Rechab appear in the Old Testament, is in connection with the names of those noble men who aided Nehemiah in repairing the walls of Jerusalem. Malchiah was the Rechabite who there showed his fidelity to God, and his loyalty to the chosen people. It appears that he was the governor of a moiety of the fortified beacon of Beth-haccerem, mentioned in Jeremiah vi. 1, and which is now identified with Jebel Fureidic, or the Frank Mountain, about ten miles south of Jerusalem. It was obviously a post of trust, by whomsoever conferred; and Malchiah by his faithfulness fully acted up to his name, meaning, as it does, Jehovah has appointed me king. This led him to actively assist Nehemiah and his helpers, and thus (Neh. iii. 14) to "repair the strong gate: he built it, and set up the doors thereof, the locks thereof, and the bars thereof." And thus, from the first to the last time their names appear in sacred history, the sons of Rechab were found loyal to their kinsmen, simply because they were faithful to the God of Israel. For God was true to His promise, "Jonadab, the son of Rechab, shall not want a man to stand before Me for ever."

(To be continued.)

PASSING EVENTS.

EGYPT.

THE resettlement of Egypt proceeds in an apparently satisfactory manner; a large number of the British troops having already either returned home or been sent back to India, and the Khedive's Government quietly re-established at Cairo; while the reorganisation of the Egyptian army has been entrusted to the notorious Baker Pasha, the latter being a step much to be regretted, considering his unsavory antecedents. Nothing, however, has been revealed by the English Government as to their plans—if they have any—for the final settlement of the Egyptian question, except that a British garrison of 10,000 men will remain in the country for six months at least; even Lord Northbrook, at Liverpool, being, as the *Spectator* remarks, "curiously reticent." There is every reason to hope, however, that the Government intend—if Europe will trust them—so to reorganise Egypt that her people shall have some control of their own destinies, and such measure of political liberty as is consistent with their immature development, reasonable taxation, and, above all, security against the malefic interference of Turkey.

Meanwhile it becomes more and more apparent that a large amount of covert hostility against both the Khedive and his English protectors, exists not only at Constantinople, but among the mass of the Egyptian people; while as regards Arabi, whose judicial murder has been decided on by the Khedive's ministers, Riaz Pasha and his colleagues openly confess that Arabi has obtained such a hold over the popular imagination that while he lives he will be a constant danger to the new Government. As regards the European Powers, they seem little disposed to interfere, though both France and Russia are watchful and suspicious. Light will doubtless be thrown on the whole situation in the course of the present Parliamentary session.

One incident has occurred in connection with our present occupation of Cairo, which is calculated to make a painful impression on every *Christian* patriot. Early in last month the annual Mahomedan "procession of the Holy Carpet" took place at Cairo; the said carpet being an article of furniture which is yearly presented by the Sultan to the Kaaba at Mecca, and blessed, admired, and all but adored, on its passage through Egypt. On the present occasion the ceremonial was made splendid by the presence of Sir Garnet Wolseley and the whole British garrison, who were thus made to do honour to the worship of the false prophet. As the *Spectator* truly observes: "Experience has taught the Indian Government to disconnect itself totally from native forms of worship, the people regarding the presence of the Infidels not as an honour to their creed, but as proof that they are Infidels, and devoid of all religious sentiment as the beasts. It is quite possible to protect the ceremonials of a (false) creed, without appearing to join in them, and in the East the populace respect rigidity in religious difference. Napoleon got nothing by calling himself a Mussulman, except contempt."

THE RISING TIDE OF UNBELIEF.

IT is striking and significant to observe the deep and wide-spread conviction felt and expressed by the leading men in various religious denominations, that Christianity is about to enter into a life and death struggle with the gathering forces of unbelief such as inspired prophecy has clearly foretold. On Sept. 3rd, the 22nd annual meeting of the Church Congress was opened at Derby, and in a sermon preached on the occasion by the Archbishop of York, his Grace is reported to have said:—"There was danger peculiar to the time. A mighty tide of thought was rising before them. Other times in the past had been like the eruption of Etna, fierce and terrible, but moving slowly and confined in narrow limits, the flood of fire had wrapped round trees and homesteads, and made them ashes. But this flood, in front of which they stood, was like the tide of the great sea, that penetrated every part, undermining the children's castle on the sand, and flowing into every stone of the pier, and taking invisible tribute from the cliff, so that no particle that was below the sea level could escape such a flood as seemed rising upon the modern world. It would leave no inch dry; and all that was soluble it was likely to dissolve, and that which was smooth it would touch and test, and only that which was entirely above water would escape its effects. He doubted for his own part whether any former time had presaged severer tasks for the Church. He doubted whether any moment had been big with greater dangers than those of which this century was in travail."

On the following day, at the session of the Baptist Union, at Liverpool, the President, the Rev. J. Jenkyn Brown, in his inaugural address, observed: "Ours is an age of unrest. The mists of doubt have enveloped many minds. 'The things which are most surely believed among us,' are no longer unquestioned. The most venerable and profound truths of our faith are assailed by many and rejected by some. The shout of victory comes from the enemy's camp, and our cause is regarded by them as lost. It may be that sometimes there is not much reality or depth in these doubts. They are often very superficial and flippant. They seem to have no deeper source than the lips which utter them, and are often contradicted, if not answered, by the fears which lurk in the heart of the speaker. But to doubt, to disbelieve, is counted one of the signs of being in the front ranks of modern thought."

UNBELIEF AT OXFORD.

THE Archbishop of Canterbury, in an interesting and important article in *Macmillan's Magazine* for October, tells us that quite recently "the most eloquent representative of the Oxford school preached a sermon in which he warned his hearers that Oxford will in a few years, at the most, cease to be a Christian university." It is a significant coincidence that only a few days after this article was published, the once notorious Professor Jowett, the Master of Balliol, was appointed Vice-Chancellor of the University. The *Times*, commenting on this significant appointment, observes: "Professor Jowett is the

wledged leader of new Oxford. With certain ences and deductions, he and his followers have to the Oxford of to-day what the Puseyite ment and its leaders were to the Oxford of fifty ago. Like his predecessors of the opposite l, he has been persecuted, discredited, and ned as a heretic. It was the intellectual ment which he represents—a movement of he has been the apostle, and almost the martyr nt which Pusey and Newman strove with all ergy of prescient genius. They could not, of , foresee the lengths to which 'Liberalism,' as lled it, would go, nor the successes it would tely achieve; but their unerring instinct d it out as the real enemy, and they attacked a all their might. For a long time the issue ave seemed to be doubtful. Long after an had retired from the contest, the redoubt- vine who has just been laid in his grave (Dr. > directed the strong battalions of orthodoxy .t the Regius Professor of Greek." But they not convict him of heresy, and now, behold! additional usage of the University has made him ef executive officer.

What is the character of this "new Oxford," hose triumph the Anglo-Romanists so admirably e the way? Let the *Spectator* answer: "No who has watched the movement of thought at rd during the last ten years can doubt that astical and theological questions no longer fill ace they used to do in the life of the Univer-

The abolition of tests and the suppression of al fellowships have produced their effect, though ave only hastened the progress of an inevitable ation. The majority of the younger Fellows tutors are laymen, and philosophy and history b the energies, some considerable part of which under the old system, have necessarily been to theology. Of those who devote themselves ilosophy, a considerable proportion are Agnos- f one school or another, to whom all the dis- of all the Churches are as the sounding brass lling cymbal, while the interest of the Heg- in religious questions is of a speculative kind." "out of the serpent's root has come forth a .trice."

THE GREAT COMET.

brilliant daylight comet discovered at Dunecht Nise on September 18, and which, having passed rihelion, is now travelling off into space at the of some 370 miles a second, has caused much

excitement amongst astronomers. According to Professor Lewis Boss, a very able American astro- nomer, this comet is the same that was seen in 1880 and 1843; and Professor Piazzi Smyth, Astronomer Royal of Scotland, is disposed to concur in this conclusion, as are also Mr. R. A. Proctor, the well-known English astronomer, and some eminent brethren at Berlin.

But if this conclusion be correct, the fact, as Professor Smyth points out, is one of the gravest import, since the comet of 1880 and 1843 was, on each of those occasions, observed to have passed closer to the sun's surface than any other known comet. "But why has it come back so soon?" asks Professor Smyth. "In 1843 it appeared to be moving in an orbit of one hundred and seventy years, and yet it came back in 1880, or in only thirty-seven years! That was startling enough, though only looked on by the world as a case of failure of astronomical prediction. But having gone off in 1880, it has been generally supposed by the best astronomers in Europe and America, that it would not return before thirty-seven years (i.e. in 1917); the other comets, such as Halley's and Encke's, keep to their time of revolution round the sun nearly uniformly for centuries—yet, behold, this comet has returned in two years!"

This being so, who can say whether it may not be back again from space in a few months; and then, not merely to graze close past, but actually fall into, the sun, which is so evidently increasing its hold upon it at every revolution. Wherefore we may be near upon the time for witnessing what effects will be produced when such an event takes place in the solar system as astronomers have only distantly speculated on, and no mortal eye is known to have ever beheld."

"What is the feeling which should be uppermost with regard to this awful, but still problematical event?" asks a recent writer. Nobody can say with any certainty. Such a thing as a comet falling into the sun has never yet occurred within human experience, and the results are therefore quite unguessable. All will depend on the greater or less solidity of the comet. Should it possess any degree of solidity the heat created by its collision with the sun might be sufficient to destroy all organic life on our planet, or even to shrivel our little world into a red-hot cinder. On the contrary, if the nucleus even of a comet is as ethereal as some suppose, the only intimation of the catastrophe which we receive may be the disappearance of the celestial wanderer.

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WHAT THE JEWISH PAPERS ARE SAYING.

THE PALESTINIAN COLONISATION MOVEMENT.

THE scheme of taking fugitive Jews from Russia and Roumania over to America, being by this time an exploded notion, the progress of the settlement of Israelites in the land of their fathers is becoming more and more a subject of interest. The *Emigrant*, a special Jewish paper, published at Galatz, in the Roumanian tongue, as the "Organ of the Central Committee for the Colonisation of Palestine," reports on the meeting recently held in that city, to consider the results of the steps taken up to date. Herr Clepper, the special commissioner, stated that the first settlement of Jewish emigrants to Palestine had been made at a place called Moinester. We extract the following from his report:—

"The results have, thus far, been favourable, inasmuch as we know now, as a positive fact, that in the northern districts (that is to say in those bordering on Syria) there is plenty of fertile land to be had, that life and property are as safe there as they are in any other province of Turkey, and that our people experience no difficulty in procuring new homesteads there. If there be any one thing that may be considered as a stumbling-block, it is that the present landowners need not sell their land unless they like. For some years past some Greek speculators have anticipated our efforts in buying up large tracts of land; but still there is no need of buying of them, for there remains ample ground enough which can be bought, provided those who want to buy set about it in the right way. All we have to do is to take a leaf out of the book of the Greeks, and proceed on the co-operative plan.

"Colonisation in foreign lands requires a good many preliminary labours, and the central committee therefore thought proper to send out several commissioners to familiarise themselves with the ground, and take the necessary steps for procuring whole tracts of land. It is essential that intending emigrants and the friends of the cause in Europe, should not allow themselves to be discouraged by any apparent stoppage in its progress, for any suspension that may set in merely shows that the labours of the committee are carried on with the necessary prudence and circumspection. This much, however, may be said, that some families start for the new colony by almost every steamer."

JEWISH IMMIGRANTS IN THE UNITED STATES.

THE Jewish *Allgemeine Zeitung*, of Leipzig, publishes a report from America, stating the reasons why the colonisation of Jewish emigrants from Russia does, and must necessarily prove a failure. This report says, "There is a very great difference between the ordinary immigrant and the refugee from Russia. The former lands in this country with a settled purpose, and possessed both of the desire and the faculty of assimilating himself with the mass of the people. The refugee, on the contrary, is perfectly helpless on his arrival, and if he stays over here, things get worse instead of better for him. He is incapable of suiting himself to the new circumstances in which he is placed.

"It must be remembered that these Russian Jews are the most orthodox of all, and that they cling with the utmost tenacity to the Mosaic laws relating to food. To eat pork they consider as one of the most grievous sins, whilst the American Jew is on the whole not quite so particular about it, and this peculiarity forms one of the greatest difficulties for the American relief committees. An orthodox Jew, living outside an organised congregation, can fast on nothing but bread, for apart from pork he is not allowed to eat any other kind of meat either, and it be killed by a Jewish *shochet*. A number of refugees who had been sent to Colorado, had to leave that state, because they could not eat any meat there."

"Several attempted settlements have proved entire failures. It has not been possible to form Jewish colonies either in the interior of Louisiana or in Colorado. According to the nature of things, the refugees can only be put in places where there are already a large number of Jews, and unless large additional subscriptions for conveying them to distant parts be collected, which is not at all likely, the local committees will simply have to try and find employment for the immigrants in populous places. The nett result will be that the immigrants remain in those places where they had been sent originally, and the vast bulk of them will doubtless settle in New York in the end."

It must be admitted that this statement is by no means a hopeful one. It is a long way from the original scheme of forming vast agricultural colonies in the unbounded territories of the United States, where the whole of the three million Jews of Russia are to find new homes and to form communities of their own. The Jewish population of the principal centres of the United States is as follows:—New York 60,000, San Francisco 16,000, Brooklyn 14,000, Philadelphia 13,000, Chicago 12,000, Baltimore 10,000, Cincinnati 8,000, New Orleans 5,000. The accommodation of a few thousand Jewish traders to those established in the aforesaid places, is a very poor solution of the great problem.

THE BLOOD ACCUSATIONS AGAINST JEWS.

A FEW months since, a girl called Esther Solomon, a domestic servant at Tisza-Eszlar, in Hungary, disappeared, and several Jews, residing in the place, were subsequently charged with having decoyed her away and murdered her, to the end of using her blood for ritual purposes. The case is still in the hands of the judges, and it will no doubt take several months yet before the accused shall have been tried. For in Hungary the law's delay lasts longer even than in England. In the meantime, the question as to whether the Jews are in the habit of making use of Christian blood for the preparation of their passover cakes, has been extensively discussed in the Anti-Semitic press of Austria and Germany.

For those who know anything at all about Judaism and the Jews, the whole question lies in a nutshell. The Pentateuch does not say a word about the use of Gentile blood for the preparation of any kind of food; on the contrary, it strictly prohibits it. It

age (Lev. vii. 27), "Whatsoever soul it be that in any manner of blood, even that soul shall be off from his people," is perfectly conclusive on that point. Assuming even the Talmud were to lay down any rule contrary to this—which all those used in Talmudic lore emphatically deny—such could never stand against the express prohibition enounced in the Pentateuch. But arguments of that kind do not hold good with those who are bent on bringing charges against the Jews which are to excite the populace against them; and that is how the blood accusation has for several centuries revived the superstition according to which various diseases arose from the Jews poisoning wells of populous places.

In the Mayence *Israelit* we find an account of a massacre, that took place in Hungary and Croatia in the sixteenth century, and which had the effect of reviving the blood accusation against the Jews for their mediate cause. Towards the end of 1528, a certain Count Wolf, of Bising, in Hungary, who had lent money to one Esthein Ausch, a Jew of that place, and to several Jews residing at Marchegg in Austria, wanted to get rid of his debts by selling himself of his creditors. He induced an ignorant woman, an idiot, to take a child belonging to the Count away from the place, and when this was done, and the child's parents had in vain looked for it, the Count charged the Jews with having stolen the child. The multitude at once entered the houses of the Jews and began to rob all they could lay hands on. Ausch was put in prison and subjected to the penal question, when he admitted that he had been urged against the Jews, and also that those of Marchegg were privy to the stealing of the child. Thereupon all the Jews of the district above ten years of age were "executed by

Count Wolf, in order to complete his work, now entered the same charge against the Jews of Marchegg. These, however, forwarded on January 1, 1529, a memorial to King Ferdinand, brother of the Emperor Charles V., begging that an inquiry should be instituted. The King entrusted Field-Marshal Count Salm, known as the "Captain with Iron Hand," with this inquiry. While the case was still going on, some Jewish pedlars from Vienna and the woman who had taken the boy away, and whose possession he was still found. She confessed that she had acted upon the instigation of Count Wolf, and thereupon the proceedings came to a natural end. From the accounts of the time it does not appear whether any punishment was meted out to Count Wolf, who had thus in the most cowardly way caused a large number of people to be slaughtered.

THE HEBREW LANGUAGE.

In a sermon on Dent. xxxi. 19, "Now therefore, ye ye this song for you, and teach it the children of Israel: put it in their mouths," recently preached by Mr. Singer, the Rabbi, of the New West End synagogue, and reproduced by the London Jewish press, we find the following on the Hebrew language:—"The Hebrew language had been charged with a heavy mission to mankind than all the other languages together. It had become the vehicle of religion to almost the whole of civilised humanity. It was in Hebrew that the Divine Voice proclaimed

the Decalogue on Sinai; that Moses directed his people to love the Lord their God with all their heart, and to love their neighbours as themselves; that the other prophets spoke their inspired messages; that Isaiah, his hallowed lips touched with fire, taught their duty to priest and prince and people; that Jeremiah's wail went up to Heaven at his nation's calamity: that Ezekiel declared the sins of men and the glory of God.

"It was in Hebrew that Job had taught men resignation, and Solomon wisdom, and the Psalmists had left the world a legacy of sacred song and prayer, which to this day enriched the spiritual treasury of more than one of the creeds, and were as powerful as ever both to rouse and to express the devotion of the human heart. To our sages this language became the Holy Tongue; and in the use they made of it they endeavoured to do nothing to detract from its sanctity and purity. With what loving care and fervent devotion had it been cultivated by the philosophers, the moralists and the poets who have sprung from the race of Israel! To us it might seem little short of marvellous now, taking as a base the limited vocabulary of a small book like the Bible, with materials comparatively so scanty, such vast results had been achieved as remain to us in the treasures of later Hebrew literature."

This panegyric of the Hebrew tongue is fully justified, so far as it goes, but it may be carried too far. Although the Holy Scriptures of the old dispensation are all written in Hebrew—with the exception of a portion of the Book of Daniel—that language itself always remained utterly unknown to the Gentiles, and even the Scriptures of the Old Testament would never have become accessible to the outside world, had they not been translated into Greek by a select company of seventy men. It may also be said that only profane Jewish writers of antiquity whose works became known outside Palestine—that is to say Josephus and Philo—both wrote exclusively in Greek.

On the other hand, Greek stands to Hebrew in the same relation in which Christianity stands to Judaism. Hebrew, whatever its paramount merits may be, was always a mere national tongue; whilst Greek, despite the multiplicity of its dialects, was as much the universal language of antiquity, and especially of the two or three centuries preceding and following the birth of Christ, as English is the principal language of the world at this day. Greek, in which the Scriptures of the new dispensation are written, was the principal vehicle of the teachings of Christ throughout the then civilised world; for even in Rome the Hellenic tongue was the language of the educated classes, and Paul wrote to the Church at Rome in exactly the same idioms as he did to the Churches of Ephesus and Galatia, of Corinth and Thessalonica. It is therefore incorrect to claim the name of sacred tongue for Hebrew alone, despite the veneration with which Christians as well as Jews must look on the language of the Old Testament.

INTERNATIONAL ANTI-SEMITISM.

AN International Congress of Anti-Semites was held last month at Dresden, the capital of the kingdom of Saxony. It was attended by Dr. Henrici, the principal representative of the movement in Germany, and by Herren Istoczky and Szechinyi, the leading Anti-Semites of Hungary. The congress

agreed on issuing a manifesto, of which the following is an abstract:—

"Europe belongs to the Christian nation, and therefore it is not to be made into a trysting-place for the domineering propensities of hostile, over-reaching, un-Christian elements. The history of the last few centuries shows clearly that whatever laws may be passed for restraining the propagation of the Jewish race, remain of no effect. Besides, even if new restrictive laws were passed at this day, the Jews, who are not to be hemmed in by enactments of this kind, would be sure to get them removed after a few years. On the other hand, the emancipation, or repeal of social and political disabilities of the Jews, of which Europe expected a few decades since that it would work the amalgamation of the Jews with the other European races, has proved a dead failure. Its sole use has been to show all thinking persons that it is impossible for the European nations to bring about a *modus vivendi* with the Jews who are living in the midst of them."

This document, which is due to the pen of Herr Istoczy, the well-known Hungarian Anti-Semite, clearly points to an entire expulsion of the Jews from Germany and the Austro-Hungarian monarchy. It does not say where they are to be sent to, for if it be intended that they should be foisted on the United Kingdom or the United States, on France, Spain, or any other country in which the number of Jews is as yet insignificant in proportion to the Gentile population, there is no reason why those countries should not pass laws for keeping Jewish immigrants out. On the whole the document referred to, while replete with hatred of the Jews, fails to point out a practical method of slaking that hatred. In a future issue we purpose to quote the opinion of Continental Jewish papers on the subject.

CHRISTIANITY AND BUDDHISM.

A GERMAN professor, called Rudolf Seydel, has lately published a book, the very title of which shows clearly enough what its writer is driving at. This title is as follows: "The Gospel of Jesus in its Relation to the Legend and the Teachings of Buddha." The writer seeks to show that Christianity is an adaptation of Buddhism to the religion of the Jews: "There is so little trustworthiness in the Christian traditions in its external proofs that there seems to be every probability of the Buddhist prototypes having exercised a great influence on the literature of the

Christian Gospels and on the New Testament in general."

A writer in the Jewish *Allgemeine Zeitung*, in reviewing Herr Seydel's book, remarks in the first place that, on the whole, Judaism is not interested in the controversy, and that Christians and Buddhists must be left to fight the matter out between them. He adds that there may be a good many coincidences, but on the whole he cannot see how in those days in which there was no communication of any kind between Northern India or any of the countries of the Buddhist faith and Palestine, the Buddhist teachings could possibly have been transplanted to the shores of the Dead Sea.

In one respect, however, that writer casts aside his supercilious indifference. It is in regard to the fasting of Christ. Professor Seydel says that he sees no reason why Christ should have fasted forty days in the desert, and he thinks that the account given of this matter in Matthew's Gospel must be taken from the religious books of the Buddhists, which make Buddha fast seven times seven days. The Jewish writer, on the contrary, remarks: "The account given in Exodus xxiv. 28, in which it is said of Moses, 'and he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water,' ought to be clear enough to be taken as a precedent of the fasting of Christ, not to require any tracing to Buddha or any other founder of Pagan sects."

German professors are always trying to start some new theory or some new explanation or interpretation. There are those who compare Moses' account of the creation of the world with the cosmogony of Ovid, and hold that the Jewish account must be coined on the Latin poet's "Metamorphoses;" and in the same way they want to trace the history of the heroic ages of the Israelites to the stories of Hercules, Theseus, and other heroes of Greek and Roman mythology. There surely is room enough for those professors to exercise their ingenuity rather than to try and explain all religion away by putting two and two together. Dr. Colenso tried to do the same thing in this country twenty years ago, but had he not chanced to occupy a hierarchical position for which he was in no way fitted, his effort would have remained unnoticed. We are glad to see in the present instance a Jewish writer set a professed Christian, but really a sceptic, right in a matter concerning one of the most profound mysteries of Christianity.

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The Black Clouds Empty and Break—The Scene Changes—The Manifestation of the Lamb and the Redeemed—I. Who are the 144,000?—The Followers of the Lamb—II. Their Characteristics—They have Made a True and Conspicuous Confession—Their Unworldliness and Purity—Their Truthfulness—Times of Hell's Worst Lies—III. Their Reward—They Stand Approved before God—They Sing a Peculiar and Exclusive Song—They Stand with the Lamb on Mount Zion—IV. The Angel-Messages—The Angels Themselves—The First Message is "a Gospel Everlasting"—The Second Proclaims the Fall of Babylon—The Third is an Awful Commination: An Eternal Hell for the Wicked—The Fourth Message Proclaims the blessedness of those who Die in the Lord—The Rest and Works of the Saints.

THE blackest storms often give place to the loveliest sunsets. The winds and thunders exhaust themselves. The clouds empty and break. And from the calm heavens behind them comes a golden light, girthing the remaining fragments of gloom with chains of brightness, and overarching with the bow of promise the path along which the terrible tempest has just passed. Like this evening glory after the summer's dust, is the chapter on which we now enter.

We have seen the coming of the Antichrist in all the frowning blackness of Satan's angry malice, and have shuddered at the awful shadow, distress, and darkness which he casts upon the world. We have seen what havoc he makes with human peace, and the same humiliation he brings upon the proud oaks and lofty cedars of the mountains of human conceit and self-will. We have felt the sickening shock of horror at the contemplation of his hellish power, his blasphemies, and his unparalleled tyranny. We have gazed upon the progress of the most disastrous storm hell's malignant wisdom can devise, or that is ever allowed to afflict our race. We have watched the thickening blackness of darkness amid which the indignation of God is poured upon the intoxicated nations which will not have Christ to rule over them.

NOW THE SCENE BEGINS TO CHANGE.

The reign of terror cannot last. God's merciful goodness cannot allow it long. The earth would dissolve under it if those days were not shortened, but for the elect's sake they are shortened. Three and a-half years is the fulness of their duration. In Heaven's count the tempest holds but for an "hour." And here already we begin to see the light breaking in from behind the clouds and darkness. Further details of what is to befall these terrible Beasts, their systems and their followers, remain to be looked at; but the golden rays begin to show themselves. Where perdition has been holding grand jubilee of destruction, appear the symptoms of a better order. The still lingering gloom begins to show some gilding of its edges. And over the pathway of "the abomination of desolation" are seen the forming outlines of the arch of beauty, hope, and peace.

THE LAMB AND THE REDEEMED.

In place of the horrid Beasts, the Lamb now comes into view. In place of the blaspheming herd, the redeemed appear, with the name of the Father and the Son upon their shining brows. Voices from heaven, intoned with mighty joy and attuned to golden harps, are heard in song,—“new song,” fit to be sung

before the throne and all the celestial company. A first-fruit of a new beginning is waved before God. Successive angels cleave the air on outspread wing, proclaiming messages of hope and patience.

I.—WHO ARE THESE 144,000?

A considerate glance at the particulars of this vision will at once discover a direct and strong contrast, having special relation to what went before in the preceding chapter. The account of the 144,000 is really only another side of what is related of the Beast, the counterpart of the same history. Over against the wild and savage monster is a gentle and loving Lamb. Over against the confessors and worshippers of the Beast, having his mark, is the company of the Lamb's followers, having their mark, even the name of the Father and the Son, written in their foreheads. Over against the Beast's moral system, which is nothing but harlotry, spiritual and literal, the worship of idols and the trampling under foot of all God's institutes, here is an opposing style of life—a virgin purity free from all defilement. Over against the slavery of those who sell themselves to the power of perdition which then have command of the world, here is redemption from the earth and from man, a mighty and magnificent ransom out of

THE THEALDOM WHICH HOLDS OTHERS.

Over against the new order of things set up on earth by the Antichrist, these sing "a new song,"—a victory and glory never shared by any but them. Over against the going of the Beasts and their dupes into perdition, there is here a going whithersoever the Lamb goeth. Over against the doings in the presence of the Beast, under his patronage and authority, the doings here are in the presence of the Throne, and in the presence of the Living Ones and Elders, under the approval and counsels of heaven. Everything in the mouth of the Beasts and all theirs, is *pseudos*, false, a lie; the special characteristic of these is, that nothing *pseudos*, false, or a lie, is found in their mouth. The Beast's number, and that by which he marks and numbers all his, is six sixes, the bad number intensified; the number and numbering here is by twelves, the sacred number of completeness.

II.—THIR CHARACTERISTICS OF THESE 144,000.

The first and foremost is that of a *true and conspicuous confession*. They have the name of the Lamb and the name of His Father written on their foreheads. This is their public mark, as against the mark of the worshippers of the Beast. There is nothing more honourable in God's sight than truth and faithfulness of confession. "With the mouth confession is made unto salvation." (Rom. x. 10.) The confession of the people is in opposition to the unbelieving Jew, who rejects and repudiates the Son;

and in opposition to the Antichrist, who denies both the Father and the Son.

THEIR UNWORLDLINESS AND PURITY.

Another particular is their *unworldliness*. Whilst most people in their day "dwell upon the earth," sit down upon it as their rest and choice, derive their chief comfort from it, these are "*redeemed from the earth*,"—withdrawn from it, altogether independent of it, as no longer a part of it.

A third point is their *pureness*. We are not to suppose with some that these 144,000 are all *males who have never been married*;* for there is no more impurity in marriage than in abstinence from marriage. Celibacy is not the subject of virtue in this description, but *purity*, freedom from contamination by the corruptions which prevail in their time. From all such defilement these people have kept themselves unspotted. "They are virgins," in that they have lived chaste lives, both as to their faithfulness to God in their religion, and as to their pureness from all bodily lewdness. The kingdom of heaven is likened to "ten virgins." The object of Paul's ministry to the Corinthians was that he might present them "as a chaste virgin to Christ." And this is the sort of virginity attained by these people.

THEIR TRUTHFULNESS

A further quality is their *truthfulness*. "In their mouth was not found what is false." There is a peculiar depth in John's conception of truth and its opposite, falsehood. Any one who fails to confess Christ in all the length and breadth of His nature and offices, any one who fails to live his profession or to show by his works what he speaks with his lips, is to Him a liar. The meaning here has the same deep significance. It is a great thing for people to be careful about their conversation, always conforming their words to the reality of things. To speak falsehood, to exercise a deceitful and untrustworthy tongue, is a devilish thing; for Satan is a liar and the father of lies. These people were truthful in all these respects, but they had also a higher and profounder truthfulness. The last times are

TIMES OF HELL'S WORST LIES,

—times when the whole world has gone mad over lies,—times when the entire order of society is a lie,—times when men's religion is a lie,—times when everything is pryed away from the foundation of truth by the dreadful leverage which perdition then possesses. And it is over against all this that nothing false is found in their mouth. They have the true faith; they hold it with a true heart; they exemplify it by a true manner of life. They are children of truth.

* *παρθενοι* (virgins) is a word which comprehends both male and female in its significance.—[Ed.]

III.—WHAT, THEN, IS THEIR REWARD?

Taking the last particular first, they *stand approved, justified, and accepted* before God. "They are blameless." To stand before God approved and blameless from the midst of a condemned world,—a world given over to the powers of perdition by reason of its unbelief and sins,—a world which has become the theatre of all the consummated wickedness of the ages,—is an achievement of grace and faithfulness in which there may well be mighty exultation.

In the next place, *they have a song which is peculiarly and exclusively their own*. Though not connected with the throne, exactly as the Living Ones are, nor crowned and seated as the Elders, they have a ground and subject of joy and praise which neither the Living Ones nor the Elders have; nor is any one able to enter into that song except the 144,000. None others ever fulfil just such a mission. None others ever have just such an experience, in such a world as that through which they come to glory. None others share with them in that particular administration of God which brings them away from the earth and from men to their place on Mount Zion. Therefore as angels cannot sing the song of the redeemed, never having been the subjects of the redemption of the Lord Jesus Christ, so no other saints can sing

THE PECULIAR SONG OF THIS 144,000.

They have a distinction and glory, a joy and blessedness, after all, in which none but themselves can ever possibly or properly share.

They stand with the Lamb on Mount Zion. To be *with the Lamb*, as over against being *with the Beast*, is a perfection of blessing which no language can describe. It is redemption. It is victory. It is eternal security and glory. They are "*a first-fruit to God and to the Lamb*," not the first-fruit of *all the saved*, for the Living Ones and the Elders are in heavenly place and glory above and before them; but a first-fruit of another and particular harvest.* It pertains also to their honour and blessedness to attend the Lamb whithersoever He goeth. They are His heavenly suite and train in all His reign on Mount Zion.

IV.—WHAT, NOW, OF THE ANGEL-MESSAGES?

When Christ made His last entry into Jerusalem, and fault was found with the loud proclamations which were ringing to His praise as the Messiah-King, He answered: "If these should hold their peace, the stones would immediately cry out." The truth of God and His claims *must* be spoken. If men are silent, other things must become vocal to testify for Jehovah. The heavens speak, and the angels become

* These 144,000 of Rev. xiv. are all living saints translated without lying at the first stage of Christ's Second Advent, and they are the *First-fruits* of the more abundant *Harvest* of all the saints found alive on the earth at the end of the $\frac{1}{2}$ years' Great Tribulation, who will then be translated. The Twenty-four Elders and Living Ones represent the Resurrection Saints.—[EDITOR.]

the preachers. Mid-heaven is their pulpit, and all nations, tribes, tongues, and peoples are their auditors. Hell may slay, imprison, and silence every human witness for God, but cannot chain the proclamation of His truth. God's word cannot be bound. It liveth and abideth for ever. It must be heard.

THE FIRST MESSAGE.

Here, then, angels^o are the preachers, with three or four distinct messages: one "having a Gospel everlasting;" one proclaiming the doom of Babylon; and one denouncing eternal damnation upon every worshipper of the Beast, or wearer of his mark. Here we have a different order of things from that which now obtains. The same is also intimated in the features of the Word preached. It is no longer the meek and entreating voice, beseeching men to be reconciled to God, but a great thunder from the sky, demanding of the nations to Fear the God, as over against the false god—to give glory to Him, instead of the infamous Beast—to Worship the Maker of all things, as against the worship of him who can do no more than play his hellish tricks with the things that are made; and all this *on the instant*, for the reason that "*the hour of judgment is come*."

Here, when "*the judgment is come*," an angel from heaven preaches, and what he preaches is not "*the everlasting Gospel*," as the English version is, but

"A GOSPEL EVERLASTING."

It is not indeed "*another Gospel*," for it is in inner substance the same old and everlasting Gospel, but now in the dress and features of a new order of things—the Gospel as its contents shape themselves in its address when "*the hour of judgment is come*," and the great final administrations are in hand.

Mercy towards the poor infatuated world still lingers in the very hour of wrath. In the heat and height of His indignation God still remembers it. Hence still something of a Gospel message sounds. An angel from heaven, uttering himself from the sky, proclaims to the guilty nations where they are, what has come, and what immediate revolution is needed, if they would not sink at once to everlasting destruction. It is *Gospel*, but it is the Gospel in the form it takes when judgment has set in. It is one of the very last calls of grace to an apostate world.

THE SECOND MESSAGE.

With the hour of judgment comes the work of judgment. A colossal system of harlotry and corruption will then be holding dominion over the nations. There is no country, no people, but is won to it, and intoxicated by it, and induced to cast off all the bonds

^o The word *Angel* ἄγγελος is used in the Bible ambiguously and changeably to mean either glorified men, as in Rev. xxii. 8, 9, or angelic beings. The *Angel* here denotes a body or company of winged messengers from heaven, either saints or angels—perhaps the company of the 144,000 themselves.—[EDITOR.]

of sacredness for the infamous delusions of the Anti-Christ and his false prophet. God has allowed it for the punishment of those who would not have Christ for their Lord, but now He will not allow it longer. Therefore another angel comes with the proclamation : "*Fallen, fallen, the great Babylon, which hath made all the nations drink from the wine of the wrath of her fornication.*" The announcement is by anticipation as on the very eve of accomplishment, and as surely now to be fulfilled. The particulars are given in the seventeenth and eighteenth chapters. There, also, the explanation of the object of this announcement is given. It is mercy still struggling in the toils of judgment, if that by any means some may yet be snatched from the opening jaws of hell ; for there the further word is, "Come out of her, My people, that ye may have no fellowship with her sins, and that ye receive not of her plagues."

THE THIRD MESSAGE.

And for the still more potent enforcement of this call a third angel appears, preaching and crying with a great voice, that whosoever is found worshipping the Beast and his image, or has the Beast's mark on his forehead or on his hand, even he shall drink of the wine of the wrath of God which is mingled without dilution in the cup of His anger, and shall be tormented with fire and brimstone in the presence of the angels and in the presence of the Lamb, and the smoke of their torment ascends to the ages of ages, and they have no rest day and night ! It is an awful commination ; but these will be times of awful guilt, infatuation, and wickedness. And when men are in such dangers, marching direct into the mouth of such a terrible perdition, it is a great mercy in God to make proclamation of it with all the force of an angel's eloquence. The same is also for the wronged and suffering ones who feel the power of these terrible oppressors. It tells them how their awful griefs shall be avenged on their hellish persecutors. So, with mighty energy

THE ANGEL PROCLAIMS THE ETERNAL DOOM of every one of the abettors of Antichrist.

There be those who mock and jeer at the idea of an eternal hell for the wicked. Many are the jests they perpetrate at the expense of these preachers of fire and brimstone. But here a great and mighty angel from heaven is the preacher, and his sermon from beginning to end is nothing but fire and brimstone, even everlasting burning and torment for all who take the mark of Antichrist ! Shall we believe our modern sentimental philosophers, or abide by the word of our God and of His holy angels ? Alas, alas, for the infatuated people who comfort themselves with the belief that perdition is a myth—the bug-bear of an antiquated superstition !

THE FOURTH MESSAGE.

There is no suffering for any class of God's people in any age, like the sufferings of those who remain faithful to God during the reign of the Antichrist. Here, at this particular time and juncture, is "the patience or endurance of them that keep the commandments of God and the faith of Jesus." To come out of Babylon, and to stand aloof from its horrible harlotries, will be a costly thing. It will be in every sense equivalent to a voluntary coming forward to the State-block to

HAVE THEIR HEADS CHOPPED OFF.

Therefore there is another proclamation from heaven for their special strengthening and consolation. Whether this word is also from an angel we are not told ; but it is a message from glory and from God ; and it is a sweet and blessed message. It is a message which John is specially commanded to write, that it may be in the minds and hearts of God's people of every age, and take away all fear from those who in this evil time are called to lay down their lives because they will not worship Antichrist. That message is "*Blessed are the dead who die in the Lord from henceforth : Yea, saith the Spirit, that they may, in that they shall, rest out of their labours, for their works follow with them.*" This is true of all the saints of all ages, but it is pre-eminently and specially true of those who at this time shall lose their lives for their faithful obedience. It may look like a great calamity, but in comparison with the miseries of a life under such a hellish despot as the Antichrist, it is a blessedness.

DEATH TO A GOOD MAN

at any time is more of a beatitude than a disaster : and when a life of truth and honour becomes so great a sorrow, as at this time, it is a blessedness to have it ended. The implication is, that from this point on till death itself is vanquished, there is no more peace or comfort for a good man on earth, and therefore that no better thing can happen him than to die. When there is no more peace for us but in death, why should we wish to live ? When all hope for earth has faded out, why should we desire to remain in it ? When to open our mouths for Christ, or to bow the knee or speak a prayer to the God that made us, exposes to indignity and torture, why not welcome death, and account it good fortune to have the chance for such a release ?—*Rest—Rest !* What would not those dupes of Antichrist finally give for *Rest !* But what they can never have, they that die in the Lord get through death.

THE SAINTS' REST AND WORKS.

Like the worn mariner, wearied out with his long and painful endurance of the tempests, dangers, and hardships of the sea, enters the calm port for which

he steered so hard ;—like the soldier, scarred, mutilated, and sick of the miseries of deadly conflict, comes back from the field of blood to repose in the peace and security of his happy home ;—so do the saints rest out of their labours. And their works follow with them. The very hardships past make the peace the sweeter. Not a word of faithful testimony, not a tear of sympathy, not a sigh of prayer, not a gift of a cup of water in a disciple's name, shall fail in its contribution to the blessedness. Therefore it is written : "Blessed are the dead who die in the Lord from henceforth." And when

violence, cruelty, and slaughter are the consequence of a life of truth and purity, the sooner it is over the greater the beatitude.

Here, then, is the comfort of the saints. Whatever they suffer, their peace is sure. Unable to live, death is their blessedness. Heaven speaks it. The Holy Spirit confirms it. The apostles of God have written it ; and from it springs a consolation—

"Which monarchs cannot grant, nor all the powers
Of earth and hell confederate take away ;
A liberty which persecution, fraud,
Oppression, prisons, have no power to bind."

THE CHARACTERISTICS AND CONTRASTS OF THE COMING KINGDOM.

BY WILLIAM MAUDE.

II.—THE KINGDOM OF RIGHTEOUSNESS.

"God standeth in the congregation of the mighty ; he judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked ?"—Ps. lxxxii. 1, 2.

"Behold, a king shall reign in righteousness, and princes shall rule in judgment."—Isa. xxxii. 1.

The Essential Connection between Righteousness and Peace—What Is Righteousness?—Etymology and Moral Significance—Unrighteousness Considered in the Sphere of Earthly Government—Quotations from Martin Luther and De Burgh—Unrighteousness in the Sphere of Social Relations—Dives and Lazarus Drifting Farther Apart—Progress versus Poverty—The Foundations of Modern Society—A Rationalistic Sneer—The Righteousness of Millennial Rule—The King Himself—An Incorruptible Tribunal—The Future Rulers of the Earth—Need for Discrimination—The Princes of the Coming Age—The Future Condition of Israel—The Banishment of Temptation from the Earth—The Millennium Not a Perfect Age.

It may be truly said of this our fallen sin-stricken world, that,—irrespective, of course, of the supreme individual need of salvation,—it has *four* great wants ; viz.: considered *politically*, it wants PEACE ; considered *socially*, it wants RIGHTEOUSNESS ; considered *scientifically*, it wants POWER ; and considered *intellectually* and *spiritually*, it wants LIGHT. How the first of these wants will be met when the coming Millennial Kingdom of Christ has been established on the earth, I endeavoured to show in my paper which was printed in THE PROPHETIC NEWS last month. In this and two following ones I propose to establish the same conclusion in reference to the three remaining needs.

THE ESSENTIAL CONNECTION BETWEEN RIGHTEOUSNESS AND PEACE.

Peace is the flower of which righteousness is the root ; morally there is an inseparable causal connection between them ; there can be no real peace either for man, a nation, or a world, in the absence of righteousness ; but if righteousness be poured down from heaven, peace, in sweet responsiveness, will assuredly spring out of the earth. Accordingly we find in Scripture an intimate and inseparable con-

nection between *righteousness* and *peace* again and again expressed. So Isaiah speaks of a time when "judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And," he adds, "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." (Isa. xxxii. 16, 17.) Again, how beautifully is the same thought expressed by the Lord to Israel, by the same prophet : "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings : and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron : I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders ; but thou shalt call thy walls salvation, and thy gates praise. . . . Thy people also shall be all righteous ; they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified." (Isa. lx. 16, 18, 21.) And again, addressing her in another key, He says, "O that thou hadst

hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." (Isa. xlviii. 18.) While the Psalmist exultantly exclaims: "Mercy and truth are met together; righteousness and peace have kissed each other." (Ps. lxxxv. 10.)

BUT WHAT IS RIGHTEOUSNESS?

But what is *righteousness*, and how shall we define it? It comes from two old Anglo-Saxon words signifying right or *straight*, and *wise* or prudent. Righteousness, therefore, is keeping to the straight line, pursuing the straight path and avoiding all serpentine deviations therefrom. In like manner, vulgarly indeed, but by the use of a similar analogy, we still speak of acting "on the square," as equivalent to acting uprightly and honestly. So Solomon says, "In the way of righteousness"—the straight open way in which neither robber nor serpent lurks—"is life, and in the pathway thereof there is no death." (Prov. xii. 28.) While concerning Messiah it is divinely declared: "Thy throne, O God, is for ever and ever: a rod of *straightness* is the sceptre of Thy kingdom." (Heb. i. 8.) So much for the grammatical meaning of the word; but morally, perhaps, no nobler or more exhaustive definition of "righteousness" could be given than that embodied in the great word of Christ: "Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." (Matt. vii. 12.) Concerning this principle Dr. Watts most truly says,—

"Blessed Redeemer, how divine,
How *righteous* is this rule of Thine;
To do to all men just the same,
As we expect and hope from them."

But we have only to apply such a criterion as this to what the Apostle calls "the course of this world" to perceive at once,—if indeed we have any spiritual discernment,—how, throughout its entire history, and in all the departments of human life, the reign of unrighteousness has obtained; and that in such a degree that even the Christian's faith has often been for a moment staggered, and he has been tempted to ask himself, "Is there indeed a reward for the righteous; is there in truth a God that judgeth the earth?" Putting aside the flagrant vices which in their habitual and world-wide prevalence disgrace and degrade our common humanity, such as drunkenness, uncleanness, robbery and murder, let us look for a moment at two only of the diverse spheres in which the world's unrighteousness is strikingly manifested: (1) the sphere of government, and (2) the sphere of social relation.

UNRIGHTEOUSNESS IN THE SPHERE OF EARTHLY GOVERNMENT.

"He that ruleth over men must be just," says *David* in his "last words," "ruling in the fear of

God;" but alas, how little of *such rule* has the world ever known! What hecatombs of human victims have been slain in order that some ruthless monster might "wade through seas of slaughter to a throne?" What nations of men have been crushed down into slavery and despair by the cruel oppression of crowned and sceptred tyrants! How little have princes and governors in general cared for the welfare and happiness of their people! Solemnly striking and admonitory is the language of the eighty-second Psalm: "God standeth in the congregation of the mighty; He judgeth among the gods." "This is a terrible word of threatening," says Luther, "against wicked 'gods,' or rulers. For they must here understand that they are not placed over stocks and stones, nor over swine and dogs, but over the 'congregation of God,' (as the words 'congregation of the mighty' should be rendered); they must, therefore, be afraid

ACTING AGAINST GOD HIMSELF

when they act unjustly." When God thus appears and calls to account the rulers of the earth, named in Scripture "gods," because His representatives and executors, what words does He address to them? "How long will ye judge unjustly, and accept the persons of the wicked? Defend the poor and fatherless,"—whom ye have so shamefully neglected and oppressed—"do justice to the afflicted and needy." But the admonition is altogether in vain. "They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course," or "moved." And while these words have a constant application, and are fearfully illustrated by the history of the past; we have here, says *De Burgh*, "the first intimation of a disorder and moral revolution more general and wide-spread than is usually here suspected. For, it is not a departure from justice, or depravity even such as is here described, in one people or country, that could occasion such a catastrophe as this—"all the foundations of the earth are out of course"—but rather we have here the same crisis and climax of apostasy as before indicated in Ps. lxxv., where God interposes saying;—"When I shall receive the congregation I will judge uprightly. The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it." (Ver. 2, 3.)°

UNRIGHTEOUSNESS IN THE SPHERE OF SOCIAL RELATIONS.

Again, as regards the unrighteousness which pervades the social relations of different classes of the community, even now at the close of the nineteenth century of the Christian era: the unrighteousness of trade; the war of capital against labour, and labour against capital; the iniquities of class legis-

* "Commentary on the Psalms," Vol. II. p. 666.

lation; the lawless violence of the masses driven well-nigh to despair by want and suffering; how little hope is there of any effectual amelioration. How sadly applicable even in our own day and in our own country are the prophet's words:—"Judgment is far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey." (Isaiah lix. 9, 13, 15.) As a recent writer has remarked, in a book which has attracted much attention:—"Unpleasant as it may be to admit it, it is at last becoming evident that the enormous increase in productive power which has marked the present century, and is still going on with accelerating ratio, has no tendency to extirpate poverty, or to lighten the burdens of those compelled to toil. It simply widens the gulf between

DIVES AND LAZARUS,

and makes the struggle for existence more intense. The march of invention has clothed mankind with powers of which a century ago the boldest imagination could not have dreamed. But in factories where labour-saving machinery has reached its most wonderful development, little children are at work; wherever the new forces are anything like fully utilised, large classes are maintained by charity or live on the verge of recourse to it; amid the greatest accumulations of wealth men die of starvation, and puny infants suckle dry breasts; while everywhere the greed of gain, the worship of wealth, shows the force of the fear of want. The promised land flies before us like the mirage. The fruits of the tree of knowledge turn as we grasp them to apples of Sodom that crumble at the touch.

"It is true that wealth has been greatly increased, and that the average of comfort, leisure, and refinement has been raised; but these gains are not general. In them the lowest class do not share. I mean that the tendency of what we call material progress is in nowise to improve the condition of the lowest class in the essentials of healthy, happy, human life. Nay, more, that it is to still further depress the condition of the lowest class. The new forces, elevating in their nature though they be, do not act upon the social fabric from underneath, as was for a long time hoped and believed, but strike it at a point intermediate between top and bottom. It is as though an immense wedge were being forced

not underneath society, but through society. Those who are above the point of separation are elevated, but those who are below are crushed down."^o

PROGRESS VERSUS POVERTY.

And these melancholy conclusions are virtually endorsed by the *Times* newspaper (October 28th, 1882) when it says,—“By some grave defect of our civilisation, the advance of the mass (or rather the more favoured part) of a nation seems to be accompanied by the degradation, to a point unknown in less developed societies, of a certain number of men and women Perhaps we do not always sufficiently consider that the social order from which we reap perennial and solid advantages presents itself under a very different aspect to whole classes of our fellow-citizens. When every allowance has been made for the vices so glibly enumerated by those who hold the comfortable theory—that their own ample possessions are a Providential recognition of their virtues and importance in the universe, every serious man must perceive that there is a great mass of hardship which no industry or frugality can greatly alleviate. There are thousands of hard-working and honest men whose life is one long struggle with want, and who escape, if they escape at all, only by leading a joyless existence oppressed with sordid care. . . . Wherever these classes become numerous, they are a danger to society, and wherever they exist at all they are its reproach. Instead of singing pæans about progress which has left thousands, even among ourselves, as poor and as miserable as men ever were in this world, we should do better to aim at extending to them the blessings of Christianity and civilisation.”

THE FOUNDATIONS OF MODERN SOCIETY.

Now, whatever plausible explanations of this state of things may be given, and whatever superficial and transitory causes thereof may be pointed out, the truth remains that—*fundamentally* it arises from the fact that—modern society, so-called Christian society, rests to a large extent upon unrighteous bases; or, to repeat the words of the Psalmist, that “the foundations of the earth are out of course.” In point of fact we have developed the maxim of Cain, “Am I my brother's keeper?” into a science—a “dismal” one truly—which we call political economy; by which we vainly endeavour to charge upon God's providence the misery which arises from our own selfishness and greed. And where is a remedy to be found? Is it, as the Nihilist and the Socialist madly dreams, to be found in revolutionary anarchy? Nay; that were but to substitute for one form of unrighteousness another still more terrible.

^o George's “Progress and Poverty,” chap. i.

Is it in the wider extension of Christianity? Alas, it is in the midst of the most Christian nations that misery has assumed its most hopeless and concentrated forms. No; there is one hope for humanity, and *only one, the coming of the Lord and the establishment of His righteous government.*

A RATIONALISTIC SNEER.

This "blessed hope" may be scoffed at by "advanced theologians" as the dream of "a few fantastic Millenarians, whose visions deserve no elaborate refutation."* It may only excite the smile of worldly Agnosticism which asks, as it was divinely foretold it would ask, "Where is the promise of His coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Nevertheless "the mouth of the Lord hath spoken it. "For yet a little while, and He that shall come will come, and will not tarry." (2 Peter iii. 37.) And "He shall not fail nor be discouraged, till He have set judgment in the earth." (Isaiah xlii. 4.)

MILLENNIAL RULE WILL BE ABSOLUTELY AND DIVINELY RIGHTEOUS.

Let us note, then, some of the great forces which will "make for righteousness" in that kingdom of righteousness and peace whereof we speak.

1. *The supreme and universal power and rule will be absolutely and divinely righteous.* "Behold," says Isaiah, "a King shall reign in righteousness." And this King is none other than the Lord Jesus Himself; for Zechariah says, "And the Lord shall be King over all the earth; in that day shall there be one Lord, and His name one." (Zech. xiv. 9.) Of His solemn investiture, Daniel had a sublime revelation when he "saw in the night visions, and, behold One like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and language, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Dan. vii. 13-14.)

THE KING HIMSELF.

Now concerning this King it is said, "He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears; but with *righteousness* shall He judge the poor, and reprove with equity for the

meek of the earth. And *righteousness* also shall be the girdle of His loins, and faithfulness the girdle of His reins." (Isaiah xi. 3-5.) While of Him the Psalmist sings, "The Lord shall endure for ever, He hath prepared His throne for judgment; and He shall judge the world in *righteousness*, He shall minister judgment to the people in uprightness. The Lord also will be a refuge for the oppressed, a refuge in times of trouble." (Psalm ix. 7-9.)

And if this were all, what an unspeakable blessing would it prove to the world! An absolute monarchy is undoubtedly the only perfect form of human government; but it involves the possession and exercise of a power which cannot with safety be entrusted to any fallen man. But to His Son, God can with divinest confidence say, "Thy throne, O God, is for ever and ever," because He can add, "Thou hast loved *righteousness*, and hated iniquity, therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." (Heb. i. 8-9.)

AN INCORRUPTIBLE TRIBUNAL.

Again, how profoundly would it affect the conduct of men towards their fellows, whether inferior or superior in station, to know that there *was on earth and within reach* a Supreme Authority, not only armed with irresistible power, but whose decrees were infallibly true and incorruptibly righteous; and which was moreover accessible to the poor as well as the rich, to the servant as freely as his master, nay, which made the former his special care, seeing that it is written, "with righteousness shall He judge the poor," and will be "a refuge for the oppressed." What a blessing, I say, would this be to the world; how completely would it alter the complexion and constitution of all human society. "I appeal unto Cæsar," said Paul, when he feared that justice was not to be had at a lower tribunal, though Cæsar did not rule in righteousness. But when the poorest and humblest shall be able to say, "I appeal to the King of kings," how will injustice shrink back appalled and selfishness hang its head in confusion and dismay.

THE FUTURE RULERS OF THE EARTH.

2. But this is not all. *The subordinate rulers of the earth will exercise their high office in perfect accordance with the Supreme Will.* Not only shall "a King reign in righteousness," but "princes shall rule in judgment." And who are these "princes"? Doubtless the risen and glorified saints. Those of whom Daniel says, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 27); and whom John saw in Apocalyptic vision, as the representative elders, seated on four-and-

*Dr. Robertson Smith, *Prophets of Israel*, p. 338. But, mark the momentous admission which this writer immediately afterwards makes, and which many orthodox theologians will do well to ponder: "If we repudiate the dream of an earthly Millennium, with Jerusalem and a Jewish restoration as its centre, we have no right to reserve for literal fulfilment such details of the prophecies as seem more capable of being reconciled with the actual march of history, or to rest the proof of the prophets' inspiration on the literal realisation of isolated parts of their pictures of the future, while it is yet certain that as a whole, these pictures can never be translated into actuality." Ah! even so; but where will this lead us?

twenty thrones, "clothed in white raiment, and on their heads crowns of gold;" concerning whom, moreover, he heard it sung in the "new song," Thou didst make them a kingdom and priests, and they shall rule over the earth. (Rev. iv. 4; v. 10.)

NEED OF DISCRIMINATION.

But here we must needs discriminate. Not *all* the redeemed—not even all partakers of the first resurrection—will attain the honour and dignity of kingship in the coming kingdom. It is possible—ah! how much more than *possible*—as the risen Saviour Himself warns the Church in Philadelphia, for another to receive the crown which might have been ours. It is possible—ah! how much more than *possible*—for the Christian habitually to violate one of the least of Christ's commands, and in consequence to find himself "the least in the kingdom of heaven." It is possible—ah! how much more than *possible*—for the believer, whether he be teacher or taught, to build on the true foundation, "wood, hay, stubble"; and, his work being burned, to "suffer loss," though "he himself shall be saved, yet so as out of the fire"—a veritable "brand plucked from the burning." "Know ye not," writes Paul, "that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest by any means, when I have preached to others, I myself should be a castaway."

THE "PRINCES" OF THE COMING AGE.

It is not then, even the saints indiscriminately, who are to inherit the thrones and royalties of the coming kingdom, but only the *best*, the noblest, the holiest; aye, and the humblest amongst them. Those who have "resisted unto blood, striving against sin," both in themselves and others. Those whose faith having been tried in the fire, is "found unto praise, and honour, and glory at the revelation of Jesus Christ." Those who are in truth "overcomers," and who can therefore lay claim to the wondrous promise, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." These, and these alone, shall be the "princes" of the coming age, the reflectors of Christ's glory, the channels of His righteousness, by whose presence the world will be enlightened and made beautiful as the garden of the Lord.

THE FUTURE CONDITION OF ISRAEL.

3. Again, *Restored and converted Israel will present*

to the world the influential spectacle of a perfectly righteous nation. This is clearly revealed both in the Old and New Testament. Thus Paul says, addressing the Gentile believers at Rome: "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them, *when I shall take away their sins.*" (Rom. xi. 25—27.) And the provisions of this "new covenant" are thus declared by Jeremiah: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. . . . And this shall be the covenant that I will make with the house of Israel after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. xxxi. 31—34.) So also Isaiah says of Israel, "Thy people shall be all righteous, they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified." And then, as if transported with the glory of the dawning vision, he bursts forth into the glowing, burning words: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the *righteousness* thereof go forth as brightness, and the salvation thereof as a lamp that burneth. *And the nations shall see Thy righteousness, and all kings Thy glory.*" (Isa. lx. 21, lxii. 1-2.) Yes; and seeing that righteousness, and the exalted position which Israel in consequence thereof occupies, the inhabitants of the world will learn that it is "*righteousness alone* that exalteth a nation, while sin is a reproach to any people."

THE BANISHMENT OF TEMPTATION FROM THE EARTH.

4. Lastly, *All ultra-natural incentives to unrighteousness will be absolutely banished from the earth.* Hitherto the story of Eve's temptation in the garden has been the history of all Eve's children. Not only as "the prince of the power of the air," has Satan "worked in the children of disobedience;" and "as a roaring lion" gone about "seeking whom he may devour;" but even of himself and the saints at Ephesus, Paul

says: "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places," or, rather, "the aerial regions." (Eph. vi. 12, R.V.) But "the God of peace shall bruise Satan under your feet shortly," though previously he may for "a short time" be permitted to exercise, as he has never yet done, his "great wrath." (Rev. xii. 12.) "And I saw," says John, "an angel, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more until the thousand years should be finished." (Rev. xx. 1-2.) And how great a boon this banishment of Satan and his hosts will be to the world we can in some measure realise, not only from the history of the past, but also from the terrible results which almost immediately ensue, when, at the conclusion of the Millennial age, Satan will for "a little season be loosed out of prison and go forth to deceive the nations which are in the four corners of the earth." Why this brief return of Satan to this earth, to work such dire mischief is divinely permitted; why, according to St. John, it "*must*" needs be so, is indeed hard to understand further than this: (1) that it will conclusively demonstrate the inherent frailty of the natural man even at his best estate and under the most favourable circumstances; and (2) the incurable malignity and wickedness of Satan which is in nowise eradicated or subdued even by the penal judgment of a thousand years.

THE MILLENNIUM NOT A PERFECT AGE.

These, then, are the four strong pillars on which the righteousness of the coming kingdom will securely rest. It must not be supposed, however, that during the Millennial period the reign of righteousness will be universal—that is, beyond the limits of Israel, "the righteous nation that keepeth the truth," for the contrary is plainly implied in Zech. xiv. 16—19, and other passages; but whereas *now* it may with truth be said that unrighteousness is the rule and righteousness the exception, *then* it will be equally true that righteousness shall be the rule and unrighteousness the exception.

Meanwhile, as the darkness falls, which is to deepen into a very "noon of night" over the world: as "evil men and seducers wax worse and worse, deceiving and being deceived;" as lawlessness, the noxious growth of ages, ripens its last deadly fruit: as the perilous times of the last days multiply their signs around us: still, above the shouts of victory that rise from the camp of the enemy, and amid the tumult of a world in arms against the Lord and against His Anointed, the watchful Christian can hear the Divine Voice, calm with the assurance of invincible power and immutable purpose, saying, "Yet have I set My King upon My holy hill of Zion. I will declare the decree: the Lord hath said unto Me, Thou art My Son, this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."

Behold, He comes! He comes to bless
The nations as their King!
To rule the world in righteousness,
And peace eternal bring.

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PROPHETIC CONFERENCE IN LONDON.*

First Day's Subjects.—"The Personal Pre-Millennial Advent of Christ": Speeches by Revs. O. Graham, F. White, and J. Bennet.—"The First Resurrection": Addresses by Captain Baring, the Rev. O. Graham, Mr. Edwin Smith, and Dr. Bright.
Second Day.—"The Character and End of the Age": Remarks by Colonel Puget, Rev. W. F. Gooch and the Rev. J. Wilkinson.—"The Personal Antichrist": Addresses by Mr. J. Campbell, the Revs. J. Wilkinson and J. Topping.
Third Day.—"The Restoration of Israel; Its Consequences to the Nations": Remarks by the Rev. W. Page Rev. J. Wilkinson, and Mr. Field.—The Bearing of these Subjects on the Life of the Believer.

A CONFERENCE on the subject of Prophecy was inaugurated at the Avenue-road Church, Goldhawk-road, on Monday, October 30th, and carried on during the two following days. The attendance during the whole of the time occupied was large, notwithstanding the unfavourable weather which prevailed. The speakers—some of them well-known for many years in connection with prophetic exegesis—were remarkably unanimous.

THE PERSONAL PRE-MILLENNIAL ADVENT OF CHRIST.

THE REV. C. GRAHAM, who presided, said: "The Second Advent of Christ I believe to be very near at hand; and one sign of its proximity is the growing apostasy in the professing Church, and the rapid spread of rationalism, scepticism, and superstition. In the political world, also, things are looking very dark indeed. We find authority despised in Russia, Germany, France, and Ireland. We are no alarmists or sensational theorists, but we meet now to hear what the Lord says as to the events foretold in the Word of God."

THE REV. F. WHITE introduced the subject of the "Personal Pre-Millennial Advent of Christ," and said: "In the Bible, you will scarcely find a text in which the First Advent is spoken of, but, almost in the same breath, the Second is also mentioned, although an immense distance, comprehended in the age now running its course, exists between the First and Second Advents. The various dispensations are comprehended; first, from the fall to the flood; second, from the flood to the First Coming of our Lord; third, from the First Coming of Christ to His Second Advent; fourth, from the Second Coming—being the beginning of the Millennial age, to the end of that age; and then, fifth, the eternal and everlasting age, an era of a new heaven and a new earth. With respect to the character of our Lord's Second Coming I believe that Advent will be a personal one."

THE REV. J. BENNET, who spoke on the same subject, said: "The Second Advent will be before and not after the Millennium. There are many Christians who believe that God has forgotten to be gracious, since His saints are not always in the high positions of the earth. His promises, however, I would remind you, are not for this, but for the next

dispensation. There have been various dispensations and unless the Lord's Advent introduces the Millennial dispensation, that of this age will be altogether out of harmony with all the rest. You will recollect that every previous dispensation has ended in

APOSTASY AND FAILURE.

"There is first, the dispensation of Paradise when man was formed. Bright and promising as the commencement of that age appeared, it ended, as you are aware, in the Fall. Between Eden and Sinai there was another age, during which man was left entirely to the dominion of his own conscience. That dispensation having itself ended in iniquity, God gave the laws of Sinai; but that was equally ineffectual, for idolatry having become rampant in the land, the Israelites were scattered over the face of the earth. Christ was then sent, but the cry went up, 'Come, let us kill Him.' The Holy Ghost was also sent and ultimately rejected. In regard to the Christian dispensation I will say nothing beyond remarking that, if it does not like the rest fall into apostasy, it will be a standing exception to the rule of God's dealings with man.

"THE CONVERSION OF THE JEWS

is a necessity to the arrival of the Millennium, as is evidenced in the whole of Romans xi.; but I am opposed to the belief that thorough conversion will be brought about by missions or by missionary societies—not that I am in any way opposed to missions to the Jews, for I am with them heart and soul. There is no such thing as failure in Christian missions; for they do not profess to save the world, but merely to gather in sinners where they can, and this they have succeeded in doing. So, in regard to the Jews: *individuals* are persuaded to join the Christian Church, and have done so; but *the nation* as such, will not, and cannot be converted till the coming of the Lord. (Romans xi. 26.) You might restore the Jews to their own land, but they will still remain rejecters of the truth, until the appearance of the Lord, when, as stated in Isaiah lxvi., they will go as missionaries to 'the utmost bounds of the earth.'

* We gladly devote space in this issue of our journal, to indicate the intense and deepening interest which is manifest, among Christians, in the subject of Prophecy; not as necessarily, or even inferentially accepting or endorsing the sentiments held and uttered by the respective speakers at the Conference.—[EDITOR.]

"SHARERS OF CHRIST'S MILLENNIAL REIGN.

"Then, as regards those who are to reign with Him during the Millennium: Paul, while believing in the resurrection of both bad and good in their own bodies, teaches that there is, previous to that, a resurrection involving an interval between the two, of a thousand years. The Bishop of Lincoln has said that the first resurrection must mean baptism, thus giving it a spiritual significance—an opinion extensively held in the present day; but why should the second resurrection be literal if the first is spiritual; and if the first resurrection is spiritual, what is to hinder rationalists from asking if the resurrection of the Lord is not spiritual? If you, then, take the signification as being spiritual, you will find yourself involved in endless difficulties, but if literally, then all is made plain. Clearly, then, the fact of Christ's Coming being pre-Millennial, is demonstrated.

THE CHARACTERISTICS OF THE MILLENNIUM,

I take to be—a mighty nation of every kindred and clime, comprising the brothers, the sisters, the parents, and the children, all converted and in the enjoyment of the self-same spiritual blessing; and then, beyond that, in the new heaven and the new earth, there are the ransomed—men and women alike—enjoying every outward blessing, and enjoying every spiritual blessing. A glorified people, dwelling with the redeemed Saviour, He their God, and they His people, throughout the roll of ages.

THE FIRST RESURRECTION.

Addresses by the Rev. C. Graham, Mr. Edwin Smith, and Dr. Bright.

THIS was the subject, to the elucidation of which the evening was devoted. The Chairman, Captain Baring, having opened the meeting,

The REV. C. GRAHAM said: "I submit as my first point, that the hope of a blissful resurrection to life, was cherished by the patriarchs of old. When Abraham was called to offer up his son Isaac, his consolation was, that he expected to receive his son, even after he was burnt to ashes, in resurrection from the dead. What did Abraham know about resurrection? No one had ever risen from the dead up to that time, but nevertheless the doctrine of the resurrection was cherished by the patriarchs. Then again, if you take Job, you will find the same characteristic. He was not connected with Israel, and could only have had his creed, either by direct revelation from God, or from the tradition handed down from early days. When in the midst of all the slanders heaped upon him during his losses, and the diseases which covered him, yet his consolation was, 'I know that my Redeemer liveth,' my God, my Saviour, my Deliverer, my Kinsman—I

know that He liveth: 'and that He shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet, in my flesh, I shall see God: whom I shall see for myself, and mine eyes shall behold and not another.' (Job xix. 25—27.)

IN PAUL'S EXPOSITION

of the ancient creed upon the subject, he tells us, in Hebrews xi., that all the patriarchs died in faith; though they had not received the promise, yet they realised the fact that they were strangers and pilgrims upon the earth. They looked for a city—an eternal home—a city which had foundations. They were aware that they could only inherit that city by resurrection, and therefore, their hope was, a blissful resurrection. And so with David,—'God will redeem my soul from the power of the grave, for He shall receive me.' (Psalm xlix. 15.) How clear, too, is Isaiah's testimony and hope on the glorious subject; he says, 'Thy dead men shall live: together with my dead body shall they arise. Awake and sing, ye that dwell in dust.' (Isa. xxvi. 12.) This call can only refer to the righteous, for they alone will awake to sing. Daniel tells us, that at the time of Israel's restoration, "many of them that sleep in the dust of the earth shall awake.' And come forth. (Dan. xii. 2.) It is not necessary for me, then, to prove that there is a resurrection of the just, distinct from that of the unjust, the former resting on the principle of moral fitness, righteousness and holiness. That is the first pillar; and the second is, that God is our God as He was the God of the patriarchs: and so Jesus referred the Sadducees, the rationalists, and sceptics of His day, to the manifestation of God to Moses. It is a connection with Jesus that secures a resurrection to life and blessing. 'If the Spirit of Him that raised up Jesus from the dead, dwell in you,' says the Apostle in Romans viii. 11. 'He that raised up Christ from the dead, shall also quicken your mortal bodies by His Spirit dwelling in you.' If you deny the resurrection of the saints—the resurrection of the members—you deny the resurrection of the Head also; and if you believe that Jesus died and rose again, then you must also believe in the resurrection of saints, for they are united to Him.

THE SEVEN APOCALYPTIC SEALS.

Now in the Book of Revelation we have *seven seals*, all with judgments accompanying; and, although the seventh trumpet has not yet sounded, the day is not far off when it will do so. Notice the order of events: you have in the 17th chapter, the destruction of the woman of Babylon—corrupted Christianity; you have in the 18th chapter the destruction of the city of Babylon, which represents secular and political power; in the 19th chapter you

have the Son of Man on a white horse, clothed in shining linen, bright and pure, and attended by the saints—the armies of heaven. You remember just before that the cry had run through heaven, ‘the marriage of the Lamb has come, and His wife hath made herself ready.’ And then you see her, but as a great army, and every member of the Church takes rank in triumph. He then comes to judge and to make war, and John shows you the kings of the earth and their armies gathered together to make war against Him that sits upon the white horse. They make war, and the beast, and the false prophet that works miracles before him, are taken alive and cast into the lake of fire. Well, what do you see comes next, unless it is the first resurrection: that is to say, you see the saints—the resurrection has taken place—and you see the glorious fruit of it, and they live and reign with Christ a thousand years, the rest of the dead living not till the thousand Millennial years are past. If you resolve that resurrection into a figure of speech, you overthrow Christianity. But is it a figure? Take Corinthians xv. 20–23: ‘But now is Christ risen from the dead, and become the firstfruits of them that slept . . . afterward, they that are Christ’s at His coming.’ Is that, I ask, in conclusion, a figure of speech?”

MR. EDWIN SMITH, said: “The Lord points to the resurrection of those who die a wicked death and those who die in the Lord, and points, also, to the resurrection when they only that hear the voice of the Son of God shall live, while the rest of the dead live not again till a thousand years have expired. It is known definitely that all those who died from the time of Abel, to the time of His appearing—they being perfect—shall be raised up. Every believer has the pledge from the Holy Ghost that he shall have this glorious change, for ‘Christ, the firstfruits, has already entered in.’ It is every Christian’s desire that he should be permitted to do something for Christ,—it is our most earnest desire that God would allow us to do something to serve Him; and if we are earnest, we should not desire our bodies to be laid aside and our spirits go to God,—not that, as quickly as possible, we should resign this body, for are there not souls to win? There can be no conversion of the nations of the earth

UNTIL ISRAEL BE CONVERTED;

and when the remnants of Israel are converted, and God gives them deliverance from the bad state of their heart, they are to go forth and be the means of ministering to nations we know not. I don’t expect to go to the grave; but I expect, when the Millennium comes, to be instantly changed into His likeness, to see around Him my fellow believers, and to stand for a very brief

period on the earth; while around me, the angels are gathering the tares out of the harvest-field; and immediately this has been done, I am expecting to be taken into the air to meet my Lord, and with Him to go to the Mount of Olives, to associate with Him there, when Israel is to be made a blessing to the whole earth, to live and reign with Christ for a thousand years.”

THE DISCIPLES STAGGERED.

DR. BRIGHT said: “The subject before us is very solemn—much more solemn, perhaps, than we have thought. The first resurrection involves, also, most unquestionably, the pre-Millennial Advent of our Lord. The Jews, you know, hold the doctrine of the resurrection from the dead, and the disciples held it strongly; but the fact was, they were very much staggered when our Lord uses the words, in Mark ix. 9, ‘As they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of Man were risen from the dead.’ The disciples, we are told, questioned each other as to what it meant—that is to say, they expected a resurrection from the dead, just as thousands of Christians now speak of the resurrection *at the last day*. But, I venture to think, the disciples held the view of one general resurrection at the last day, when all will arise at the same time—the resurrection of the just to salvation, and the unjust to condemnation.

WHO ATTAIN TO THE FIRST RESURRECTION?

“Now, who are comprised in the first resurrection? All who have died in the faith, and hope, and love of Christ rise at the last trumpet on the morning of the resurrection. They are those, who are Christ’s at His coming—those who died in the faith, and hope, and love, and belief in Christ, from the earliest ages in the world until the morning of the resurrection. But, the question comes, who are comprised in that? And I shall not venture to say a word about numbers—it is a mystery to man, known only to God; but a certain number are alive, watching, waiting, and praying that they may be found worthy to escape the things which will come upon the earth, and stand before the Son of Man. And these Christians, I believe, are included in the parable of the ten virgins; and I regard them as identical with the five wise virgins, whose lamps were not only burning, but had oil with them. Then, most undoubtedly, in that coming, a great multitude of all nations, and countries, and climes, who, to my mind, take part in the first resurrection, are raised from the dead before the marriage supper.

THE WHITE ROBED MULTITUDE

“In Revelation vii. 9–14, we find that ‘After this I beheld, and lo, a great multitude which

no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb clothed with white robes, and palms in their hands.' And in answer to a question, John is told, 'These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.' I think the whole of that company are those who passed through great tribulation, and those who have taken part in the first resurrection; and, as I said just now, it is a most solemn subject and should be put forward as plainly as possible. It is often a great distress to Christians to think that thousands shall pass through such great tribulations while a small minority shall be taken before the great troubles of Antichrist arise. People may say what they please, but a time is soon coming which may test the Christian's faith to the very utmost; but those who are found in their robes, washed and made white in the blood of the Lamb, need not fear the coming troubles. Shall we be able to say, 'Even so, come, Lord Jesus, come quickly,' or shall we rest until the second resurrection? Shall we remain in our graves—remain behind till the thousand years are past, to wake up before the great white throne? May it be true of every soul here—that he may be found worthy to escape all the things which are coming upon the earth, and that we may stand before the Son of Man with our robes washed and made white in the blood of the Lamb."

SECOND DAY'S MEETINGS.

THE CHARACTER AND END OF THE AGE.

Addresses by Colonel Puget, Revs. W. F. Gooch, F. White, and J. Wilkinson.

ON Tuesday afternoon a large audience assembled, in spite of the inclement weather, to hear the addresses.

COLONEL PUGET occupied the chair, and, in introducing the subject, said: "You will find, on comparing the various things foretold in Matthew xxiv. with the seals—the first, second, third, and fourth—that they harmonise with a kind of consecutive harmony. There are two ages—the present age and the age to come, of which latter Christ speaks in Matthew xii. 32. There have always been *signs* towards the close of every age. In the first one—a time of long-suffering on the part of God—there was the ark, and the preaching of the Gospel by Noah, and the gathering in of the animals into the ark; then there was the age of the Jews—again a time of long-suffering; and now there is the present age in which God is gathering out His people. In this connection, the question is often asked,

WHEREABOUTS ARE WE IN PROPHECY?

The answer seems to me to be very clear from *the Scriptures*. We are nowhere at all in prophecy,

as prophecy has nothing to do with the Gentiles, and deals only with the Jews. The 70th week of Daniel is in suspense, because the Lord Jesus is rejected; but when He will return, then the 70th week shall be fulfilled and not before. The Lord Jesus is said to have appeared in the end of the ages, to put away sin, by sacrificing Himself. That was the end of the age in His time, and since then chronology has ceased to exist in God's sight. The *latter* days, and the *last* days, I think, should not be confused: the sign of the latter day is a departing from the faith, and the sign of the last days is God speaking to us by His Son."

THE PRESENT AGE PARENTHETICAL.

THE REV. W. FULLER GOOCH said: "By the word *age* is meant, either a definite period of time, or an infinitely long space of time—almost eternity itself. In the form of a dispensation or a definite period of time, I apprehend it is, that we are to consider the age we have to do with—a period of time lasting from the formation of the Christian Church; or to express myself more clearly, from the outpouring of the Holy Ghost, on the Day of Pentecost, down to the personal return of Christ to usher in His glorious Millennial reign. Then, regarding the character of this age—this particular dispensation of God's mind—I would suggest three words, as containing within them, a Scriptural answer to the question. It is a parenthesis or parenthetical in its character; that is to say, our own dispensation is not the natural issue of those which have gone before: for the natural issue of those would have seemed of beat the first coming of Christ, that the Jews should be restored and converted, and the kingdom of our Lord set up. But you do not read in the Old Testament of the first and *second* coming; and it is only by added revelation after the Day of Pentecost that we know that the First and Second Advents were in the Old Testament at all. Had the First and Second Advents been foretold clearly in the Old Testament, the Jews might at once have fallen back for an excuse for their unbelief that God had not only planned out but foretold what was to happen. When they had fulfilled the plans of God, then it was shown that a parenthetical dispensation was to come in—a period was to come in—between their subjection and ultimate restoration to Divine favour. We are filling up a parenthesis in which God is manifesting to all the universe the riches of His infinite grace.

THIS AGE IS ALSO PREPARATORY.

"In John xiv. we have: 'I will come again and receive you unto Myself, that where I am there ye may be also.' You know that Christ is preparing us for that place, as exhibited in the parable of the

marriage feast; for He sends out to all the Gospel call to the feast, that they may be added to the Church of Christ. During this age, the bride is being prepared—she is preparing herself—and the Church is being gathered together, so that at the last she, as the queen, may stand at the right hand of the King. After the gathering out of the people for God's name, then the Lord will return. Meanwhile there is long-suffering, and He is waiting till the last ransomed soul shall be washed in His blood.

THE AGE IS LIKEWISE PERILOUS.

"There will be an aspect of peril presented in the culmination of the age by the Antichrist; but the history of the Christian Church during all the past years has been perilous from beginning to end. During this age there is a sevenfold aspect to the Church's history. The apostolic era was perilous, for Paul warned the elders of the Church at Ephesus of grievous wolves, who, in sheep's clothing, would enter into their midst; and Judaism, too, sought to mix itself with Christianity. From that to the Diocletian Age there was great peril to be apprehended through Pagan influence. Then in the Constantine Age the Church was lifted up from the position of dependence it was intended to have kept; it lost its brightness by dallying with worldly rewards. And after the Constantine came the Papal Age—and what a perilous time that was! Then you come into the Dark Ages, when perils again surrounded the Church, for how few there were—how very few!—who could keep their garments white! and how many who were lost, as one might say, in the darkness which prevailed. The Reformation times were grand, bright, and full of promise; but there were great perils in connection with the age, for Luther had not all the truth, and again and again the Church was in danger during that grand period of her history through the admixture of the human with the divine. Then in the Laodicean—the present age—we see darkening shadows gathering around us, giving solemn portent of the end, together with apostasy from God.

THE GRANDEUR OF THE END.

"As to the end, we all agree. There cannot be a Millennium except in the absence of evil, when the righteousness and knowledge of God shall cover the face of the earth as the waters cover the deep. But there is no room for that before the harvest—the end of the age—for good and bad grow together, side by side, as Christ shows in Matt. xiii. And yet there must be a Millennium. The end of the age will bring judgment on apostate Christendom, judgment on an ungodly world and on Antichrist, and they that worship him and receive his mark. But the end will bring something more for

those who endure, and who have watched and waited for their Lord,—glory, immortal and eternal life, that bright, that gladder realisation of the blessed hope of the power of our God and Saviour to change our vile bodies and make them like unto His own glorious body, according to that mighty working whereby He is able to subdue all things, as He will do then, unto Himself."

THE "ELECTIVE" CHARACTER OF THE AGE.

After a few remarks, by the Rev. F. White,

The Rev. J. WILKINSON said: "I think that this dispensation is best characterised by the word 'elective.' Calvinism comes out in this dispensation, and Arminianism in the Millennial era. Before this dispensation opened, 1,900 years ago, the people of that day expected someone to come who would revolutionise the world, and, through their nation, to bless all the other nations. The Jews were called carnal by the Gentile Church, because they expected a literal fulfilment of their Scriptures, for, according to Daniel, the clouds were to burst asunder and He was to appear as a full grown Son of Man. One opinion of the Jews was, that the Gentiles could not be converted till their nation was converted and blessed, and so they did not know where they were in prophecy. Scripture tells us that God intended to take some people out of the Gentile people for His name. You have never had a town, city, village or nation altogether converted; but God has been doing this—taking people out from among the Gentiles. But when the Lord appears, 'all Israel shall be saved.'"

THE PERSONAL ANTICHRIST.

Addresses by Mr. J. Campbell, and Revs. J. Wilkinson and J. Topping.

The above subject was under consideration at the Conference on Tuesday evening, when Mr. J. Campbell presided over a large audience.

The CHAIRMAN, who opened the subject, said:—"You remember that John, in his 1st Epistle, speaks of there being many Antichrists. He says 'Now are there already in the world, even now are there many Antichrists.' Then in the 22nd verse of the same (2nd) chapter, he gives his description of an Antichrist—'He is Antichrist that denieth the Father and the Son.' Now, as far as I see, I think that for ever puts an end to the question as to the Papacy, or the head of the Papacy, being or representing the Antichrist. I don't think there is anyone can say that the Roman Catholic religion ever denied the Father and Son. If you cannot find these characteristics—the denying of Father and Son—I don't think you have any right to call them either Antichristians or Antichrists. I propose now to speak briefly on the appearing of Antichrist, his acts and conduct when

he appears in the world, and his irrevocable destruction when his race is run.

NEBUCHADNEZZAR'S VISION.

"Let me turn, first, to the 2nd chapter of Daniel, and there you will find that Nebuchadnezzar, the king, had a vision in the night. No sooner had he had the vision than he forgets what it was, and immediately sends for the astronomers and soothsayers, and asks them first to tell him the vision, and next, the interpretation of it. None of them can do so, and he sends for Daniel, who first tells him the vision he had seen, and then, through the teaching of the Holy Ghost, he explains the meaning and object of the vision. Daniel having described the image, he next proceeds to explain to the king what the image meant. He stated that God would set up four great kingdoms—the Babylonian, Persian, Grecian and Roman,—and that the Roman kingdom would finally be subdivided into ten kingdoms.

THE VISION OF THE FOUR BEASTS.

"Now, we go a step further. We turn now to the next vision—the vision of the four beasts, as contained in Dan. vii. This is a vision not given to the king, but to Daniel, and he sees in this night dream four great beasts. Daniel is not able to understand the meaning of this vision, and, therefore, he is obliged to seek for the interpretation of it. The first was like a lion, the second like a bear, the third like a leopard, and the fourth a beast 'dreadful and terrible, and strong exceedingly' with iron teeth and ten horns. From these ten horns there sprang a little horn in which were 'eyes like the eyes of man.' Daniel is grieved in his spirit, and asks of 'one of them that stood by' for an interpretation of the vision. Then comes

THE SIMPLE EXPLANATION :

These great beasts are four kingdoms which shall arise out of the earth—the four kingdoms which you have depicted by the image. But he seems particularly interested in the fourth beast, and he says 'I would know the truth of the fourth beast.' Then comes the explanation again—'The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise, and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings.' (Dan. vii. 23-24.) Judgment is set at last, however; his dominions are taken away, and, in spite of his greatness, he is consumed and destroyed.

THE FOUR GREAT KINGDOMS.

"We have very distinctly shown to us what are to be the four kingdoms, which I will show you in the

Word of God. In the 8th of Daniel, we find distinctly shown to us the four which are to arise in the East. There we have a vision—the vision of the ram and the goat. The explanation is this:— 'The ram which thou sawest having two horns are the kings of Media and Persia, and the rough goat is the king of Grecia, and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of the kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences shall stand up,' &c. (Daniel viii. 20—24.) From that we learn, I understand, then, that the Babylonian and Persian kingdoms shall go to the Grecia; and, as a matter of history, it is a fact that the great Alexander, when he died, left one who ought to have been his successor, but who was not allowed to fill the throne; with the result, that a great deal of war and tumult went on for many years, which resulted in Alexander's empire being divided amongst four generals. Egypt, very much as she now stands, was one. Greece, as she now stands, only considerably enlarged, was another. Turkey, as she now stands, only considerably reduced; and the rest of the dominions of Turkey in Asia; therefore, I say, distinctly, when the ten kingdoms come to be developed, four of these kingdoms will be,—Egypt, Greece, Turkey, and Syria.

THE ORIGIN AND CONDUCT OF ANTICHRIST.

"As to the race of Antichrist: In the 9th verse we read:—'Out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.' Well, I say nothing can be clearer or more distinct than that Antichrist who is to arise, is to come out of one of these four divisions of the great Alexander's empire. We learn from the Word of God that Antichrist is one of God's chief instruments to execute His judgment on His ancient people; He will persecute all the sons of the Most High God. It is quite clear, then, that one of his principal objects is to be the sword of the judgment in God's hand, against the Jews.

AS TO THE FUTURITY OF ANTICHRIST.

"I wish to refer you to a few passages regarding this subject. I have endeavoured to show you that he will rise out of one of these kingdoms which is to be brought into existence; but in Daniel we see his futurity very clearly marked out. See Dan. viii. 19:—'Behold, I will make thee know what shall be in the last end of the indignation'—and then he follows on after that, by stating how Antichrist is to arise. Look again at Dan. ix. 27:—'And in the

midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation and that determined shall be poured upon the desolate;—pointing clearly to the end. Then in Dan. xi. 36 we read :—‘And the king shall do according to his (that is, Antichrist’s) will, and he shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished’—these latter words also clearly connecting Antichrist with the end. One more reference, to Dan. vii. 21-22 ; again showing Antichrist’s connection with the end :—‘And the same horn made war with the saints’—that is Antichrist persecuting the saints—‘and prevailed against them ; until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.’ There, it is clearly and distinctly told us, Antichrist is to come into the world as a persecutor of saints, until the Ancient of Days come. If that does not point to the futurity of Antichrist, I don’t think anything will.

THE DEEDS OF ANTICHRIST.

“We read in Daniel that he takes away the daily sacrifice, sets himself up as God, and requires the world to worship him as God. Looking at Revelation xiii. 6—8 we find, ‘He opened his mouth in blasphemy against God, to blaspheme His Name and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints and to overcome them ; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world.’ It says in another verse, ‘He doeth great wonders so that he maketh fire come down from heaven on the earth, in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, which had the wound by a sword and did live.’ Then in the 16th verse we read :—‘And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads. And that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name.’

ANTICHRIST’S MARK ON MEN.

“Does it seem possible for you and me to believe that a man is to arise in this world who, king and great monarch as he may be, is to have such power over the nations of the earth, as to compel everyone to receive a mark in the hand and fore-

head, without which he would not be allowed either to buy or to sell, and to have such power that everyone who refused to receive the mark, he would cause to be put to death ? Oh, my friends, there are terrible times coming ; we know not whether you or I will see those times, but they must be hastening on ; and God grant that when those days come, we may be found safe in the realms above.

NOTICE THE DESTRUCTION OF THE BEAST.

“We read in Isaiah x. 6 :—‘I will send him against an hypocritical nation, and against the people of My wrath will I give him a charge, to take the spoil and to take the prey, and to tread them down like the mire of the streets.’ I said that one of the principal reasons of Antichrist’s reign was to be an instrument in God’s hands to punish His people ; but in the next verse it shows that Antichrist does not understand the reason of the powers given him. It says :—‘Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off nations not a few.’ Punishment, then, shall be brought upon Israel by Antichrist, and so in the principal verses of the chapter, it tells us that, ‘It shall come to pass in that day that the remnant of Israel and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth ;’ and ‘for though Thy people Israel be as the sand of the sea, yet a remnant of them shall return, the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.’

OBJECT AND INTENTION OF ANTICHRIST.

“In Psalm lxxxiii. 4, David speaks of the object and intention of Antichrist, as regards Israel :—‘They have said, ‘Come and let us cut them off from being a nation, that the name of Israel may be no more in remembrance.’ Antichrist hates the people of Israel, he sees that they are favoured of God and have His protection, and therefore makes up his mind to cut them off. He evidently collects the armies of the ten kingdoms of the Roman world, and placing himself at their head, he goes forth to the final destruction of Jerusalem for the purpose of blotting them out from the face of the earth. And in Isaiah x. 25-27, we have a history of the journey made for the purpose of the destruction of Jerusalem :—‘Yet a very little while and the indignation shall cease,’ and then comes the time for the destroying of Israel’s oppressor, ‘And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb ; and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that

day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed, because of the anointing.' All the hosts are now gathered at Armageddon, and if we turn to Zechariah xiv. we shall see the final destruction of the legion hosts.

DESTRUCTION OF ANTICHRIST.

"After these things the Lord will be king over all the world. He has subdued all enemies and will reign as King. Then there is described the terrible plague, 'Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouths.' (Zech. xiv. 12.) In Revelation xix. 19, you will now find described, the total destruction of Antichrist, 'And I saw the beast (Antichrist) and the kings of the earth and their armies gathered together to make war against Him that sat on the horse and His army; and the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.' Then shall begin the time of peace, blessedness and righteousness, upon this present sin-stained world of ours."

ANTICHRIST A DEVIL INCARNATE.

The REV. J. WILKINSON next spoke, and said: "It seems to me there is Antichrist shadowed forth in that promise after the Fall, in Genesis iii. 15. It seems also that if we have a Moses and Aaron, we have a Jannes and Jambres; if we have had a Jerusalem, we have had a Rome; and certainly as we have a God, we have a devil; as we have the Church, we have the world—and these are in antagonism, the one to the other. The Scriptures look forward to a finality, and the final triumph of Christ. It seems that there is much more in the Old Testament about Antichrist, and a good deal more in the New, than many of us imagine. We have a God and a devil; we have a God incarnate as we have in Jesus, and I believe this Antichrist will turn out to be a devil incarnate. 'And they worshipped the dragon which gave power unto the beast; and they worshipped the beast saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.' I think this settles the question that Antichrist is not a succession of individuals."

THE PERSONALITY OF ANTICHRIST.

The REV. J. TOPPING next spoke. He said: "The question specially before us this evening is—*Antichrist as a person*. I was taught that Anti-

christ was a system, and we used to look upon Roman Catholicism as the great antichristian system and that system as the Antichrist. Well, I think you have heard it pretty well explained that Antichrist is *yet* to be revealed, he is yet to be manifested, to be characterised. Not till the ten kingdoms have been formed does the 'horn' come up, and we know that these ten kingdoms have not yet been developed and the 'horn' has not yet appeared. Supposing that I were to take up the idea that Antichrist was a system, then we might as well take up the position that the personality of Antichrist is a system. Already a spirit of Antichrist is at work. Yes, my friend, the love of money is that spirit, and so also is hero-worship, and superstition; and what you have to do is to keep separate from all that sympathy with the spirit of Antichrist. In Rev. xiii. the beast and the false prophet are spoken of. The beast is the parody of the Lord Jesus Christ, the prophet is the parody of the Holy Spirit. Antichrist is Satan incarnate, Jesus is God incarnate. You find in reading Rev. xiii. that the false prophet speaks of the glories of the beast, and he makes the image of the beast speak, he works miracles to betray men; and there you have the devil of Spiritualism, you have the devil of seances, and the many wonderful things men see. This false prophet will make the image of the beast speak, cause fire to come down from heaven and work miracles, so that the people will come and worship the beast. Notice, too, that in Rev. xvii. you see the woman riding upon the beast. There she is in all her glory, a false, corrupt Christianity. He is quite willing to uphold the authority of the woman for a time. You have a fore-shadowing of it in days gone by, in Napoleon I. and Napoleon III. You remember how they were willing to uphold the systems they had got in under; but when those emperors were established, the systems were overturned. So the Antichrist comes in, and is quite willing to uphold the power of the woman, and he bears her up, but then, a time comes when he gets wearied of the burden, and casts off the woman and treads her under his feet."

THIRD DAY'S MEETINGS.

THE RESTORATION OF ISRAEL, AND ITS CONSEQUENCES TO THE NATIONS.

Addresses by Revs. W. Page and J. Wilkinson, Mr. Field and Mr. Aaron Sternberg.

THIS was the subject for consideration on Wednesday. The REV. W. PAGE, B.A., who opened the subject, said: "You will find in Rom. xi. 1, the words, 'Hath God cast away His people' There seems to be an opinion abroad that such is the case, and that

the blessings, once so abundantly bestowed on the Israelitish race, have been transferred to the Gentiles. Paul, however, tells us that the time of the fulness of the Gentile blessing will only arrive at the period of the restoration of Israel. Jerusalem, once so bright and beautiful and prosperous, has been designated 'Sodom' on account of its wickedness; but the time will come when it shall be called 'the City of Righteousness,' and when it shall take its place as the religious metropolis of the world."

The REV. J. WILKINSON said: "From Scripture we find that the ingathering of Israel is to take place after the last scattering, and, therefore, it is still in the future. Already has there occurred one restoration, but beyond that, there is another which shall be from all quarters of the earth. From a passage in Dan. xii. it is evident that the first return of the Jews will be associated with unbelief by reason of the very great tribulations which they shall undergo. Nationally, however, they will be saved with everlasting salvation. (Ezek. xxxvi.) Satan knowing doubtless that Israel is the key to the conversion of the world, has tried, and unfortunately succeeded, in keeping men in darkness regarding God's purposes relative to Israel."

MR. FIELD, who has but recently returned from Palestine, spoke of the fertility of the soil, the ample sustenance obtained from it, notwithstanding the sterile, bleak appearance of the mountainous ridges. It is evidently well calculated to accommodate the Jews at the time of their restoration, evidences of the proximity of which are to be found in the extraordinary manner in which the Jewish population of Jerusalem has increased, and the rapid influx of those who have been obliged to flee from Russia.

MR. AARON STERNBERG, in an interesting and lucid manner, narrated the account of his late visit to Russia. The Jews there had received him very kindly, and the avidity with which they received the Gospel was very marked.

The concluding subject of the Conference was "THE BEARING OF THESE SUBJECTS ON THE LIFE AND SERVICE OF THE BELIEVER."

REV. C. GRAHAM, who introduced the subject, said: "All Scripture, as you know, is given by inspiration of God, and is profitable for doctrine, for

reproof, for correction, for instruction in righteousness: hence, you observe, there is entailed a spiritual loss in neglecting the prophetic Scriptures. We have out-lived the past, but the future is before us with all its mysteries; and it is that future, which it is the purpose of prophecy to reveal, and with which we have most to do. The prophetic Scriptures are not concerned with ourselves only, but deal with the character and moral government of God, and the destinies of His creation. The advantages to be derived from the study of prophecy have often been disparaged; but one practical advantage to be gained from its study is to divest us of that vain glorification in which we are often apt to indulge, as if God had for ever cast away His earthly people and taken us in their place; whereas, God has not made a separate covenant with the Gentiles, but, as is taught by Paul, in Rom. xi., He has grafted us into the Abrahamic stock. It is remarkable that all the Old Testament promises of Millennial glory seem to cluster round

ISRAEL AS THE HEAD OF THE NATIONS.

Another advantage accruing from prophecy, is, that it teaches us the importance of effecting a separation from the world until Satan, the ruler of its politics, and the god of its religion, shall be cast out. Then when the culmination of the age arrives, there will be no necessity of winnowing the wheat from the chaff, for all will acknowledge the Lord. By the aid of prophecy, we find that all seeking to attain to greatness in the earth, is stamped, so to speak, with the insignia of Babylon. The Christian who is fully consecrated is crucified to the world, as also is the world to him. At the present time, the greatest peril to be encountered, is corrupt ecclesiasticism. It is, when the mystic Babylon shall be in the zenith of its glory that the beast and his kings shall destroy her."

REV. F. WHITE traced the connection between living soberly, righteously, and godly in this present world, and looking for the appearance in glory of the Lord. "All truth is practical: holy doctrine received into the heart must produce an alteration in the outward living of a man. All prophecy points to Christ, and it is while gazing upon Him that we are transformed into His image. Prophecy tends to abase a man but exalts the Lord."

NOW READY, PRICE TWO SHILLINGS.

DANIEL'S PROPHECIES; OR, VOICES FROM BABYLON.

"CHRISTIAN HERALD" OFFICE, 1, BAKEHOUSE COURT, ST. PAUL'S, LONDON, E.C.

ENGLAND'S MISSION IN EGYPT.

God Uses Nations as well as Individuals for the Accomplishment of His Purposes—I. England's Mission Viewed Nationally: Egypt's Geographical Position—The Railway from Alexandria to Suez—English Capital—The Suez Canal Undertaking—Money and Diplomacy—England's Nominal Support by France—The Recent Action of the National Party—II. Religiously: Mohammedanism—A Dark Outlook for the Followers of Mahomet—III. Prophetically: The Ten-Kingdoms Confederacy in Course of Formation—Egypt's Position in the Near Future—The Attitude of Russia in Reference to the East—England as the Divine Rod—Egypt, Assyria, and Israel.

BY THE EDITOR.

God, in His infinite wisdom, makes use of nations as well as individuals for the accomplishment of His purposes. The motives that influence the "powers that be" in their various movements, though not directly of God, are made subservient to the working out of the great problems of His Divine Government. He who can tell "the number of the stars," who can call them "by their names," and cause them to move in their appointed spheres and orbits, takes a lively interest in the affairs of our favoured planet. Though to Him the nations are but as a "drop of a bucket," yet He sets up kings and kingdoms, and destroys them at His pleasure; and makes them a blessing or a scourge to each other. He maketh "the wrath of man to praise Him, and the remainder of wrath He restrains." In these remarks on England's Mission in Egypt, we shall divide them in the following manner—viz., *nationally, religiously, and prophetically*. We hope to be able to show under each of the above headings that the hand of God can be traced in what has taken place in Egypt of late years, as well as in what is transpiring at the present time. The child of God can see a Father's hand in war as well as in peace; in adversity as well as in prosperity; and in affliction as well as in health. Under this impression we shall proceed to notice briefly England's Mission in Egypt—

NATIONALLY.

This may be said to have commenced at the beginning of the present century, when England frustrated the designs of Napoleon Buonaparte in Egypt. He had succeeded in overturning the Mameluke Dynasty, and when he had done this his work was accomplished. The mission of France was to destroy: that of England is to reconstruct. The former work is easy compared with the latter, and England has her share of both to perform before the internal affairs of Egypt can be placed upon a satisfactory footing. Her pecuniary interest in the land of the Pharaohs is, however, so great, that she is bound to undertake the difficult and delicate task.

EGYPT'S GEOGRAPHICAL POSITION.

At this stage it may be as well to glance at the *causes* which have led England, France, and other

powers to take such a lively interest in Egypt and its affairs. The *primary cause* is the geographical position it occupies as the great highway to the East; and to facilitate traffic a railway was planned many years ago from Alexandria to Suez. The Egyptians were not slow in making the discovery that this mode of transit was vastly superior to the "ship of the desert" which they have been familiar with for so many centuries. Though they might admire the new mode of conveyance, they were aware that it was an expensive luxury, and they were not favoured with an overflowing treasury. To enable them to adopt to some extent Western ideas of progress, English capitalists advanced them large sums of money on loan, secured by bonds, for the construction of railways and other public works. These loans were not unmixed boons to the Egyptians, as they necessitated the keeping of public accounts and the payment of interest when due. During the expenditure of the loans there was of course a season of prosperity, and many of the nobles or notables came in for a share of the spoil, which enabled them to live in ease and luxury; but it was not to gratify their native proclivities the money was advanced. English capitalists, finding that the Egyptians did not or could not keep satisfactory accounts, sought the intervention of their own Government; and England being desirous of increasing her prestige and extending her influence in Egypt, sent out commissioners to see how matters really stood, and rectify abuses. Meanwhile, the Sultan looked on with an envious and jealous eye at the increasing influence of England and France in Egypt, and the tendency manifested by the Khedive now and again to set his suzerainty at defiance. As both the countries named were his allies, however, he could not afford, with the Northern Bear at his back, to give unnecessary offence to either of them.

THE SUEZ CANAL UNDERTAKING.

We must next notice the Suez Canal, which though in the first instance designed and carried to a successful issue by an eminent French engineer (M. de Lesseps), was destined to give England a far greater interest in Egypt than she had previously

obtained. The canal was the means of opening up greater facilities for England to extend her commercial operations in India, China, and Australia; and she was not slow to avail herself of them. Money and diplomacy conjoined can do great things; and when the late Earl Beaconsfield saw a favourable opportunity, he surprised the nations by securing nearly one-half the shares in the new canal. This bold step gave England a preponderating interest in the great highway to the East, and the immense advantage it was to her was seen in a large number of her steamers passing to and fro. Her newly-acquired pecuniary stake in the canal itself, and the necessity that had arisen for protecting it within and without, led her to exercise great watchfulness over the ruling Powers in Egypt; and with the nominal support of France, she became somewhat more than a bondholder and shareholder. With the express understanding that she was not seeking an acquisition of territory, England set her foot on Egyptian soil for the purpose of upholding the Khedive, who had been virtually set aside by Arabi Bey, the leader of the national party. In the crisis that had arisen she felt that she could not occupy a neutral position or the attitude of a mere onlooker. To countenance the pretensions of Arabi Bey would presumably give offence to the Sultan, and at the same time sanction an open act of rebellion; she therefore decided to uphold the Khedive as the representative of properly-constituted authority. In pursuing this straightforward course she was no match for the unprincipled persons in power with whom she had to deal; still she felt she had a duty to perform, and would do it.

When the crisis came her consort France deserted her, for obvious reasons. Germany was coquetting with the Sultan, and this was sufficient to lead France to stand aloof, as the latter Power is well aware of the work prepared for her sooner or later with her next-door neighbour. Besides, France is a military and not a regenerating power; and Egypt is to be raised to some extent commercially, socially, and religiously. England is the only Power that is likely to exercise any influence in the last-named direction, and therefore we shall now briefly glance at England's mission in Egypt—

RELIGIOUSLY.

The commission given by the Lord Jesus Christ to His ambassadors is of world-wide extent, as He said, "Go ye into all the world, and preach the Gospel to every creature." "He that believeth and is baptised shall be saved; but he that believeth not shall be damned." During the present century missionary zeal has carried the glad tidings of salvation into the greater part of the habitable world;

and the teeming millions of India, China, Japan, and other countries have heard that there is a Saviour who can save them from their sins. Popery and Mahomedanism have been great barriers to the introduction of Christianity; but they are both destined to be removed to the extent of allowing a free Gospel to be preached before they finally embrace the great anti-Christian system that is looming up in the not far-distant future. A few zealous and devoted missionaries have been labouring in Egypt under peculiar difficulties and disadvantages; and the results hitherto have not been very encouraging. The Crescent has so far maintained its ascendancy over the Cross; and with the strong prejudices of the followers of Mahomet very little progress has been made with the adult portion of the population; but by means of schools some of the rising generation have been taught the religion of Jesus. During the recent outbreak in Alexandria and other places in Egypt, it is to be feared that some of those engaged in missionary work were massacred; and though it is sad to think that valuable lives have been thus sacrificed to Moslem fanaticism, there is little doubt the loss will result in ultimate gain to European labourers in the Gospel and to the Egyptians themselves.

Before England withdraws her troops from Egypt, she will doubtless demand such reforms in the country as will afford security to European residents for the future; and with such a guarantee, missionary work will be carried on securely, if not successfully. It is not to be supposed that any great number of Mahomedans will become Christians, as it is not at all suitable soil for the growth of Christianity; but it appears to be God's purpose that all nations, however dark, shall be blessed with the light of the Gospel before the night of almost universal formality and infidelity sets in. When men as a general rule see through the errors of Popery, and give it up in disgust, they too frequently abandon themselves to infidelity. This is notably the case with Italy, the cradle in which the system was nursed, and in which it flourished for several centuries. A Roman Catholic writer asserts that the Italians are now "a nation of infidels;" and, if so, it may well be asked, "Who made them such?" Under whose teaching have they been for such a long period? If their Christianity, such as it was, depended for its maintenance on the temporal power of the Pope, it certainly had not much vitality or spirituality inherently; and there can be no doubt that it is far more earthly than heavenly. As it has been with Popery, so in all probability it will be with Mahomedanism. When the Moslems discover that they supposed only "true Prophet" is really a false one, they will be disgusted with the deception that has

been practised upon them, and will readily fall into the great gulf of infidelity. We shall now venture upon a few suggestions relative to England's mission in Egypt—

PROPHETICALLY.

The Antichrist or the "Beast" of Daniel and Revelation is to reign over ten kingdoms, occupying territory at one time under the rule of Rome, the fourth great empire. Seven of these kingdoms—namely, Britain, France, Spain, Italy, Austria, Turkey, and Greece—have partially assumed their political position, and are endeavouring to gain possession of the territory that geographically belongs to them. Greece is a remarkable instance of the correctness of this hypothesis; and other examples could be given, if necessary, but here they would be out of place. Within the last few years a movement has been made by England, France, and America along the southern shores of the Mediterranean, which has had the effect of disturbing the stand-still condition of the countries occupying territory in those parts. France has been at work in Algeria, Tunis, and the lower end; England and France in Egypt, and England and America in Syria. Out of the countries at present agitated by Western civilisation and progress, the formation of three kingdoms may be expected, which will be ready at the appointed time to place themselves, with seven other kingdoms, under the headship of Satan's king.

EGYPT'S POSITION IN THE NEAR FUTURE.

Egypt may be expected to become one of the three kingdoms at present in embryo; and if so she must governmentally be separated from Turkey. The relationship between the Porte and the Pasha (or the Khedive, as the chief ruler of Egypt is now termed) has never been of a very cordial character, and the national movement that has recently developed itself clearly shows that the suzerainty of the Sultan is little more than nominal. England, with her usual respect for properly-constituted authority, has determined to uphold the Khedive—in fact, she could not do otherwise without risking a war with Turkey. Before the affairs of Egypt are placed on anything like a satisfactory footing, however, the independence of Egypt will have to be recognised by England, if not actually established by her. As an independent Power, England will be in a better posi-

tion to exercise her influence in Egypt than when she has to take Turkey into the account; and then Russia or any European Power will not be able to make a catpaw of the Sultan. For two or three cogent reasons, Russia is jealous of the stand taken by England in the affairs of Egypt, as it is calculated to checkmate her long-cherished designs in the East. India is generally supposed to be the coveted prize, but she would rather possess Syria or Palestine than the country indicated. Nothing less than the Holy Sepulchre will satisfy her, and this she is not likely to get or to keep. England's mission in Egypt, and probably in Syria, will be to keep back Russia from gaining possession of the land of Abraham, Isaac, and Jacob. To England will probably be accorded the honour of assisting God's ancient people to return to their own land—an honour of which she may well be proud, though she may perform it more for political purposes than for the honour of God.

ENGLAND AS THE DIVINE ROD.

There is a remarkable prophecy with reference to Egypt in Isaiah xix. 22, where it is said, "And the Lord shall smite Egypt; He shall smite and heal it: and they shall return even to the Lord, and He shall be intreated of them, and shall heal them." The Lord is now using England as His rod, as He did the Assyrians of old; and after she has been smitten, the same Power that smote her may be made the instrument to heal her *rationally*, and give her strength to stand upon her feet. In verse 20 of this chapter it is said that God will send Egypt "a saviour, and a great one, and he shall deliver them." After their final deliverance, it appears that the Egyptians shall be honoured, with the Assyrians, as the immediate neighbours of Israel, with peculiar privileges and blessings. When this happy period arrives Israel will be the most favoured nation under heaven; and those two countries—Egypt and Assyria—in which the Israelites were kept so long in bondage and were taken into captivity, shall forget the part they took in the past, and dwell as peaceful neighbours. In verse 24 it is said, "In that day Israel shall be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of Hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." Blessed indeed is "the nation whose God is the Lord, and the people whom He hath chosen for His own inheritance."

"AS IN THE DAYS OF NOAH."

Universal Pursuit of Pleasure: Our Becoming Attitude—A Dark Conspiracy—Diabolical Plots.

UNDER the above heading, the *World*, a thoroughly worldly but at the same time ably-conducted newspaper of high standing in London, makes the following thoughtful remarks on the pleasure-loving character of the age. The people of England, it would seem, with few exceptions, have given their lives up to amusements of every kind with an avidity that is calculated to alarm thoughtful and intelligent observers. It seems as if London is determined to eclipse Paris, if possible, in this respect; and what will be the end thereof? We give the quotation without further note or comment. The writer says:—"Nothing interferes with our enjoyment; nothing destroys our indomitable light-heartedness. The whole of Vanity Fair may be undermined; bags of dynamite may be secretly stored in the interspaces between its booths. We may suspect it; we may even know it; but why should we anticipate the explosion? During the past six months society has dined, and danced, and piped, and intrigued, just as if there had not yet risen the cloud, of the size of a thumb-nail, above the horizon; as if peace, prosperity, and plenty reigned on all sides; as if our stability and fortunes rested upon a foundation of adamant. *If we attached the slightest importance to the signs of the times, we should be seated in sackcloth and ashes; or we should be so absorbed in concerting measures to meet the crisis which confronts us that we should have not a moment to spare for the trifles of existence.*

A DARK CONSPIRACY.

"It is no exaggeration to say that in our times such a combination of well-grounded alarms has never presented itself before. Within a ten hours' journey of London society is held in a state of solution; and murder and outrage are committed with absolute impunity. That is not all, nor is it the worst. We have recently become conscious of the fact that there exists among us a conspiracy co-extensive with the limits of the United Kingdom. Assassination is its preliminary note; its real aim and object are civil war. A Clerkenwell stable is not the only receptacle of its arms and ammunition. Even where the murderer is not actually at work, his footstep is feared. Every member of the Government carries more or less his life in his hands. Mr. Gladstone, and each of the more prominent of his colleagues, are as much under police protection as if they were Irish landlords.

DIABOLICAL PLOTS.

"The plots to blow up our public buildings are

not mere idle rumours. The Government has to deal with rebels who are visited by no compunctions and who seek only opportunity to translate their plans into action. So widely spread and so well grounded a sense of insecurity to life and property has never existed in this country before. Society knows that its safety depends upon the ability of the custodians of order to cope with its enemies, and to see through their designs. It knows, too, that a mere accident, such as all organisations are subject to, may result in some irretrievable disaster. Yet, knowing that this is so, it devotes itself to its dissipations and delights, as if it were guaranteed against trouble of any kind. In the course of the last few months some hundreds of English subjects have been ruined at Alexandria and Cairo. This ruin might very easily spread to this country. The sinking of a couple of ironclads in the Suez Canal would have results that would be felt throughout our whole commercial system, and would reduce many mercantile houses and some families to beggary. Yet though the sword of Damocles is hanging over us suspended by a single thread, our *insouciance* is unruffled. The polite world affects occasionally to look grave, and abuses Mr. Gladstone. But it evidently has not the slightest sense of real alarm. If things are bad, they will mend; or if they get worse, the country will turn out the Government, the Conservatives will come by their own, and then all will be well.

THE INFATUATION OF SOCIETY.

"And so, though there is the rumbling of the thunderstorm in the air, and the spectre of civil war lifts its head, and there are ominous signs that even a British democracy may not always prove lovely and of good report, society is as cheery and light-hearted as ever, revolves in its old round of luxury and enjoyment, and is not troubled even in its dreams with any thought of a cataclysm. Society, indeed, does well to abstain from displays of craven terror. But it does not, perhaps, do quite so well to neglect what may possibly be warnings intended for its good. Nations, like individuals, cannot hope to run their career without being occasionally reminded of their responsibilities and risks. Unless these are realised there can, in the true sense of the word, be no national life at all. The children of pleasure—whose pleasure, by-the-by, depends upon the well-being of the country they inhabit—are now being taught a great ruth, if only they have eyes to see and ears to hear."

OLD TESTAMENT LIGHT ON NEW TESTAMENT PROPHECY.

BY REV. RICHARD CHESTER, Rector of Midleton and Canon of Cloyne.

Zechariah's Prophecies and the Apocalypse—The Opening of the Seals in Revelation vi.—What is the Interpretation?—Past Historical Events not a Sufficient Fulfilment—The "Four Horns" and the "Four Carpenters" of Zechariah—Correspondence of the Visions of Zechariah with the Prediction of Revelation—Why Three of the Seals are not Referred to by the Prophet—The Man-Child Symbolised in Zechariah.—Comparison with Revelation xii.—Confirmation of the Futurist System of Interpretation.

THE Old and New Testament Scriptures terminate alike in predictions of the Second Advent of our Blessed Lord and Saviour Jesus Christ.

The Book of Revelation is scarcely more explicit concerning this glorious event than are the prophecies of Zechariah and Malachi. We may therefore surely regard these equally inspired portions of the one blessed word of God as mutually shedding light upon each other; and, comparing Scripture with Scripture, spiritual things with spiritual, we may seek to arrive at a clearer understanding of the mind and purposes of Him who has so graciously given to us such revelation of what He is about to do, that we "through patience and comfort of the Scriptures may have hope."

There is no portion of the Apocalypse upon our right apprehension and interpretation of which that of the entire book must depend more than—I may almost say, and I think, truly, so much as that of

THE OPENING OF THE SEALS

in chapter vi. Have these seals been already opened? Did the opening of these seals actually and altogether consist in a symbolical representation being thereby vouchsafed to the Apostle John of events which the visions made in each seal to pass before his eyes were intended to symbolise, and which, having long since taken place, are now matters of history? If so, then the historical mode of interpreting the Apocalypse as the true and consistent one, has, so far, firm ground upon which to stand. Or is the opening of the seven seals, as prefigured in vision to John, and by him recorded and handed down to us, a yet altogether *future* event? Does it thus set before us a wonderfully solemn and glorious scene, which shall yet be witnessed in all its stupendous reality in heaven, by the raptured saints as represented by the twenty-four elders of chapter v., and also by an innumerable company of angels, when He who has redeemed this earth from the destroying power of the evil one, shall at length come forth to take possession of His ransomed inheritance, and, previous to so doing, shall establish His right to do so, by receiving from His Father's hand the title-deeds of that inheritance, and then publicly opening them, seal after seal, in the presence of the vast assemblage—the opening of each seal being accompanied by a corresponding judgment, war, famine, pestilence, &c., inflicted upon and "destroying them that destroy the earth." See Jeremiah chapter xxxii. If so, the futurist mode of interpretation, as a true, if not the only true one, cannot well be called in question.

WHAT IS THE INTERPRETATION?

As a help towards decision upon these important

points, it cannot be amiss to turn back to Old Testament prophecy, and see if we may not get some amount of light and guidance therefrom. And, first, that the opening of the seals upon the seven-sealed roll, does not merely signify a divulgence to the Apostle John, and through him to us, as historical interpreters usually assume, of the prophetic contents of the Book of Revelation, becomes, as it seems to me, most manifest when we look at the prophetic Book of Daniel, which we find he was expressly commanded "to seal, even to the time of the end." (Daniel xii. 4–9.) Yet the contents of the Book of Daniel are nevertheless, and have ever been, just as widely divulged and promulgated as are those of Revelation. The sealed prophecy in the one instance and the prophecy whose seals have been broken in the other instance have been equally circulated and made known, and their respective contents have been long, and are at this present moment equally the subjects of study, and commentary, and interpretation, throughout the length and breadth of professing Christendom. Surely there can be no clearer proof than this, that some other signification than that of the revealing and opening out of the prophetic contents of the Book of Revelation must be sought for as a correct and full interpretation of the opening of the seven seals.

PAST HISTORICAL EVENTS NOT A SUFFICIENT FULFILMENT.

But it further seems to me that conclusive evidence that the occurrences symbolically seen by the Apostle John to take place at the successive opening of these seals have not received at all events their exhaustive fulfilment in any of the past historical events adduced as so fulfilling them by our exclusively historical interpreters, but that they are yet finally to be fulfilled in the wars, famines, pestilences, and other judgments which they so evidently seem to portend, and which our blessed Lord has so plainly foretold as the precursors of His Advent, may be gathered by a comparison of Rev. vi. with Zechariah chapter i. 7–21, and chapter vi. 1–7. In the former of these two passages we read, verse 8, of "horses, red, speckled," or, as rendered in the margin, "bay" and "white," a vision so far very closely resembling that of the opening of the first four seals of Rev. vi. 1–8. From the explanation of this vision, given by the angel, Zech. i. 9–21, we learn that these horses represent judgments, or rather the spiritual agencies employed for the infliction of judgments sent by the Lord "to walk to and fro throughout the earth," a further feature of striking similitude between this vision and that of the opening of the seals in

Rev. vi. 1—8, while verses 16, 17, connect these judgments with the "return of the mercies of the Lord to Jerusalem," and the rebuilding of its temple. The "FOUR HORNS," AND "FOUR CARPENTERS."

In verses 18—21, we find a further vision of "four horns," and "four carpenters," with the angel's explanation that these four horns represent the four kingdoms or powers of the Gentiles "which have scattered Judah," and that these four carpenters represent the judgments by which these four powers are to be utterly overcome and destroyed. So much for the vision of Zech. i. In chap. vi. we read of another vision of four chariots, the first with red horses, the second with black, the third with white, and the fourth with grisled and bay horses. To the query "what are these?" verse 4, we read the angel's answer that they are "the four spirits" (or "winds," margin) "of the heavens, which go forth from standing before the Lord of all the earth," while in verse seven, we read the charge, precisely similar to that of chapter i., verse 10, "to walk to and fro through the earth," given to some of these. Then, in verse eight, we read that those of the chariots and horses who have gone to "the north country" have "quieted the Lord's spirit," that is (as is evident from a comparison of the passage with Ezekiel xvi. 41—42) have appeased His righteous indignation by the judgments which they have inflicted. Finally, we learn from verses 10—15 of the same chapter, that all this infliction of judgment through the instrumentality of these four spirits is (as in the former instance) in immediate connection with, and in immediate precedence of, blessing to the Jewish people and to Jerusalem, as also of the rebuilding of the temple and of the Advent and the kingdom of the Lord Jesus Christ.

CORRESPONDENCE OF THE VISIONS.

Now that these two visions of Zech. chapter i. 7—21, and the further vision of chapter vi., all refer to judgments yet to be poured out upon this earth; and to be so poured out as precursors of blessing to Israel, and of the coming and kingdom of the Lord, at whose Advent these blessings are to be bestowed, can scarcely be questioned by any intelligent and unprejudiced student of God's sure prophetic word. The four horns of Zech. i. verses 18—21 representing, as we are expressly told, the four Gentile powers, which have scattered Judah, are unquestionably identical with the four Gentile empires of Daniel, the Babylonian, Medo-Persian, Grecian, and Roman, by which the scattering of the once supreme power of the Jewish nation has been, as we all know, effected and maintained. The "four carpenters,"—evidently corresponding with the judgment horses and chariots of chaps. i. 7—21, and vi. 1—7, no less manifestly represent the agencies by which these empires, in their then existing representatives, shall be wasted and overthrown, to make way for the return of the kingdom to Judah and Jerusalem, and of the "one Lord who shall be king over all the earth." The further correspondence of these visions with the opening of the first four seals in Rev. vi. 1—8, is surely indicated with sufficient clearness by the significant colours of the horses, which are common to them all, white-red-pale, or grisled and black. While the language of Rev. vi. descriptive of the riders of these horses would seem to leave no

room for doubt as to the nature of the judgments,—namely, those of war, famine, pestilence, and subsequently earthquakes, great signs and fearful sights from heaven. (Rev. vi. 12—14.) And the fact that the Lord Himself, Matt. xxiv. 6—8, predicts these very judgments, and in the exact order in which we find them thus symbolised in Zechariah and Revelation, as the near precursors of His Advent, would seem to preclude the possibility of any doubt or controversy upon the subject.

THE THREE REMAINING SEALS.

It may be objected; indeed, that we only so far account for four out of the seven seals of the Book of Revelation as having corresponding symbols in these visions of Zechariah, and that there being nothing in these visions to correspond with the last three seals is a sufficient reason for calling in question the existence of any real parallelism between the two prophecies. To this, however, it may be replied that it is only the first four of the seven seals of Revelation (with the exception of the sixth, which we shall notice presently) that can, properly speaking, be regarded as judgment seals, and with which accordingly the four horses and four carpenters of Zechariah do unquestionably correspond. The opening of the fifth seal is accompanied only by the cry of the souls of the martyrs from under the altar for the infliction of a judgment which they are told must for a little season be delayed. The opening of the seventh seal has no distinctive feature immediately connected with it, but that of "silence in heaven for the space of half-an-hour," while the judgments pertaining to the opening of the sixth seal are manifestly those of a period of "the day of the Lord," altogether further on, and nearer to its climax than are those of the wars, famines, and pestilences of the first four seals which are specified by our blessed Lord as being but "the beginnings of sorrows." Any representation of such judgments would therefore have been out of time and place in the visions and symbols of Zech. i. and vi.

FURTHER ACCORDANCE OF ZECHARIAH WITH THE APOCALYPSE.

How the sequel of the Book of Zechariah, in its predictions of the restoration and conversion of the Jewish people—the trials through which they shall have to pass—the last siege and the deliverance of Jerusalem—the Advent of the Lord with all His saints in judgment to the Mount of Olives, and the consequent glorious Millennium,—how all this accords with the teaching of the Book of Revelation throughout, cannot but be evident to every unprejudiced student of prophecy who is at all in the habit of "comparing spiritual things with spiritual."

I should like, ere concluding, to notice the remarkable agreement between Zechariah chap. ii. and Revelation chap. xi., in the measuring of Jerusalem which is common to both. Also, and especially, the correspondence, not so patent, but, I feel persuaded, not less real, between Zech. chap. iii. and Rev. chap. xii. In the former chapter, Joshua the High Priest,—the representative of the believing portion of the Jewish people is shown in vision to the prophet, verse i., "standing before the angel of the Lord," whom verse ii. indicates as the Lord Himself. Satan is further shown "standing at his right hand to resist him"—a position from which he is repelled by

the angel. Joshua is then accepted before the Lord. His "filthy garments," and the "iniquity" of which they were the fitting emblem and expression, are made "to pass from him." He is clothed with "change of raiment." A "fair mitre" is set upon his head, and "charge" is given unto him, "to judge the Lord's house and to keep His courts," verses 6-7. THE "MAN-CHILD" SYMBOLISED IN ZECHARIAH.

He is further told, verse 8, that he and "his fellows who sit before him are men wondered at" (compare Isaiah viii. 18, Hebrews ii. 13) and that the not yet accomplished removal of the iniquity of the land of Israel will be effected "in one day." Again when we turn to chap. vi. 10-14, we find that "crowns" are to be set upon the heads of Joshua and his fellows, and that he is to "sit and rule upon his throne, and he shall be a priest upon his throne." In all this, regarded in the manifest connection with the sequel of the prophecy in which it stands, there seems to me to be strong confirmatory light shed upon the symbolism of Revelation xii., interpreted as I have sought to suggest its interpretation in "THE PROPHETIC NEWS," for October, 1881. We find in Revelation xii. "a Man-child caught up to God and to His throne"—corresponding so far with Joshua as here represented standing before the angel of the Lord. We find there Satan, "the accuser of the brethren," in deadly hostility to this Man-child, but overcome and cast down from heaven to earth as the result of this hostility. We find here Satan in like manner standing before the Lord at Joshua's right hand to resist him; but silenced and overcome as in Revelation xii.

Now if the Man-child of Rev. xii. is to be regarded as solely representing the Lord Jesus Christ ascended into the heavens, as some inter-

preters affirm; or as representing the visible Christian Church exalted into political power, as taught by others, it were not easy to establish any parallelism, or any correspondence whatsoever between Zech. iii. and Rev. xii. But if the Man-child represents, as is the belief of many students of prophecy, the entire body of "the dead in Christ" raised, and the living in Christ who shall be changed, and both together caught up to meet Him in the air—or if, as I have suggested in the article above referred to—he is to be rather regarded as a portion of the Jewish people—of "the remnant according to the election of grace" incorporated by conversion to Christ into the Church of this dispensation—and thus "brought forth"—"born again,"—and then, "caught up to God and to His throne," in the rapture of the risen and living saints of 1 Thess. iv.—then, in either of these cases, I submit that this vision of Zechariah iii. corresponds most accurately.

We have in it the position consequent upon the rapture, "standing before the Lord." We have also the resistance and defeat of Satan.

We have further, in fuller confirmation of this view, the acceptance, the change of raiment, the crowning, and the assignment of authority both kingly and priestly,—(compare Rev. v. 10, "Thou hast made us unto our God kings and priests")—all constituting features of resemblance between the two visions apparently far too marked and striking to be accounted for by mere coincidence, or to lead to any conclusion short of identity between them.

If so, the prophecies of Zechariah may surely be regarded and studied as shedding no small amount of light upon those of St. John, and as affording no trivial confirmation of the correctness of their futurist interpretation.

PASSING EVENTS.

THE AUTUMN SESSION.

PARLIAMENT reassembled on Tuesday, October 26, but as the Houses had only been adjourned, not prorogued, there was no Queen's Speech, and in fact business at once proceeded as if the interregnum had only lasted a week. After some party skirmishing, and a vote of thanks, from both Houses, to the commanders, officers and men of Her Majesty's forces in Egypt, Mr. Gladstone moved a resolution that the resolutions on Procedure should take precedence of all other business on Government nights, which was carried by a majority of fifty-one. The great battle then commenced, and, on Friday, Nov. 10, the first Rule establishing the Clôture by a bare majority was carried by a majority of forty-four. The Clôture, therefore, is a *fait accompli*. What its results will be time will show; but there can be no doubt that its adoption marks a new departure in English politics, and one which many of the most thoughtful and far-seeing men in the country view with doubt not unmingled with apprehension. The most common argument in favour of the new Rule, which is certainly endangering to liberty of speech and freedom of debate, is, that "something had to

be done" and nothing better was proposed; this may be true but does not lessen the dangers attending it. Certain it is that the exasperation of the Conservatives is extreme and many threats are uttered. One is that if ever Clôture is used against their party in the House of Commons, the measure upon the consideration of which it is applied will at once and without examination be rejected by the House of Lords. Another result of the arbitrary use of Clôture to restrict discussion within Parliament will certainly be to foster public agitation in the country, agitation which under certain circumstances may become of a dangerous and harmful character.

THE FUTURE OF AMERICA.

THE report of the recent census of the United States discloses some very important as well as startling facts. Looking at the present extent and vast population of the States, it is difficult to realise the fact, that in 1790, the Federal Republic was restricted to a thinly-peopled tract of about 820,000 square miles, the total population being under 4,000,000. Nearly three-fourths of the territory was destitute of inhabitants, what may be described as the settled area being limited to about 240,000 square

miles; and there were only six cities which had a population exceeding 8,000. In 1880, when the last census was taken, what a marvellous change had taken place! The square miles of territory occupied as settlements have increased to 1,570,000, and the aggregate population to 50,155,783. There are now 285 cities with more than 8,000 inhabitants, while the industrial development of the country and the accumulation of wealth have been astounding. Now when it is remembered that all this has taken place in only *ninety years*—that there are not a few human beings still alive whose life has covered the whole period—the question may well suggest itself,—What will be the position of the United States, probably including Canada, ninety years hence? Is it too much to say that their population will then equal the present population of all Europe? What a colossal power—if all things continue as they are—will America then have become! As to the form which the national character is likely to assume, the opinion of the great philosopher, Mr. Herbert Spencer, lately expressed in that country, may be worth quoting: "From biological truths it is to be inferred that the eventual mixture of the allied varieties of the Aryan race forming the population will produce a more powerful type of man than has hitherto existed, and a type of man more plastic, more adaptable, more capable of undergoing the modifications needful for complete social life. I think that whatever difficulties they may have to surmount, and whatever tribulations they may have to pass through, the Americans may reasonably look forward to a time when they will have produced a civilisation grander than any the world has known." So says the wisdom of man; what says the wisdom of God? Surely it is a very interesting question, and one to which very little attention has been directed,—What part is America destined to play in the great drama of unfulfilled Prophecy?

THE FALSE PROPHET OF THE SOUDAN.

DR. SCHWEINFURTH, the justly celebrated African explorer, writing to the Secretary of the British and Foreign Anti-Slavery Society, under date October 23rd, says,—“At the present moment the whole Soudan is on fire! All the provinces of Egypt lying to the south and west of Khartoum, are in the hands of fanatical and barbarous insurgents. Khartoum itself, the outermost bulwark of the Egyptian power, is only hanging by a thread. The Egyptian army, decimated by constant disastrous combats, is reduced to half its size, the soldiers demoralised, and the mass of the population believes in the ever-victorious False Prophet. Six thousand men were massacred in June last by the army of the supposed Mahdi, which army is reported to contain 150,000 men, mostly drawn from the country of the Baggaras, who are all horsemen, and endowed with desperate bravery. So soon as Obeid, which they are now besieging, shall have fallen, the army is expected to march on Khartoum, where Abd-el-Kader Pasha, the governor-general, is doing all that he can to strengthen his position. The spirit, however, that reigns among the people, cannot allow us to hope for much, many of the inhabitants of the capital being secret partisans of the Mahdi.”

This False Prophet, as he is called, whose real name is Abu Khelat, is said at Alexandria to be “a negro” who, in 1879, was imprisoned, but is now at

large. If this is the case there is no fear of his being accepted by the Mussulmans as the expected Mahdi; for the Mahdi, it is well-known, must belong to the clan Koreish, and to Mahommed's own *gens* within the Koreish, and cannot, therefore, by any possibility be a negro; moreover the prejudice of colour is absolute within the Mussulman world. The *Spectator* suggests, however, that Abu Khelat may only be fighting on behalf of a higher personage, the great Moorish Arab, Es Senoussi, of whom some account was given in our October number. “Who rules the Senoussi, or monastic associations of the Tripolitan Desert, and who, four years ago, retreated into the interior of Eastern Africa, leaving behind him proclamations that on November 12th, 1882, he would re-appear, to free the Mussulman world. This man could have reached the Soudan easily enough; and if he is there, or is, as we should rather believe, in any way behind the movement, the British departure from Egypt is indefinitely postponed; and the struggle, of which French statesmen openly avow their dread, will, within a few weeks, be upon them. The head of the Senoussi, if he appears as the Mahdi, and threatens Egypt, will control every Moorish horseman from Barca to Tangier, and may cost the French, if not the British, a most serious campaign.”

The Egyptian Government are naturally extremely alarmed at the position of affairs in the Soudan, though they seek to disguise that alarm, and give out that though Abu Khelat has defeated the Egyptian army, he did not “annihilate” it, and that Khartoum is quite safe. Nevertheless they have hastily got together some 6,000 troops to reinforce Abd-el-Kader, which some European officers are to accompany. By the last accounts the False Prophet was continuing his march upon Khartoum which, unless the Governor wilfully exaggerates the dangers of, there seems little hope of saving. Meanwhile the fateful day—November 12th, 1882—which completes the twelve centuries from the Hegira, and on which all Western Mussulmans expected the appearance of the Mahdi—has gone, decisive news may, therefore, be speedily expected.

JEWISH RESTORATION.

IT is at once strange and significant to notice in what unexpected and unlikely quarters we now find the question of the restoration of the Jews to Palestine regarded as one of practical politics. Professor Goldwin Smith—a bitter enemy of the Jews—in an article in the *Nineteenth Century* for November says: “I speak without prejudice to a remedy of another kind which may help to lighten the pressure of the existing crisis—the restoration of Palestine to Israel. I ventured to advocate this before, and I see that it is advocated by a far more powerful voice than mine, that of Canon Farrar, who seems to hope that, in returning to their own land, the Jews will revert from the Talmud to the Bible. It is not likely that there would be a great reflux of the tide of Jewish emigration from the West; one knows the reply of the Hebrew millionaire to somebody who talked to him of returning to Palestine, ‘*pas si bête*’; but there might be a certain reflux from those provinces of Eastern Europe, in which the growing numbers of the Jews and the gathering rage of the native population at the practices by which its substance is devoured, threaten collisions which no

philosophic lecturing will avert. If the Turk demurs, there is a fair opportunity for England to show her generosity, and pay her religious debt, if she thinks she owes one, to the Jews. Cyprus is now pretty generally allowed to be a white elephant, or worse; the annexation of which was another instance of the liability of practical statesmanship to be duped by historic fancies. The island was valuable when it lay not in a dead angle of the Mediterranean, but in one full of commercial life, and when navies were not too large to be received into its harbours. Let it be given back to the Turk, if the Turk will give back Palestine to the Jew."

THE JEWS IN JERUSALEM.

WE some time ago quoted in these columns, the opinion expressed by that honoured and venerable Christian evangelist, Mr. George Müller, after his recent visit to Jerusalem, as to the actual number of Jews at present to be found in the Holy City. We must confess that at times we felt some doubts as to the correctness of Mr. Müller's conclusions, and these doubts have now been confirmed by a letter written by Mr. A. Hastings Kelk to the editor of the *Christian Monthly*, from Jerusalem. Mr. Kelk writes:—"As to the number of Jews in Jerusalem, Mr. Müller has certainly been misinformed, and in his eagerness to show that the Jews are not flocking to Palestine, he has made the most of his defective information. He says, 'In Jerusalem there are between seven and eight thousand.' Now, if he had been speaking of the year 1874 or 1875, then the figures would have been an over-statement of the numbers: but at the time when Mr. Müller was here we knew of between 17,000 and 18,000, and there are now a great many more. Again, Mr. Müller says, 'The number of converted Israelites in Jerusalem is extremely small.' The fact is our Hebrew Christian community consists of 203 persons, nearly all of whom are converts or the

children of converts. There are 94 communicants, and the average attendance per month during the past year at the communion was sixty-six. The number is undoubtedly small, but it must not be taken as representing the entire number of converts, for (owing to persecution and the absence of employment in Jerusalem) we have had to send a number off to other countries, where by industry they may earn an honest living." Mr. Kelk goes on to say, "Let me now add some information which is new. The terrible persecutions in Russia have driven many poor Jews to seek an asylum here; they, in common with very many still in Russia, being fully persuaded that in this country alone can they be safe from the bitter hatred of the anti-Semites. Turkey, it is true, does not accord them a very hearty welcome, but is willing to tolerate them if they do not attempt to come in very large numbers at once. But their co-religionists here are so set against their coming, that they prevent many from landing at Jaffa and elsewhere. Thus in one way or another, several hundreds have come since May; most of them are in a deplorable condition. They have been forced into our hands by their poverty, and by the cruel treatment received at the hands of their own people."

"The result is that schools and institutions are crowded out with children and inquirers, some 250 being thus connected with us. That a very large proportion of these will become Christians there can be no doubt, but we are at a great expense with them and need very considerable help to carry on the work. And though it may be still true that the Jews are not flocking in large numbers to Jerusalem, yet it does seem as if the restoration was beginning. I believe God is sending us those who come in small numbers, that they may be brought under Christian influence, and so be prepared for testifying the religion of Jesus among the larger number who will come after."

WHAT THE JEWISH PAPERS ARE SAYING.

THE JEWISH NATION.

A CONTROVERSY has for some time been going on among the Jewish writers of the Continent as to whether Judaism implies merely a form of religion, or as to whether it embraces likewise a nation. In that respect, opinions vary considerably amongst writers, both amongst Jews and Gentiles. In Austria the census returns distinguish the people according to nationalities, and in the statistical tables of the numbering of the people in Hungary, about 600,000 Jews are set down by the side of about 6,000,000 Magyars. In other countries, such a distinction with respect to nationalities does not take place; and in France, the same as in this country, not even a religious census has taken place for many years.

Among Jews themselves, there is a considerable amount of difference of opinion, according to the various degrees of orthodoxy they profess. Among those Jews who hold with historical continuity in matters of faith, the theory of a distinct Jewish nation, forms an integral part of their religious

professions; but, on the other hand, the so-called Liberal Jews hold, that, because they have ceased to look to the Land of Promise as their Fatherland, no such thing as a Jewish nation now exists, and that those who hold with the last-named theory must necessarily be enemies of the Jews.

The following letter, taken from a recent issue of the *Jewish Chronicle*, embodies this kind of view:—"Sir,—In common with many of your readers I have noticed with great regret how often your correspondents, and yourself in your leading articles, have lately spoken of us Jews as a nation. It is a great many centuries since we have ceased to be a nation. We are a religious community, and nothing else; and just as little as you would call English Protestants or Catholics a distinct nation ought you to apply that word to us. The very writers who now so frequently use it would be indignant, and justly so, if our detractors and enemies were to deny us our English nationality; and they would be the first to proclaim that religion in no way affects nationality;

and that a Jew born in England, France, or Germany forms as much part of the nation as his Christian fellow-citizen. It is by the injudicious use of words like this that we furnish handles to the Goldwin Smiths and others who maintain that we are not, and cannot be, patriots.—A TRUE JEW."

Of course, to a Christian who loves Israel as God's chosen people, the very idea of the Jews being no nation, must appear preposterous. Is not the nationality principle clearly embodied in Paul's words in Romans xi. 1: "Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." If the Apostle of the Gentiles prides himself on his race, there is surely no reason why the very Jews who refuse to believe in the divinity of Christ, should want to repudiate their nationality.

But quite apart from the religious point of view, there is not an ethnologist living but must set down as utterly untenable the claim of the Jews to be considered as belonging by descent to the nations amongst which they live. Talk about the purity of the Saxon, the Celtic or the Slav race! It is impossible to prove it in a single instance; whereas every individual Jew can at this day substantiate the purity of his blood, from Abraham downward, exactly as Paul could eighteen hundred years ago. In questions of faith there is nowadays fully as much of diversity among the various sects of Judaism, as there is among the denominations of Christianity; but in regard to race, the Jews are undivided; and so long as they continue to intermarry only among one another, it is obvious that this absolute purity must endure.

This position is also taken up in a book recently published in Germany under the title, "Auto-emancipation: an Admonition to his Brethren in Race: by a Russian Jew." The *Israelit* thus summarises the objects which the writer of this book is aiming at:—

"The Jews are not a political nation; they are strangers and consequently despised everywhere. The repeal of the civil and political disabilities of the Jews is not sufficient to raise them in the estimation of other nations. The only correct means of doing so is the creation of a Jewish nationality, of a people that has a soil and a territory of its own; in other words, the auto-emancipation of the Jews, which means putting them on a footing of equality with other races by procuring a home for them.

"Let no man imagine that humanity and enlightenment can ever be a radical cure, for the evil that our race is heir to. The want of national pride and national self-reliance, of a national impulse and national unity are the enemies of our national regeneration. To prevent our being compelled to go from one exile to another, we ought to have a more extensive and productive refuge, a gathering place which we might call our own.

"The present moment is more propitious for the carrying out of this plan than any previous period of history. The international Jews' question must receive a national solution. No doubt, our national regeneration can only be effected very slowly. It is for us to take the first step. Our descendants will have to follow at a moderate step and without precipitation. No sacrifice ought to be considered too great for the promotion of the one object which is to secure full guarantees for the further life of our nation, which at this moment is greatly jeopard-

dised. The financial aspect of the matter ought not to involve insuperable difficulties. God will help those who help themselves."

The word, auto-emancipation, is a barbarism, because a compound cannot be correctly formed out of one Greek and one Latin vocable. On the other hand, the idea that underlies the argument of which a summary is given in the foregoing, is a thoroughly healthy one. The time has undoubtedly come for the Jews to try and secure a national territory of their own. This cannot be done by taking refugees over to America, and scattering them far and wide throughout the United States, whose area is almost equal to that of all Europe. It can only be done by providing new settlements for them; and a stepping-stone towards this may be found in the colonization of Syria—an undertaking which has been set on foot by that octogenarian philanthropist, Lord Shaftesbury, and which has been advocated all along by THE PROPHETIC NEWS. We are glad to notice that an apparently competent and experienced Russian Jew, like the author of the book referred to, should apparently fall in with this thoroughly sound and benevolent scheme.

HOW PERSECUTION AVENGES ITSELF.

BOTH in Russia and—though in a lesser degree—in Hungary, the evil consequences attendant upon the persecution to which the Jews have been subjected in both countries, are making themselves felt. In Southern Russia, as well as in the districts which formerly belonged to the Kingdom of Poland, and which were annexed to Russia in the year 1772, all trade and business has hitherto been in the hands of the Jews, who practically formed the only possible middle class in those parts.

Life and property having become absolutely insecure for the Jews in Southern Russia, those of them who command large capital have entirely withdrawn it from circulation. The consequence is most disastrous for the people of the country, especially for the landed proprietors, many of whom will, and in fact have already been brought to beggary. The Jewish *Allgemeine Zeitung* informs us that the banking firm of Jgnaz Ephrussi and Co., of Odessa, have begun to liquidate the whole of their business in that city, and to transfer their seat to Vienna and Paris. This firm is the oldest of all the banks of Southern Russia, and it has carried on its business in connection with landed credit ever since 1832. Its annual turnover is stated to have amounted to several hundreds of millions sterling. Southern Russia will now be deprived of the entire benefit which a country might derive from a credit institution of this magnitude; for farmers and landowners to be unable to obtain any further advances on their crops means simply ruin.

A somewhat similar fact is related by the same paper in connection with the recent persecution of the Jews at Presburg. The head of the large tailoring firm of Tedesco, which employed several thousand hands, have declared their intention of transferring their business to Vienna, so as to avoid the risks which the repetition of the excesses of last September might involve. The consequences of the withdrawal of this firm from the old capital of Hungary must be very serious for that city. It certainly shows that the Jews command the means, if not of preventing persecution, at least of paying

back their persecutors in their own coin by withholding the financial resources which they possess.

THE BLOOD ACCUSATIONS AGAINST THE JEWS.

IN connection with the charge of using Christian blood for the making of their Passover cakes, which has of late been once more brought forward against the Jews, it is interesting to notice that in Poland, which ever since the middle ages contained the largest Jewish population of any country of Europe, and as far back as the year 1334, King Casimir III., better known as Casimir the Great—who was the most distinguished of all the kings of the race of Piast—issued a decree prohibiting under severe penalties the preferring of blood accusations against the Jews. This decree has been reproduced in a work recently published under the title of "Geschichte des Landes Posen," and the principal clause of it is to the following effect:—

"In conformity with the decisions of the Church, we strictly forbid to accuse the Jews of making use of human blood, it being well known that the Jews in accordance with their religious ordinances, must abstain from the eating of any description of blood. In the event, however, of a Jew being charged by a Christian with having killed a Christian child, such charge will have to be proved by not less than three Christians and as many Jews. Should there be a clear case against the Jew, he will have to suffer the full penalties of the law; but should the testimony prove the innocence of the alleged murderer, and he be acquitted of the crime, then the Christian accuser shall justly suffer the same penalty to which the Jew would have been liable if found guilty." If a law of this kind were enforced at the present day, we should never hear anything more of the blood accusations against the Jews.

A CHRISTIAN ACT.

AT the very time when a prosecution of the Jews has been initiated in Western Hungary, and many agitators are sedulously engaged in trying to diffuse the poison of religious and national hatred through the Austrian Empire as well, it is gratifying to hear of the following Christian act, which is related by a Jewish paper of Vienna, the *Wiener Israelit*. Herr Klier, the manager of the concert hall, called Carl Theatre, situated in the distant suburb of Heiligenstadt, was passing the other day through one of the humblest thoroughfares of that district, when he saw a crowd collected at the door of a small Jewish trader. Upon inquiry he heard that all the belongings of that man were just about to be brought under the hammer, because he had been remiss in paying his rent. Further inquiry showed that the poor Jew had been unfortunate through no fault of his own, and that the illness through which his numerous family had passed was chiefly the cause of his misfortune. Herr Klier thereupon inquired what was the amount distrained for, and being told that it was eighty florins, he at once put his hand into his pocket and by paying that amount rid the poor Jew of the bailiffs and the auctioneer by whom he was just about to be sold up.

JEWISH STATISTICS.

SOME remarkable facts relating to the vital and other statistics of people of various creeds, have been brought to light by the returns of the recent census of the kingdom of Prussia. Nearly two-thirds of the population of that state are Protestants, not quite one-third Roman Catholics, and the remainder Jews and professors of "promiscuous" creeds. One important item of the returns are the statistics of lunacy. On December 1st, 1880, Prussia contained an aggregate number of 66,345 insane persons, of whom 34,309 were male, and 32,036 female. These figures show an increase of 20 per cent. in the number of lunatics since 1871, whilst the general population only increased 10 per cent. in those nine years.

But the most remarkable feature, as revealed by the *Judische Presse*, is the fact of the extreme discrepancy that exists between the number of insane persons amongst Jews and Gentiles, in proportion to the aggregate numbers of both sections of the Prussian people. The figures in this respect are very telling. In every 100,000 Protestants there were 241 lunatics, in every 100,000 Roman Catholics 237, and in every 100,000 Jews as many as 389 insane persons; or, in other words, the Jews have 62 per cent. more lunatics than the Protestants, and 64 per cent. more than the Roman Catholics. Among persons of "other creeds" there were but 184 lunatics in every 100,000; so that the proportion of Jews is actually 115 per cent. ahead of these Dissenters in regard to lunacy. The general notion is that hard work is the best safeguard against that visitation, whilst cupidity and the worship of the golden calf are much more conducive to a derangement of the brain; this may account for the great difference that exists in this respect between the Jews and Gentiles.

On the other hand, the local vital statistics of the one German town which contains, proportionately, about the largest number of Jews, show clearly that in that place at any rate the lives of infants are watched over with much more care and solicitude among them than they are among their Gentile neighbours. This town is Frankfort-on-the-Main, and the data in question are as follows: In every thousand persons who died in the year 1876, there were of children under five years among Protestants 375, among Roman Catholics 450, among Jews 190; showing that infant mortality among the Jews is only about half of what it is among Protestants, and is considerably less than half of what it is among Roman Catholics. In the year 1881, the figures are less to their advantage, being 410, 430, and 220 respectively; still they show clearly that either there is more vitality and vigour in the Hebrew race, or, which is more likely, that the young and helpless receive better care among the Jews than they do among people of other creeds. Similar phenomena have been revealed in other parts of Germany as well as in other countries in which a religious census takes place. The superiority of the Jews in that respect may be looked upon as a set-off against their greater liability to mental derangement.

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